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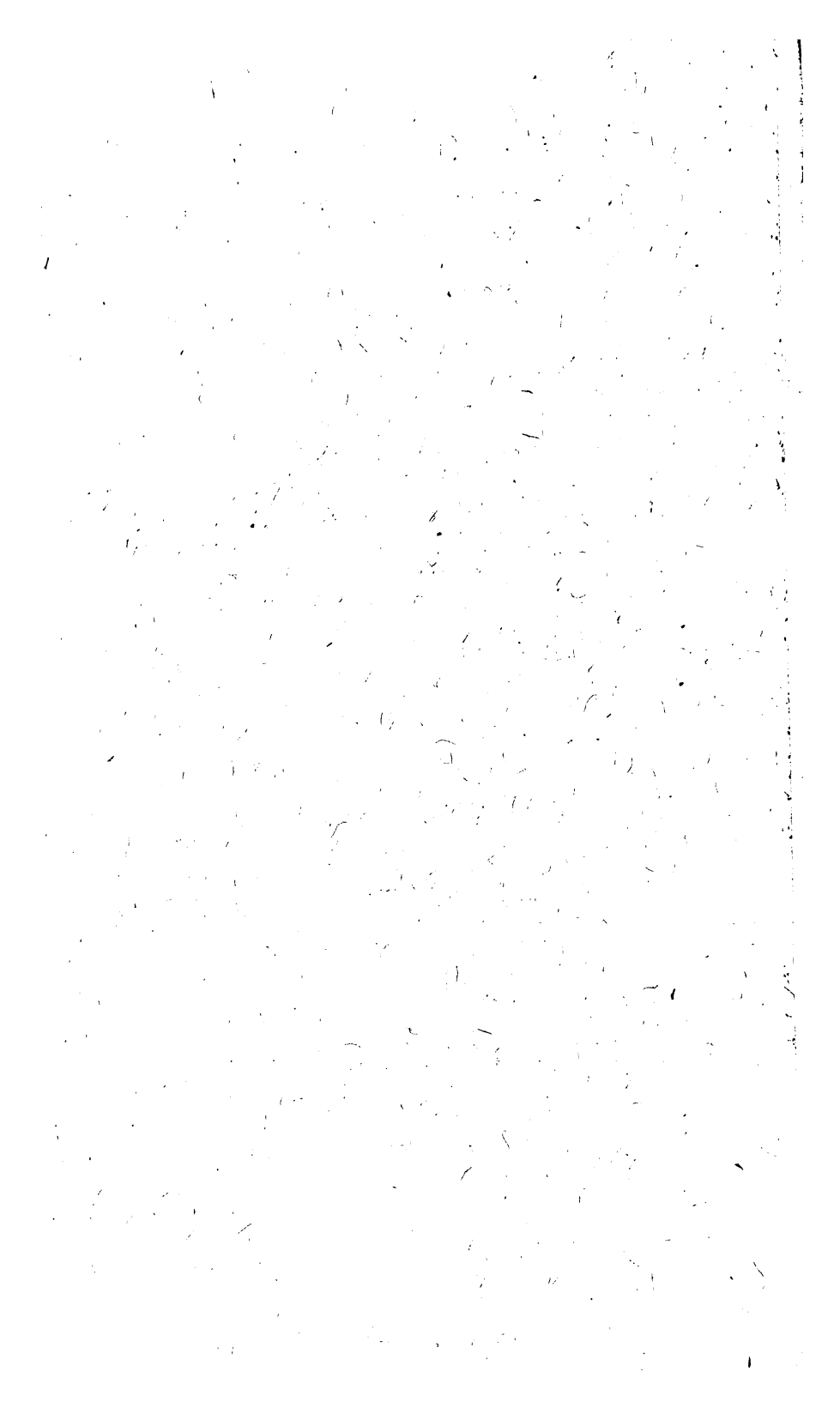
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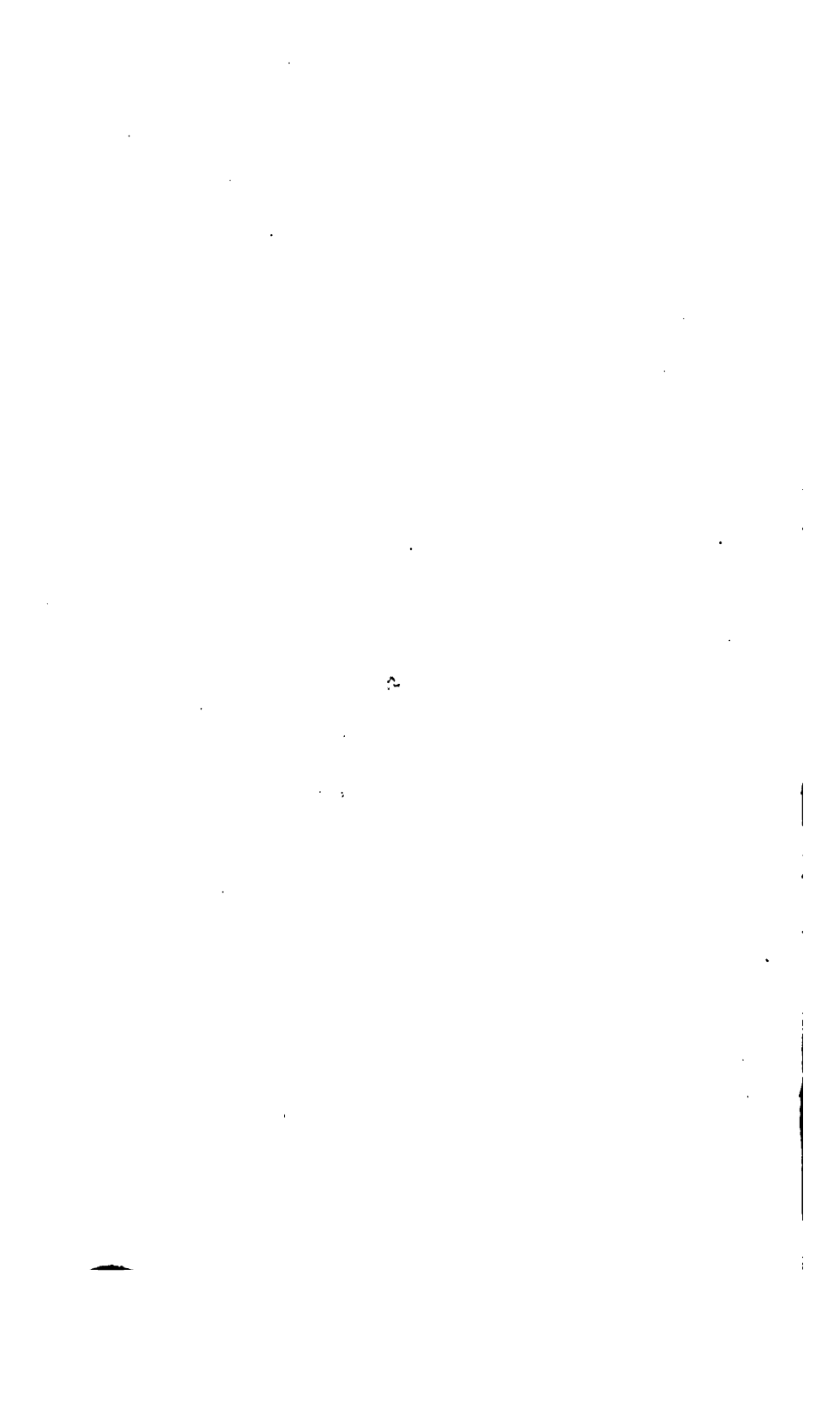
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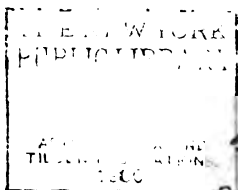


A NEW AND GENERAL
BIOGRAPHICAL
DICTIONARY.

1784.

VOL. I

New



GEORGE R.

GEORGE the Second, by the Grace of God, King of Great Britain, France, and Ireland, Defender of the Faith, &c. To all to whom these Presents shall come, Greeting: Whereas WILLIAM OWEN, and WILLIAM JOHNSTON, of Our City of London, Booksellers, have, by their Petition, humbly represented unto Us, That, they have with great Care, Labour and Expence, compleated a Work, intituled,
A NEW and GENERAL

Biographical Dictionary,

CONTAINING

The Lives of the most illustrious Persons, who have flourished in all Nations, from the earliest Period to the Present Time,

And have most humbly prayed, That We would grant Them Our Royal Licence, for the sole Vending of their said Dictionary, for the Term of Fourteen Years, according to the Statute in that Case made and provided; We, being willing to give all due Encouragement, to a Work of this Nature, which may be of public Use and Benefit, are graciously pleased to condescend to Their Request; And We do, therefore, by these Presents (so far as may be agreeable to the Statute in that behalf made and provided), grant unto Them, the said WILLIAM OWEN, and WILLIAM JOHNSTON, Their Heirs, Executors, and Assigns, Our Royal Privilege and Licence, for the sole printing, publishing, and vending their said Dictionary, for the Term of Fourteen Years; to be computed from the Date hereof, strictly forbidding and prohibiting all Our Subjects within Our Kingdoms and Dominions, to reprint, abridge, or translate the same, either in the like or any other Volume or Volumes whatsoever; or, to import, buy, vend, utter, or distribute any Copies thereof, reprinted, beyond the Seas, during the aforesaid Term of Fourteen Years, without the Consent and Approbation of them, the said WILLIAM OWEN and WILLIAM JOHNSTON, their Heirs, Executors, or Assigns, by Writing under their Hands and Seal, first had and obtained, as they and every of them offending herein will answer the contrary at their Peril. Whereof the Commissioners and other Officers of Our Customs, the Master Wardens and Company of Stationers of Our City of London, and all other Our Officers and Ministers whom it may concern, are to take Notice, that due Obedience be rendered to our Pleasure herein signified.

Given at our Court at Kensington, the Twenty-third Day of October 1755, in the Twenty-ninth Year of Our Reign.

By His Majesty's Command,
HOLDERNESSE.

**A NEW AND GENERAL
BIOGRAPHICAL
DICTIONARY;**

**CONTAINING
AN HISTORICAL AND CRITICAL ACCOUNT
OF THE
LIVES and WRITINGS
OF THE**

Most Eminent Persons

**IN EVERY NATION;
PARTICULARLY THE BRITISH AND IRISH;
From the Earliest Accounts of Time to the present Period,**

WHEREIN

**Their remarkable ACTIONS and SUFFERINGS,
Their VIRTUES, PARTS, and LEARNING,
ARE ACCURATELY DISPLAYED.**

With a CATALOGUE of their LITERARY PRODUCTIONS.

**A NEW EDITION, IN TWELVE VOLUMES,
GREATLY ENLARGED AND IMPROVED.**

VOL. I.

L O N D O N,

PRINTED FOR W. STRAHAN, T. PAYNE AND SON, J. RIVINGTON AND SONS, W. OWEN, B. WHITE, T. AND W. LOWNDES, B. LAW, J. ROBSON, J. JOHNSON, G. ROBINSON, J. NICHOLS, J. MURRAY, W. GOLDSMITH, G. NICOL, J. MACQUEEN, W. CHAPMAN, T. BOWLES, AND E. NEWBERRY.

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1784 2

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THE UNIVERSITY OF CHICAGO

P R E F A C E

To the FORMER EDITION, 1761.

AS it is unnecessary to shew the usefulness of an accurate historical account of such persons and facts as have been the objects of public attention in all ages and nations; nothing more can be expected in a preface to this work, than an account of the manner in which it is executed, and the reasons why it was not thought to be precluded by any other work of the same kind that is already extant.

The principal of these works are Bayle's Historical and Critical Dictionary; the General Dictionary; the Biographia Britannica; the Athenæ Oxonienses, and Mr. Collier's Historical Dictionary.

Bayle's work is in five large volumes in folio: yet there are many persons of great eminence, both ancient and modern, whom Bayle has not

so much as named, though he has mentioned others of whom nothing is known, but that they were the occasion or the subject of some useless controversy, the very terms of which few understand, and the merits of which a small part even of those few are disposed to examine. Bayle's Lives are indeed nothing more than a vehicle for his criticism ; and his work seems to have been chiefly the transcript of a voluminous common-place book, in which he had inserted his own remarks on the various authors he had read, and gratified his peculiar turn of mind by discussing their opinions and correcting their mistakes. It is therefore rather a miscellany of critical and metaphysical speculations, than a system of Biography.

The General Dictionary, as it includes Bayle, is so far liable to the same objections : it is indeed augmented with other articles ; but they also are written in Bayle's manner, and for that reason the work upon the whole is not much better adapted to general use. There are many redundances, and yet there are many defects ; and there is besides an objection of more weight though of another kind, the work consisting of no less than ten volumes in folio, for which the purchaser must pay more than so many pounds.

The

THE FORMER EDITION.

vii.

The *Biographia Britannica* is indeed much more an historical work than Bayle's, but is written upon a much less extensive plan. It contains the Lives of those eminent persons *only*, who were born in Great Britain and Ireland; and of these the chief alone are selected, though many others have a degree of eminence sufficient to render them objects of general curiosity.

The *Athenæ Oxonienses* is written upon a plan still more contracted, for it contains an account of such authors only, as received their academic education at the University of Oxford.

Mr. Collier's Great Historical, Geographical, Genealogical, Poetical Dictionary may possibly seem, by the pretended universality of its plan, to have answered every purpose which can be proposed from any new work: but this Dictionary is, as its title shews, filled with Geographical and Poetical descriptions, which are no part of our design; and with tedious uninteresting Genealogies, which have neither use nor entertainment in them. It is exceedingly defective, both as to the number of the lives, and the fullness of the accounts: that is, its accounts of men are too general, too superficial, and indeed too short, to give satisfaction. We would not have the reader

to conclude from this, that it is any part of our intention to be more than ordinarily nice and critical: on the contrary, we have for the most part purposely avoided mere criticism, minute enquiries and discussions, and all those trifling points which constitute the dry part of Biography; but then we have endeavoured to be at least so particular and so accurate in our accounts, as to convey a sufficient knowledge of the persons we have recorded; which certainly can by no means be said of Mr. Collier. So that, upon the whole, neither any nor all of these performances, however voluminous and expensive, contain what ought to be found in an Universal Biographical Dictionary; and such is the work which we now offer to the public.

This contains some account of every life that has been sufficiently distinguished to be recorded; not indeed a list of all the Names which are to be found in chronological and regal tables (for of many nominal rulers both of the Church and State it can only be said that they lived and died); but a judicious narrative of the actions or writings, the honours or disgraces, of all those whose Virtues, Parts, Learning, or even Vices, have preserved them from oblivion in any records, of whatever age, and in whatever language.

This

THE FORMER EDITION.

ix

This work will, therefore, naturally include a history of the most remarkable and interesting transactions, an historical account of the progress of learning, and an abstract of all opinions and principles by which the world has been influenced in all its extent and duration. We have been particularly careful to do justice to the learned and ingenious of *our own country*, whose works are justly held in the highest esteem; and we have also been attentive to the instruction and amusement of the ladies, not only by decorating our work with the names of those who have done honour to the sex, but by making our account of others sufficiently particular to excite and gratify curiosity; and, where the subject would admit, to interest the passions, without wearying attention, by minute prolixity or idle speculations.

In the execution of this plan, we have not had recourse merely to dictionaries, nor contented ourselves with supplying the defects of one dictionary from another, and cutting off the redundances of all; but we have collected from every performance in every language what had any relation to our design. For the lives of authors, we have had recourse to their works; and for the lives of others, to the best memoirs

P R E F A C E.

that are extant concerning them. We shall, however, notwithstanding the extent of our undertaking, and the labour and expence necessary to the execution of it, comprize this work within Twelve volumes in octavo.

In a work so various, the materials of which are so numerous, diffused and dissimilar, we have endeavoured to select in every instance, what was in itself most eligible; we hope, therefore, that, when our Readers consider what we have done, they will not withhold their approbation, upon a mere supposition that we might have done more. Those who are acquainted with the pains and attention requisite for the compiling of great works, will readily excuse any small defects that may have escaped us. The authors hope for success from the candid and judicious only, whose recommendation it is their utmost ambition to obtain, as it has been their earnest endeavours to merit.

A D V E R.

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THE nature of the BIOGRAPHICAL DICTIONARY having been sufficiently explained in the foregoing Preface ; it remains only to mention, that the interval of time since the former publication has been in no small degree employed in preparing the present edition. With this view, the whole work has been attentively revised ; some superfluities retrenched ; not a few of the former articles new written ; and more than SIX HUNDRED NEW LIVES added, without increasing the number of the volumes.

The loss of several amiable men of letters during the short period in which this work has been passing through the press, and the occasional informations that have been very recently received, whilst they furnish an apology for deficiencies that may be observed in an undertaking which from the nature of it can never be complete, will suggest to our Readers the expediency of

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looking forward to future improvements; to which end, communications will be thankfully received by the publishers.

An Appendix is now given, of such lives as have come to hand too late to be inserted in alphabetical order.

August 1, 1784.

AN

L I S T
OF THE
L I V E S
CONTAINED IN THE
TWELVE VOLUMES
OF THE
BIOGRAPHICAL DICTIONARY.

•• The LIVES marked with an Asterisk [*] are either now first added,
or entirely new written.

A

A ARSENS, Francis
Peter

• Aartgen
Abbadie, James,
Abbot, George
• Abbot, Maurice
Abbot, Robert
Abelard, Peter
• Abell, John
Abernethy, John
Ablescourt. See Perrot.
Able, Thomas
Abrabanel, Isaac
Abstemius, Laurentius
Abul Faragius, Gregory
Acciaoli, Donatus
Accius, Lucius
Accords, Stephen Tab.
Acontius, James
Acosta, Uriel
Acropolita, George
Adam, Melchior
Veg. I.

Adamson, Patrick
Addison, Lancelot
Addison, Joseph
Adrian, Publius Ælius
Adrian IV. Pope
Adrian de Castello
Adriani, Joanni Battista
Adrichomius, Christian
Ægineta, Paulus
Alberoni, Julius
Ælfred the Great
Ælian, Claudius
Æmilius, Paulus
• Æneas, Gazeus
Æneas, Sylvius
Æschines, philosopher
• Æschines, orator
Æschylus
Æsop
Æsop, the historian
Æsop, Clodius
Ætion
• Ætius
Afer, Domitius

Agard, Arthur
• Agathias
Agrippa, H. Cornelius
Ainsworth, Henry
• Ainsworth, Robert
• Akenfide, Mark
Alain, Chartier
Alamanni, Lewis
Alamos, Balthasar
Alan, William
Alaric
Alban
Albani, Francis
Albertus, Magnus
Alceus
Alciat, Andrew
Alemán
Alcock, John
Alcuinus, Flaccus
Alcyonius, Peter
Aldhelm, St.
• Aldrich, Henry
Aldrovandus, Ulysses
Alexander, archbishop

Alexander,

- Aleander, Jerome
 Alegambe, Philip
 Alesio, Julius
 Ales, Alexander
 * Alexander the Great
 Alexander, Neckam
 Alexander ab Alexandro
 Alexander, Noel
 Alexander, William
 Alexis
 Aleyn, Charles
 Alfred. See Ælfred
 * Algarotti, Count
 Allatius, Leo
 Allen, Thomas
 Allestry, Richard
 Allestry, Jacob
 Alleyn, Edward
 Allix, Peter
 * Almelooven
 Alphonfus. See Cassile
 Alpini, Prospero
 Alredus
 * Alfop, Anthony
 Alfredius, J. Henry
 Altilius, Gabriel
 Alting, James
 * Alvares de Luna
 Alvarez, Francis
 Anania, Statius
 Amand, M. A. Ger.
 Ambrose, St.
 Amelius. See Plotinus
 Amelot de la Houfflay, Nicholas
 Amelot, Denis
 Ames, William
 * Ames, Joseph
 * Amburst, Nicholas
 Ammirato, Scipio
 Ammonius, Andrew
 Amontons, William
 * Amory, Thomas
 Amyot, James
 Amyraut, Moses
 * Anacharus
 Anacreon
 Ancillon, David
 Ancourt, Florent-Cartond
 Anderson, Sir Edmund
 * Anderfon, Adam
 Andrade, Diego
 Andras, James
 Andreas, John
 Andreas, John, of Valencia
 Andreini, Isabella
 Andrelinus, P. F.
 Andrews, Lancelot
 Anello, Thomas
 Angelis, Dominico de
 Angelus, Christopher
 Anglus, Thomas
 Annat, Francis
 Annesley, Arthur
 Anselm, archbishop
 Anson, lord
 Antoniano, Silvio
 Antopides, V. G. J.
 Antonius Philosophus, Marcus Aurelius
 Antonio, Nicholas
 * Antonius, Marcus, orator
 Antonius, Marcus, æmulus
 Apellès
 * Apicius
 * Apion
 * Apollinaris, C. Sulp.
 Apollinaris. See Sidonius
 Apollodorus, Athenian
 * Apollodorus, architect
 Apollonius
 Apollonius, of Perga
 Apollonius, Pythagorean
 Apogo, Peter d'
 Appian
 Aprofo, Angelico
 Apuleius, Lucius
 Aquinas, St. Thomas
 Aratus
 Arbuthnot, Dr. John
 Arc, Joan of. See Joan
 Archilochus
 Archimedes
 Aretæus
 Aretin, Guy
 Aretin, Leonard
 Aretin, Francis
 Aretin, Peter
 * Argens, J. B. de Boyer
 * Argyropylus, Joannes
 Arians. See Arius
 Arioſto, Ludovico
 * Aristarchus, philosopher
 * Aristarchus, grammarian
 * Aristænetus
 * Aristides, Ælius
 Aristophanes
 Aristotle
 Arius
 Arminius, James
 * Armstrong, John
 * Arnald, Richard
 Arnaud de Meyrveilh
 Arnaud de Villa Nova
 Arnaud, Anthony
 Arnaud, d'Andilli, Robert
 Arnaud, Anthony
 Arndt, John
 * Arne, T. Augustine
 Arniseus, Heeningus
 Arnobius
 Arnold
 Arnulph
 Arpinas, Joseph Cæsar
 Arrian
 Artalis, Joseph
 Artemidorus
 Ascham, Roger
 * Asconius, Pedianus
 Asgill, John
 Ashmole, Elias
 Asser, Asst. Menevenus
 Ashteton, William
 Astell, Mary
 * Astroc, John
 Athanasius, St.
 * Athenagoras
 * Athenæus
 Atherton, John
 Atkins, Sir Robert
 Atterbury, Lewis
 Atterbury, Dr. Lewis
 Atterbury, bishop
 * Atticus
 * Aubigné, T. Agrippa
 Aubrey, John
 Aventin, John
 Averroes
 Augustin, St.
 Augustine, St.
 Augustus Cæsar. See Octavius
 Avicenna
 Auselianus. See Cælius
 Aufonius, Decimus Magnus
 Aylmer, John
 * Ayliffe, Sir Joseph
 * Ayscough, George Edward

B

BABINGTON, Gervase

- * Baccio, Andreas
 Bacon, Roger
 Bacon, Sir Nicholas
 Bacon, Vice-St. Albans
 * Bagford, John
 * Baglivi, George
 Baillet, Adrian
 Bainbridge, John
 Baker, Sir Richard
 Baker, Thomas, mathematician
 * Baker, Thomas, antiquary
 * Baker, Henry
 * Balamio, Ferdinand
 * Balducci, Philip
 Bale, John
 * Bales, Peter
 Ballanden, Sir John
 Ballard, George
 Baluze, Stephen
 Balzac, John Lewis Guez de
 Banier, Anthony
 Banister, John

Banks,

- Banks, John**
 * **Baratier, John Philip**
Barbarus, Hermolaus
Barberini, Francis
Barbeyrac, John
Barclay, Alexander
Barclay, William
Barclay, John
Barclay, Robert
 * **Barkham, Dr. John**
Barlaam, Gaspardus
Barlowe, Thomas
Barlowe, William
Barnard, Sir John
Barnes, Joshua
Baro, Peter
Baronius, Cæsar
 * **Barrington, John lord vic.**
Barrow, Isaac
Barthius, Caspar
Bartholin, Caspar
Bartholin, Thomas
 * **Barton, Elizabeth**
Rafil, St.
Basnage, James
Basnage, Henry
Bassan, James du Pont
 * **Bastwick, Dr. John**
Bate, George
 * **Bate, Julius**
Bates, William
Bathurst, Ralph
 * **Bathurst, Allen, earl**
 * **Battie, Dr. William**
Baudius, Dominic
 * **Bautru**
Baxter, Richard
Baxter, William
 * **Baxter, Andrew**
Bayle, Peter
 * **Bayly, Lewis**
 * **Bayly, Thomas**
 * **Beale, Mary**
Beaton, David, archbp.
Beaumont, Sir John
Beaumont, Francis
 * **Beaufobre, Isaac de**
Becket, Thomas
Beda, or Bede
Bedell, William
 * **Bedford, Hilksiah**
 * **Bedford, Thomas**
Behn, Aphara
Bek, David
Bekker, Balthazar
 * **Bell, Beaupré**
Bellai, William du
Bellarmin, Robert
Belleau, Remi
Belleforest, Francis de
Bellin, Gentil
Bellini, Laurence
Bembo, Peter
Benedict, St.
Benefield, Sebastian
Beni, Paul
Bennet, Henry
Bennet, Dr. Thomas
Bennet, Christopher
Benzerade, Isaac de
Benfon, George
 * **Bentham, Edward**
Bentivoglio, Guy
Bentley, Richard
 * **Berkeley, Dr. George**
Bernard, St.
Bernard, Edward
Bernard, James
Bernardine, St.
Bernier, Francis
Bernini, John Lawrence
Bernoulli, James
Berriman, William
Berquis, Lewis de
 * **Bertius, Peter**
 * **Bessarion, archbp.**
Betterton, Thomas
Beveridge, William
Beverland, Hadrian
Beza, Theodore
Biddle, John
Bidloo, Godfrey
Bignon, Jerome
Bilson, Thomas
Bingham, Joseph
Bion. See Moschus
 * **Birch, Thomas**
Birkenhead, Sir John
Blackhall, Offspring
Blackmore, Sir Richard
 * **Blackstone, Sir William**
 * **Blackwall, Anthony**
 * **Blackwell, Thomas**
 * **Blackwell, Alexander**
 * **Bladen, Martin**
Blagrove, John
Blair, James
 * **Blair, John**
Blake, Robert
 * **Blake, John Brady**
Blanchard, James
Bloemart
Blondel, David
Blondel, Francis
Blondus, Flavius
Blount, Thomas
Blount, Sir Henry
Blount, Sir T. Pope
Blount, Charles
 * **Blow, Dr. John**
Boccace, John
Boccalini, Trajan
Bocconi, Sylvio
Bochart, Samuel
Bochius, John
Bodin, John
Bodley, Sir Thomas
 * **Boecker, John Henry**
Böhnen, Jacob
Buerhaave, Herman
Boethius, Fl. An. Manlius
Torquatus Severinus
Boethius, Hæctor
 * **Boffrand, Germain**
Boileau, Nicholas
Boissard, John James
Boleyn, Anne
Bolsec, Jerome
Bolton, Edmund
Bons, John
Benaventure, John Fidausa
Benaventure, of Padua
Bond, John
Bonet, Theophilus
Bonsadius, James
Bonfinius, Anthony
Bongars, James
Bonner, Edmund
 * **Bonwicke, Ambrose**
Booth, Barton
 * **Booth, Henry, of War-**
rington
Bordone, Paris
 * **Borelli, John Alphonso**
Borgaratus, Prosper
Borgia, Cæsar
Borlace, Dr. Edmund
 * **Borlase, William**
Borri, Joseph Francis
Borrichius
Bos, John Baptist du
Bossu, René le
Bossuet, James
 * **Bott, Thomas**
 * **Bouchardon, Edmund**
Boucher, John
Bouhours, Dominick
Boulai, Cæsar Egasse du
Boulainvilliers, Henry de
 * **Boulanger, Nic. Anthony**
Boulter, Hugh
Bourdelot, John
Bourdon, Sebastian
Bourignon, Antoinette
Bourdajoue, Louis
 * **Bourrie, Vincent**
 * **Bowyer, William**
 * **Boxhorn, Mark Zuerias**
 * **Boyd, Mark Alexander**
Boyer, Abel
Boyle, Richard
Boyle, Roger
Boyle, Robert

Boyle, Charles
 * Boyle, John
 Boyse, John
 * Boyse, Joseph
 * Boyse, Samuel
 Braddon, Henry de
 Bradley, James
 * Brady, Dr. Nicholas
 Brahe, Tycho
 Bramhall, John
 * Brandt, Gerard
 Bray, Sir Reginald
 Bray, Thomas
 * Brebeuf, George de
 Brent, Sir Nathanael
 Brerewood, Edward
 * Breval, John Durant de
 Breugel, Peter
 Bregel, John
 Brevint, Daniel
 * Brietius, Philip
 Briggs, Henry
 Briggs, William
 Brill, Matthew and Paul
 Brisslonius, Barnaby
 * Brindley, James
 Briffott, Peter
 Britannicus, John
 * Britton, Thomas
 Brocardus, James
 Brodeau, John
 * Brokeshy, Francis
 * Brome, Alexander
 * Brooke, Richard
 Brooke, Sir Robert
 * Broome, William
 * Broffette, Claude
 Broffier, Martha
 Broughton, Hugh
 * Broughton, Thomas
 * Brokhufius, Jonas
 Brouncker, William
 * Brousson, Claude
 Brouwer, Adrian
 Brown, Robert
 Brown, Thomas
 * Brown, John
 Browns, George
 * Browne, William
 * Browne, Sir Thomas
 Beowne, Edward
 * Browne, Simon
 * Browne, Peter
 * Browne, Isaac Hawkins
 * Browne, Sir William
 Brownrig, Ralph
 * Bruce, David Augustin
 Brusin, John de
 * Brumoy, Peter
 Brun, Charles le
 Bruno, Jordano

Bruschius, Caspar
 Brutus, John-Michael
 Bruyere, John de la
 Buc, George
 * Bucer, Martin
 Buchanan, George
 Budenz, William
 * Buffier, Claude
 Budge, Eustace
 Bufalmano, Bonamico
 * Bull, John
 Bull, George
 Bullialdus, Ismael
 Bulleyn, William
 Bullinger, Henry
 Bunel, Peter
 Bonyan, John
 * Burgh, James
 Buridan, John
 Burkitt, William
 * Burlamaqui, John James
 Burman, Peter
 Burnet, Gilbert
 * Burnet, Thomas, LL. D.
 * Burnet, Thomas, M. D.
 Burton, Henry
 * Burton, William
 * Burton, Robert
 * Burton, John
 * Busbequius
 Busby, Richard
 * Busby, R. Rabutin
 Butler, Samuel
 Butler, Joseph
 Buxtorf, John
 Buxtorf, John (the son)
 Byng, G. Lord Torrington
 Bzovius, Abraham

C

CABOT, Sebastian
 Caelius, Aurelianus
 Cæsalpinus, Andreas
 Cæsar, Caius Julius
 Cæsar, Sir Julius
 Cagliari, Paul
 Cajetan, Cardinal
 * Caille, N. L. de la
 Caius, John
 Calamy, Edmund, sen.
 Calamy, Benjamin
 Calamy, Edmund, jun.
 Calasio, Marius
 Calderwood, David
 Caldwell, Richard
 Callimachus
 Callistus, J. Andronicus
 Callot, James
 * Calmet, Augustin
 Calvert, George
 * Calvin, John
 Calvisius, Sethus
 Camden, William
 Camerarius, Joachimus
 Camoens, Lewis
 Campanella, Thomas
 * Campbell, John
 Campian, Edmund
 * Canitz, Baron of
 Cantacrenus, Johannes
 * Cantemir, Demetrius
 * Cantemir, Antiochus
 Canteros, William
 * Cantow, John
 Capellus, Lewis
 * Capperonier, Claude
 Caracci, Lewis
 Caracci, Augustino
 Caracci, Hannibal
 Caraccioli, John
 Cardan, Jerome
 Carew, George
 Carew, Thomas
 * Carew, Richard
 Carew, George
 * Carey, Harry
 Carleton, Sir Dudley
 Carleton, George
 Carnades
 Caro, Hannibal
 Carte, Thomas
 Carter, René des
 Cartwright, William
 Cary, Robert
 Cary, Lucius, Lord Falkland
 * Caryll, John
 * Casa, John de
 * Casas, Bartholomew
 Casaubon, Isaac
 Casaubon, Meric
 Casimir, M. Sarbiewski
 * Casson, William
 Cassini, J. Dominicus
 Cassiodorus, Marcus Aurelius
 Castallo, Sebastian
 * Castell, Edmund
 Castelvetro, Lewis
 Castiglione, Balthasar
 Castile, Alphonsus X. of
 Castruccio, Castracani
 Catharine, of Sienna
 Cato, M. Porcius
 * Catrou, Francis
 Catullus, Caius Valerius
 * Catz, James
 Cave, William
 * Cave, Edward
 Cavendish, Thomas
 Cavendish, Sir William

Cavendish,

NEW BIOGRAPHICAL DICTIONARY. xvii

- Cavendish, William, duke of Newcastle
 Cavendish, Charles
 Cavendish, William, first duke of Devonshire
 Causin, Nicholas
 Caxton, William
 * Caylus, count de
 * Cebes
 Cecil, William, Lord Burleigh
 Cedrenus, George
 Cellarius, Christopher
 * Cellini, Benvenuto
 Celsus, Aulus Cornelius
 Celsus the Epicurean
 Censorius
 Centiure, Susannah
 Cerdas, John Lewis
 Cervantes. See Saavedra
 Chase, F. de la
 Chalcondyles, Demetrius
 Chaloner, Sir Thomas
 Chaloner, Sir Thomas, jun.
 Chamberlayne, Edward
 * Chambers, Ephraim
 Chamier, Daniel
 Champagne, Philip of
 Chandler, Mary
 * Chandler, Samuel
 Chapelain, John
 Chapelle, C. E. L'abbé
 Chapman, George
 Chappell, William
 * Chardin, Sir John
 * Chares
 Charke, Charlotte
 * Charles XII. of Sweden
 Charleton, Walter
 Charpentier, Francis
 Charren, Peter
 Chastel, John
 * Chatterton, Thomas
 Chaucer, Geoffrey
 Chazelles, John Matthew
 Cheke, John
 Chemnitz, Martin
 * Cheshelden, William
 * Cheine, André du
 Chesterfield. See Stanhope
 Chevreau, Urban
 Cheyne, George
 Cheynell, Francis
 * Chiabrera, Gabriello
 Chicheley, Henry
 Chiffet, John James
 Chillingworth, William
 * Chishull, Edmund
 Christina, Queen
 Christopherson, John
 Chrysippus
 Chrysoloras, Emanuel
 Crysoftom, John
 Chubb, Thomas
 Chudleigh, lady Mary
 Churchill, Sir Winston
 Churchill, John, duke of Marlborough
 * Churchill, Charles
 * Ciacconius, Petrus
 Cibber, Colley
 Cibber, Theophilus
 Cibber, Susannah Maria
 Cicero, Marcus Tullius
 Cicero, Marcus
 Cimabue, Giovanni
 Ciofani, Hercules
 Clagett, William
 Clagett, Nicholas
 * Clairault, Alexis
 Clarke, Samuel
 Clarke, Dr. Samuel
 * Clarke, William
 Claude of Lorrain
 Claude, John
 Claudianus, Claudius
 * Clavius, Christopher
 * Clayton, bp.
 * Cleiveland, John
 Clemens, Romanus
 Clemens, Titus Flavius
 Cleopatra
 Clerc, John Le
 Cluervius, Philip
 * Cobden, Edward
 Cockburn, Catharine
 Coddington, Christopher
 Coke, Sir Edward
 Colbert, John Baptist
 * Cole, William
 Coles, Elifha
 Colet, John
 Collier, Jeremy
 Collins, John
 Collins, Anthony
 Collins, Williams
 * Collinson, Peter
 * Colomiez, Paul
 Colrane, Henry, lord
 Colston, Edward
 Columbus, Christopher
 * Columella
 * Coluthus
 * Combesis, Francis
 Comber, Thomas
 Comenius, John Amos
 Comines, Philip de
 Commandinus, Frederick
 * Commodianus
 Comnena, Anna
 Compton, Spencer
 Compton, Henry
 Conant, John
 * Concanen, Matthew
 Confucius
 Congreve, William
 Connor, Bernard
 * Conringius, Hermannus
 * Constantin, Robert
 Constantine the Great
 Cooke, Sir Anthony
 Cooke, Thomas
 Cooper, Anth. Ashley, 1st earl of Shaftesbury
 Cooper, 3d earl
 Cooper, Thomas
 Cooper, Samuel
 * Cooper, John Gilbert
 Copernicus, Nicolaus
 * Coram, Thomas
 Corbet, Richard
 * Corelli, Arcangelo
 Cornaro, Lewis
 Cornaro, Helena Lucretia
 Corneille, Peter
 Coſneille, Thomas
 Corneille, Michael
 * Corradus, Sebastian
 Corregio, Antonio da
 * Cortez, Fernand
 Coryate, Thomas
 Cofin, John
 * Coffard, George
 Cotelerius, John Baptist
 * Cotes, Roger
 * Cotin, Charles
 Cotton, Sir Robert Bruce
 Cotton, Charles
 Couel, Dr. John
 * Courayer, Peter Francis
 Cousin, John
 Cowell, John
 Cowley, Abraham
 * Cowper, William
 Cox, Richard
 * Coxeter, Thomas
 * Coypel, family of
 * Coytier, James
 * Craig, John
 * Cramer, John Frederic
 * Cramer, Gabriel
 Cranmer, Thomas
 Crawford, Richard
 Cratinus
 Cratippus
 * Crebillon, Prosper Joliot de
 Creech, Thomas
 Crellius, John
 * Crescimbeni, John Maria
 * Crevier, J. Baptist Lewis
 * Crinitus, Petrus
 Croft, Herbert
 * Croft, William
 * Croix,

* Croix, F. Petis de la
Cromwell, Earl of Essex
Cromwell, Oliver
Croft, Michael
Croufaz, J. Peter de
* Crownce, John
* Croxall, Samuel
* Croze, M. Veyssiere la
* Crusius, or Krans, Martin
Cudworth, Ralph
Cuff, Henry
Cujacius, James
Cumberland, Richard
Cunneus, Peter
* Cuperus, Gilbert
Curcelligus, Stephen
Curtius, Quintus
Cusa, Nicholas de
* Cuspinian, John
* Cutts, John, Lord
Cyprianus, T. Cecilius
Cyranus, Bergerac
Cyrill of Jerusalem
Cyrill of Alexandria

D

DACIER, Andrew
Dacier, Anne
Daillé, John
Delechamp, James
Dalton, John
Damasceus, John
Damascius
Damian, Peter
Damien
Damocles
Dampier, William
Danchet, Anthony
Dandini, Jerome
Danet, Peter
Daniel, Samuel
Daniel, Gabriel
Dante
Dante, Ignatius
Dante, John Baptist
* Dargi, Count
* Dargonne, Dom. Bonaven.
Dassouci
Dati, Carlo
* Daval, Peter
Davenant, John
Davenant, Sir William
Davenant, Charles
Davenant, William
Davenport, Christopher
Davenport, John
David, George
Davies, Sir John
Davies, Dr. John

Davies, John
Davila
Daurat
Dawes, Sir William
Dawes, Richard
Dechales, Clau. Fr. M.
Decker, Thomas
Dee, John
De Foe, Daniel
Delrio, Martin Antony
Demetrius; Phalereus
* De Misty, Cesar
Democritus
* Demoivre, Abraham
Demosthenes
Demoster, Thomas
Denham, Sir John
Dennis, John
Derham, William
* Derrick, Samuel
Desaguliers, John Theop.
Des Barreaux, J. de Vallee,
lord
* Des Maizeaux, Peter
* Destouches, cardinal
* Destouches, Phil Nericaut
Devereux, Rob. earl of Essex
D'Ewes, Sir Symonds
De Witt, John
Diagoras the Atheist
Dicearchus
Dickinson, Edmund
Dictys, Cretensis
Didymus of Alexandria
* Diemerbroeck, Isbrand
Dieu, Lewis de
Digby, Sir Everard
Digby, Sir Kenelm
Digby, Lord George
Digby, earl of Bristol
Digges, Leonard
Digges, Thomas
Digges, Sir Dudley
Diaocrates
Dio Cassius
Djo Chrysostom
* Diodati, John
Diodorus Siculus
Diogenes the Cynic
Diogenes, Laertius
* Dionis, Peter
Dionysius the Periegetic
Dionysius Halicarnassensis
Dionysius Areopagita
Dionysius, Bp. of Corinth
Dionysius, Bp. of Alexandria
Diophantus
Dioscorides, Pedacius
Dobson, William
* Dodart, Denys
* Dodd, William

Doddridge, Philip
* Doddsley, Robert
Dodwell, Henry
* Dogget, Thomas
Dolet, Stephen
Domat, John
Dominic, de Guzman
Domenichino
Dominis, Mark Anthony de
Donatus
Donatus, Aelius
Donatus, Jerom
Donne, John
Doufa, Janus
Drabicius, Nicholas
Drake, Sir Francis
Drake, James
* Drake, Francis
* Drake, Samuel
* Drakenborch, Arnoldus
Drayton, Michael
Drelincourt, Charles
Dresserus, Matthew
Droids
Drummond, William
Drusus, John
Dryades
Dryden, John
Duaren, Francis
* Duarenus, Francis
Duchal, James
* Duchat, Jacob le
Duck, Arthur
Duck, Stephen
Dudley, Edmund
Dudley, John
Dudley, Ambrose
Dudley, Robert
Dudley, Sir Robert
* Duffett, Thomas
Dugard, William
Dugdale, Sir William
* Duguët
* Duncombe, William
Duns, Jo. Scotus
Du Pin, Lewis Ellis
Du Port, James
Duppa, Brian
Durell, John
Durer, Albert
D'Ursey, Thomas
Dury, John
Dyer, Sir James
* Dyer, John

E

EACHARD, John
* Ecard, John-George de
Eagle, Mary

Ebionites

Ebionites
Ecchellenfis, Abraham
Echard, Laurence
Eckius, John
Edmondcs, Sir Thomas
 • **Edwards, Richard**
Edwards, Thomas
Edwards, Jonathan
 • **Edwards, George**
 • **Edwards, Thomas**
Egerton, Thomas
Eginhart
Egnatius, John Baptist
Elichman, John
Elizabeth, Queen
 • **Ellys, Anthony**
Elmacinus, George
Eltheimer, Adam
 • **Elftob, William**
 • **Elftob, Elizabeth**
Elfyngc, Henry
Elyot, Sir Thomas
Elzeviro
Emlyn, Thomas
Emmius, Ubbo
Ennius, Quintus
Ennodius, Magnus Felix
Ent, George
Ephrem, St.
Epicharmus
Epicetus
Epicurus
Epimenides
Epiphanius
Episcopus, Simon
Erasmus, Desiderius
Eraſtus, Thomas
Eremita, Daniel
Erigena, John
Erpenius, Thomas
Esenes
Eftampes, ducheſs of
 • **Eftcourt, Richard**
Etherege, George
Etmuller, Michael
Evagrius Scholaſticus
Evans, John
 • **Evans, Abel**
 • **Evans, Thomas. See Prior**
Euclid
Eudocia
Eudoxus
Evelyn, John
Evelyn, John. jun.
Eugene, Prince
Eonapius
Euomius
Euphranor
Eupolis. See Cratinus
Euxemond, Charles St.
Euripides

Eufden, Lawrence
Eusebius
Eustathius
Eutropius, Flavius
Eutychius

F

FABER, Jacobus
 • **Faber, Nicolaus**
Faber, Tanaquil
Fabian, Robert
Fabretti, Raphael
Fabricius, Jerome
Fabricius, George
Fabricius, Vincent
Fabricius, John Albert
Fabricius, Baron
Fabrot, Charles Hannibal
Faernius, Gabriel
Fagius, Paul
 • **Fairfax, Edward**
Faithorne, William
Falle, Philip
Fallopius, Gabriel
Faltſaff. See Faſtolf
Fanſhaw, Sir Richard
Farel, William
Faria, Emmanuel
Farinato, Paul
 • **Farinelli, Carlo Broſchi**
Faringdon, Anthony
Farnaby, Thomas
 • **Farneworth, Ellis**
Farquhar, George
Faſtolf, John
 • **Faulkner, George**
Favorinus
 • **Fawkes, Francis**
 • **Fayette, Marie Magdaleine**
Featly, Daniel
Feckenham, John de
Feithius, Everard
Felibien, Andrew
Felix, Minutius
Fell, Dr. John
Fenelon
Fenton, Sir Geoffey
Fenton, Elijah
 • **Ferguson, James**
Fernelius, John
Ferrand, James
Ferrari, Octavian
Ferrari, Franc. Bernardino
Ferrari, Octavio
Ferrars, George
 • **Ferreras, Don John of**
Ferri, Paul
Ferri, Ciro
Ferrier, Arnold de

Ferrier, Jeremy
Festus, Pompeius
Fetti, Domenico
Fevardentius, Francis
 • **Fedilee, Lewis**
Feuret, Charles
Ficius, Marſilius
Fiddes, Richard
Field, Richard
Fielding, Henry
Fiennes, William
Fiennes, Nathanael
Fienns, Thomas
Finxus, Orontius
Finch, Hen. earl of Nottingham
Finet, Sir John
Firmicus, Maternus Julius
Firmin, Thomas
Fifh, Simon
Fisher, John
Fitzherbert, Sir Anthony
Fitzherbert, Thomas
Fitzherbert, Nicholas
Flaccus, Caius Valerius
Flamſteed, John
Flatman, Thomas
Flechier, Eſprit
Flecknoe, Richard
Fleetwood, William
Fleetwood, William, biſhop
Fletcher, John
 • **Fletcher, Richard**
Fletcher, Giles
Fleury, Claude
Florio, John
Florus, Lucius Annuus
Fludd, Robert
Foefius, Anutius
Fohi
Folard, Charles
Folietu, Hubert
 • **Folkes, Martin**
Fontaine, John de la
 • **Fontaines, Peter Francis**
 • **Fontanini, Juſte**
Fonte-Moderata
Fontenay, Jo. Baptiſt Blain de
Fontenelle, Bernard de
 • **Foote, Samuel**
Forbes, Patrick
Forbes, John
Forbes, William
Ford, John
Fordyce, David
Fortefcue, Sir John
Fofter, Dr. James
Fofter, Samuel
 • **Fofter, William**
 • **Fofter, Mark**
Fothergill, George
 • **Fothergill, John**

• Fontaine,

• Fontaine, Sir Andrew
 Fouquier, James
 Fourmont, Stephen
 Fourmont, Michael
 • Fournier, Peter Simon
 Fowler, John
 Fowler, Christopher
 Fowler, Edward
 Fox, Edward
 Fox, John
 Fox, George
 Fracastor, Jerome
 Fracchetta, Jerome
 Fraguier, Claude-François
 Francica, Peter
 Francis, Francesco
 Francis, Simon
 Francis of Assisi
 • Francis, Philip
 Frans-Floris
 Frecke, William
 Freher, Marquard
 Freigius, John Thomas
 Freind, John
 • Freind, Robert
 • Freind, William
 Freinshemius, John
 Fresne, Charles de
 Fresnoy, C. Alphonse du
 Fretoy, C. Riviere
 Frichlin, Nicodemus
 Frobenius, John
 Frobiser, Sir Martin
 Froissard, John
 Frontinus, Sextus Julius
 Frowde, Philip
 Fryth, John
 Fugger, Huldric
 Fulgentius, St.
 Fulk, William
 Fuller, Nicholas
 Fuller, Thomas
 Fuller, Isaac
 Fulvia
 Fortiera, Antony
 Furrus

G

GACON, Francis
 Gaffarell, James
 Gagner, John
 Gagnius, Robert
 Gale, John
 Gale, Theophilus
 Gale, Thomas
 • Gale, Roger
 • Gale, Charles
 • Gale, Samuel
 • Galeano, Joseph

Galen, Claudian
 • Galilei, Galileo
 Galland, Antony
 Galligai, Leonora
 Gallois, John
 Gallus, Cornelius
 • Gally, Henry
 • Gambold, John
 Garamont, Claude
 Garasse, Francis
 Garcilasso
 Gardiner, Stephen
 Garnet, Henry
 Garnier, Robert
 Garrard, Mark
 • Garrick, David
 Garth, Sir Samuel
 Gascoigne, Sir William
 • Gasparini
 Gassendi, Peter
 Gastrel, Francis
 Gataker, Thomas
 Gataker, Charles
 Gauden, John
 Gay, John
 Gaze, Theodore
 • Ged, William
 • Gedoyne, Nicholas
 Geldenhaur, Gerard
 Gelenius, Sigismund
 Gellibrand, Henry
 Gelli, John Baptist
 Gellius, Aulus
 • Geminiani, Francesco
 • Gemistus, George
 • Gennadius
 Gentilefchi, Horatio
 • Gerard, Balthazar
 • Gerbelius, Nicolaus
 Gerbier, Sir Balthazar
 • Gerson, John
 Gesner, Conrad
 Gethin, Lady Grace
 Gevartius, John Gaspar
 Ghilini, Jerome
 Ghirlandale, Domenico
 Gibson, Edmund
 Gibson, Richard
 Gibson, William
 Gibson, Edward
 Gifanius, Hubertus
 Gilbert, William
 Gilpin, Bernard
 Gildon, Charles
 Giorgione
 Gioseppini
 Giotto
 Giralaldi, Lillio Gregorio
 Giralaldi, John Baptist Clotie
 Giralduus, Silvester
 • Glain, N. Saint

Glandorp, Matthias
 Glanvil, Joseph
 Glisson, Francis
 Gnostics
 Goddard, Jonathan
 Godeau, Anthony
 Godolphin, John
 Godwin, Thomas
 Godwin, Francis
 Godwin, Dr. Thomas
 Goetz, Damian de
 Goff, Thomas
 • Goguet, Anthony-Yves
 Goldast, Melchior Haiminfeld
 • Goldsmith, Oliver
 Golius, James
 Goltzius, Henry
 Goltzius, Hubert
 Gombauld, John Ogier de
 Gondi, John Paul
 Gongora, Lewis de
 Gonzaga, Lucretia
 Gordon, Thomas
 • Gordon, Alexander
 Gorizius, Abraham
 Gothofred, Denis
 Gothofred, Theodore
 Gothofred, James
 Gothofred, Denis
 • Gothofred, John
 • Goujet, Claude-Peter
 Goulart, Simon
 Gouray, M. de Jars, lady of
 Gower, John
 Graf, Regaier de
 Grabe, John Ernest
 Graham, George
 Grain, John Baptist le
 • Gramay, John Baptist
 Grandier, Urban
 Grant, lord Cullen
 Granville, G. Visé, Landdowne
 Gratius
 Gravefande, Will. Jam.
 Gravins, John Vincent
 Gravins, Peter
 Graunt, John
 • Gray, Thomas
 • Greatrakes, Valentine
 Greaves, John
 • Green, Robert
 • Green, John
 • Greene, Maurice
 Greenhill, John
 Gregory the Great
 Gregory, James
 Gregory, David
 Gregory, John
 Gregory, Nazianzen
 Gregory, Nyssa

Gregory;

Gregory, Theod. Thaumaturgus Hall, Joseph
 Gresham, Sir Thomas Hall, John
 Gretsler, James Hallé, Peter
 Greville, Fulk * Haller
 Grevius, John George Halley, Edmund
 Grew, Obadiah Hamel, John Baptiste du
 Grew, Nehemiah Hammond, Henry
 Grey, lac. Jone * Hammond, Anthony
 * Grey, Zachary * Hammond, James
 * Grey, Richard Hampden, John
 Gribaldus, Matthew Handel, George Frederic
 Grierison, Constantia * Hanmer, Sir Thomas
 Grimaldi, John Francis * Harding, Thomas
 Grindal, Edmund * Hardinge, Nicholas
 Grocyn, William Hardouin, John
 Gronovius, John Frederic * Hardwicke, Phillip, earl of
 Gronovius, James Hare, Dr. Francis
 Grotius, Hugo Hare, Henry. See Coltrane
 Grove, Henry Harriot, Thomas
 Grotius, Janus Harley, Robert
 Gryazus, Simon Harpoeration, Valerius
 Gryphius, Sebastian Harrington, Sir John
 Guadagnolo, Philip Harrington, James
 Guarini, Battista Harris, William
 Gudius, Marquard * Harris, James
 Guercino * Harrison, William
 Guetara, Antony de * Harrison, John
 Guevara, Louis, Velaz de * Hartley, David
 Guicciardini, Francesco Harvey, William
 Guidi, Alexander Harvey, Gideon
 Guido, Reni Havercamp, Sigebert
 Guignard, John * Hawkefworth, John
 Guillelma * Hawkwood, Sir John
 Guillim, John * Hay, William
 Guise, William * Hayes, Charles
 Gunning, Peter Hayward, Sir John
 Gunter, Edmund Hearne, Thomas
 * Guy, Thomas Heath, James
 Guyet, Francis * Heath, Thomas
 Guyon, Johanna-Mary Bon- * Heath, Benjamin
 vriers de la Mothe * Heidegger, John James
 Gymnosophists * Heineccius, John-Gottlieb

H

HABINGTON, William

Hacker, William
 Hacket, John
 Haddon, Dr. Walter
 Hadrian VI.
 Haillan, de Girard
 * Haines, Joseph
 Hakewill, George
 Hakluyt, Richard
 Halde, John Baptiste du
 Hale, Sir Matthew
 Hales, John
 Hales, Stephen
 Hallibeigh
 Halifax. See Montagus

* Herbert, Mary
 Herbert, Edward
 Herbert, George
 Herbert, William
 Herbert, Thomas
 Hernias, Pastor
 Hermes
 Herodias
 Herodotus
 Herring, archbishop
 Herve, James
 * Herve, Augustus John
 Hesiod
 Hefychius
 Hevalius, John
 * Heurnius, John
 * Hewson, William. See
 Hunter
 Heylin, Dr. Peter
 Heywood, John
 * Heywood, Jasper
 * Heywood, Eliza
 Hicker, George
 Hierocles
 Hierocles
 Hieronymus
 * Higgins, Sir Thomas
 * Higgins, Bevil
 * Highmore, Joseph
 Hilarius
 Hildebert
 Hildesley, Mark
 Hill, Aaron
 * Hill, Sir John
 Hilliard, Nicholas
 * Hinkley, John
 Hipparchia
 Hipparchus
 Hippocrates
 Hire, Philip de la
 * Hoadly, bishop
 * Hoadly, Dr. Benjamin
 * Hoadly, Dr. John
 Hobbes, Thomas
 Hodges, Nathaniel
 * Hodgson, John
 Hody, Humphrey
 Hoefschelus, David
 Hoffman, Maurice
 Hoffman, John Maurice
 * Hoffman, Frederic
 * Hogarth, William
 Holbein, John
 Holder, William
 * Holdsworth, Edward
 Holiday, Barten
 Hollinshead, Raphael
 Hollar, Wentzel
 Hollis, Thomas
 * Holmes, George
 * Holstenius, Lucas

Holt, Sir John
 Holyoake, Francis
 Homer
 * Hoogstraten, David van
 Hooke, Robert
 * Hooke, Nathaniel
 Hooker, Richard
 Hooper, Dr. George
 Hooper, John
 Hoornbeek, John
 Hopkins, Ezekiel
 * Hopkins, Charles
 * Hopkins, John
 Horapollon
 Horatius, Quintus Flaccus
 Horneck, Dr. Anthony
 * Hornius, George
 Horrox, Jeremiah
 Hordius, James
 Horkius, Gregory
 Hospinian Rodolphus
 Hospitals, Wm. Fr. Anth.
 Hotman, Francis
 Hottinger, John-Henry
 Hough, John
 Houlières, de la Garde
 Howard, Sir Robert
 Howard, Henry
 Howe, John
 * Howe, John
 Howell, James
 Huarte, John
 Hudson, Capt. Henry
 Hudson, Dr. John
 Huet, Peter-Daniel
 Hughes, John
 * Hughes, Jabez
 * Hughes, Jabez
 * Hume, David
 Humphrey, Lawrence
 * Hunter, William
 Huntington, Robert
 Hunterst, Gerard
 Huse, John
 Hutchelton, Dr. Francis
 Hutchins, John
 Hutchinsion, John
 Hutten, Ulric de
 Huygens, Christian
 Hyde, Edward
 Hyde, Dr. Thomas
 Hyde, Henry
 Hyginus, Caius-Julius
 Hypatia

J

* JAAPHAR Ebn Tophail
 Jablonfki, Daniel-Ernest
 Jablonfki, Theodote

Jacsius, F. de Cataneis
 Jackson, Thomas
 * Jackson, John
 Jacob, Ben Naptali
 Jacob, Ben Hajim
 Jacobæus, Oliver
 Jæger, John Wolfgang
 * Jago, Richard
 Jamblicus
 James, Thomas
 James, Richard
 * James, Dr. Robert
 Jamyn, Amadis
 Janfen, Cornelius
 Janfon, Abraham
 Jaquetot, Isaac
 Jardins, Mary Catherine des
 Jarchi
 Jarry, L. Juillard du
 * Ibbot, Benjamin
 * Jebb, Samuel
 Jeffery, John
 Jeffery of Monmouth
 Jeffreys, Lord George
 Jeffreys, George
 * Jenkins, Robert
 Jenkins, Sir Leoline
 * Jennens, Charles
 Jerom. See Hieronymus
 Jerome of Prague
 Jesua, Levita
 Jewell, John
 Jew Errant
 Ignatius
 * Ilive, Jacob
 Illyrius, Matthias Flacius
 Imperiali, John Baptist
 Inchofen, Melchior
 Joas, Pope
 Jobert, Lewis
 Jodelle, Stephen
 John of Salisbury
 Johnson, Samuel
 Johnson, John
 Johnson, Cornelius
 Johnson, Martin
 * Johnson, Charles
 * Johnson, Maurice
 * Johnson, Arthur
 Joinville, John Sire de
 Joly, Claude
 * Joly, Guy
 Jonas, Anagrimus
 Jonas, Justus
 Jones, Inigo
 * Jones, William
 * Jones, Henry
 Jonfius, John
 Jonfon, Benjamin
 Jonfion, John
 * Jordan, Charles Stephen

Jordano, Luca
 Jordana, James
 * Jortin, Dr. John
 * Josephus, Flavius
 Joubert, Laurence
 Jovian. See Julian
 Jovius, Paul
 * Jouveney, Joseph
 Jouvenet, John
 * Joyner, William
 Irenæus, Saint
 Irærius
 Isaac, Karo
 Isaas
 Iselin
 Isidore, Saint
 Isocrates
 Ittigius, Thomas
 Joda, Hakkadoth
 Jodex, Matthew
 Ives
 * Ives, John
 Julian
 Julio Romano
 Julius II.
 Junius, Adrian
 Junius, Francis
 Junius, Francis
 Jurieu, Peter
 * Jurin, Dr. James
 Justieu, Joseph de
 Justel, Christopher
 Justel, Henry
 * Justin
 Justin Martyr
 Justinian
 Justiniani, St. Lawrence
 Justiniani, Bernard
 Justiniani, Augustin
 Juvenal, D. Junius

K

KEBLE, Joseph
 Keckermannius, Barth.
 * Keene, Edmund
 Keill, John
 Keill, James
 Keith, James
 Kelly, Edward
 Kempis, Thomas à
 Ken, Thomas
 * Kennedy, John
 * Kennet, White
 Kennet, Basil
 Kepler, John
 Kettlewell, John
 Keyfler, John George
 * Kherafkof, Michael
 * Khilkof, Prince

Kidder,

NEW BIOGRAPHICAL DICTIONARY. xxxii

Kidder, Dr. Richard
 Killigrew, Catharine
 Killigrew, William
 Killigrew, Henry
 Killigrew, Anne
 Kimchi, Rabbi-David
 King, John
 King, Henry
 * King, Edward
 King, Dr. William
 King, archbishop
 King, lord chancellor
 * King, Dr. William
 Kircher, Athanasius
 Kircher, Conrad
 Kirchman, John
 Kirstenius, Peter
 Knaeller, Sir Godfrey
 * Knight, Samuel
 Knolles, Richard
 Knott, Edward
 * Knowler, William
 Knox, John
 Knuzen, Matthias
 Kœmpfer, Engelbert
 * Koenig, Daniel
 * Koenig, Samuel
 Konig, George Matthias
 Kortholt, Christian
 Kotterus, Christopher
 Kouli Khan, Thomas
 Krantzius, Albertus
 Kuhlman, Quirinus
 Kuhnus, Joachim
 Kuffer, Rudolf
 * Kynaston, John

L

LABADIE, John
 Labat, John-Baptist
 * Laberius
 Laboureur, John le
 * Lacarry, Giles
 Laftanus, Firmian
 * Ladvoat, John-Baptist
 * Laet, John de
 Lævinus, Torricentinus
 * Laftrau
 La Fontaine. See Fontaine
 Leine, Alexander
 Laisfle, Gerard
 Laie
 Lambecius, Peter
 * Lambert, Anne Therese,
 Marquise de
 Læmus, Denys
 Lambrun, Margaret
 Lania
 Lampridius, Ælius

Lampridius, Benedict
 Lamy, Bernard
 * Lancaster, Nathanael
 * Lancelot, Claude
 Lancisi, John-Marcus
 Lancret, Nicholas
 Lancrink, Prosper Henricus
 Lanfranc, archbishop
 Lanfranco, Giovanni
 Langbaine, Gerard
 Langbaine, jun.
 Langelande, Roberts
 * Langhorne, John
 * Laogius, John
 Langion, Stephen
 Languet, Hubert
 Languet, John Baptist Joseph
 Lanier, the painter
 * Largilliere, Nicholas de
 * Lascaris, Constantine
 Laski, John de
 La Sena, Peter
 Latimer, Hugh
 Laud, archbishop
 * Lauder, William
 * Launoi, John de
 Laur, Fillippo
 * Lawes, Henry
 Leake, Sir John
 * Leake, Stephen-Martin
 Lee, Nathanael
 Leibnitz, G. William de
 * Leigh, Sir Edward
 Leighton, Robert
 Leland, John
 Leland, John, of Dublin
 Lely, Sir Peter
 Lemery, Nicholas
 * Lenclos, Ninon de
 * Lenfant, James
 * Leaplet, N. du Fresnoy
 Leo X.
 * Leoniceus, Nicholas
 * Leontium
 * Leowicq, Cyprian
 Lesley, bishop of Rofs
 Lessie, bishop of Clogher
 Leslie, Charles
 L'Esfrange, Sir Roger
 * Lethieullier, Smart
 * Leti, Gregorio
 * Leusclavius, Joannes
 * Lueslen, John
 * Leuwenhoek, Antony de
 * Lhuud, Edward
 Lhwud, Humphrey
 * Libanius
 * Licetus
 Lightfoot, John
 Lilburne, John
 Lilla, George

Lilly, John. See Lyllly
 Lilly, William, astrologer
 Lily, William, grammarian
 Lily, George
 Lily, Peter
 Limboch, Philip
 Linacre, Dr. Thomas
 * Lindsay, John
 Lingelback, John
 * Linneus, Charles Von
 Lippius, Justus
 * Lisle, Guillaume de
 Lister, Martin
 Littleton, Thomas
 Littleton, Adam
 Littleton, Edward
 Livius, Titus
 Lloyd, William
 * Lloyd, Robert
 Locke, John
 * Locker, John
 * Lockman, John
 * Lodge, Thomas
 Lokman, the Wife
 Lokman
 Loir, Nicholas
 Lollard, Walter
 Lombard, Peter
 * Lomonosof
 * Long, James le
 * Long, Roger
 Longinus, Dionysius
 * Longomontanus, Christian
 * Longuerue, Louis de
 * Longus
 Lorit, Henry
 Lorme, Philibert de
 Lorme, John de
 Lorme, Charles de
 Lorrain, Robert le
 Loten, John
 * Love, James
 * Lovelace, Richard
 * Lower, Dr. Richard
 * Lower, Sir William
 Lowth, William
 Loyola, Ignatius of
 Lubienietzki, Stanislaus
 Lubin, Nicholas
 Lubin, Eilhard
 Lucan, Marcus Annæus
 Lucas, Richard
 * Lucas, Paul
 Lucian
 * Lucilius
 Lucretius, Titus Carus
 Ludlow, Edmund
 Ludolph, Job
 * Ludolph, Henry William
 Lugo, John
 Lugo, Francis

* Lully,

* Lully, John-Baptist
 Luther, Martin
 Lutti, Benedetto
 Lycophron
 Lyde. See Joiner
 Lydgate, John
 Lydiat, Thomas
 Lyllly, or Lilly, John
 Lynde, Sir Humphry
 * Lyons, Israel
 * Lyllias
 Lyfippus
 Lyttelton, lord-keeper
 * Lyttelton, lord
 * Lyttelton, Bp.

M

MABILLON, John
 * Macc, Thomas
 Macedonians
 Macer, Emilius
 Machiavel, Nicholse
 Mackenzie, Sir George
 MacLaurin, Colin
 Macrobius, Amb. Aurelius
 Theod.
 * Madden, Dr. Samuel
 * Maddox, bp.
 * Madox, Thomas
 Maccenas, Caius Cilnius
 Macrinus, Michael
 Maffius, Vegio, &c.
 Magellan, Ferdinand
 Magius, Jerome
 Magliabechi, Antony
 Mahomet
 Mahomet II.
 Maignan, Emanuel
 Maimbourg, Lewis
 Maignonides, Moses
 Maintenon, Madam de
 * Maittaire, Michael
 Maldonat, John
 Malebranche, Nicholas
 Malherbe, Francis de
 * Mallet, David
 Malpighi, Marcellus
 Malvezzi, Virgil
 Mamburn, Peter
 Mandeville, Sir John
 Mandeville, Bernard de
 Manetho
 Manfredi, Eostachio
 * Mangrove, John James
 * Mangey, Thomas
 Manicheus
 Manilius, Marcus
 Manley, de la Riviere
 Mantuan, Baptist

Manutius, Aldes
 Manutius, Paul
 Manutius, Aldes
 Mapletost, Dr. John
 Mares, Peter de
 Marcellinus, Ammianus
 * Marchand, Prosper
 Marcilius, Theodore
 Marcionites
 Mareta, John de
 Mareta, Samuel des
 Margaret, countess of Richmond
 Margaret, dutchess of Newcastle
 Mariana, John
 Marinella, Lucretia
 Marino, John Baptist
 * Marivaux, Peter Carlet de
 Markham, Gervase
 * Markland, Jeremiah
 Marloe, Christopher
 * Marolles, Michel de
 Marot, John
 Marot, Clement
 Marracci, Lewis
 Marsh, Narcissus
 Marshal, Thomas
 * Marshal, Nathanael
 Marham, Sir John
 Marigli, Lewis Ferdinand
 Marston, John
 Martialis, Marcus Valerius
 Martianay, John
 * Martin, Thomas
 * Martin, Benjamin
 Martini, Raymond
 Martyr, Peter
 Marvell, Andrew
 Marullus
 Marullus, M. Tarchanistis
 Mary, queen of England
 Mary, queen of Scots
 Mary, queen of England, and wife of William III.
 Mascardi, Augustin
 Maseaton, Julius
 Maffieu, Guillaume
 Maffinger, Philip
 Maffion, Papius
 * Maffion, John
 Maffieu, Rene
 Mather, Dr. Cotton
 * Maty, Matthew
 Maugin, John
 * Maupertuis, Peter-Lewis
 * Mauriceau, Francis
 Maximus of Tyre
 May, Thomas
 * Mayer, Tobias
 Mayerne, Sir Theodore de

* Maynard, Francis
 Mayne, Dr. Jasper
 Maynwaring, Arthur
 Mazarine, Julius
 Mead, Richard
 Mede, Joseph
 * Medicis, Cosmo de
 * Medicis, Laurence of
 Meibomius
 Mela, Pomponius
 Melancthon, Phillip
 Melito
 Melmoth, William
 Melvil, Sir James
 Menage, Giles
 Menander
 Menestrino, Marcellus
 Mencke, Otto
 Mencke, John
 Mendez Gonzales, Peter
 Mendez Gonzales, John
 Mercator, Gerard
 Mercator, Nicholas
 Mercurialis, Jerome
 Merlennus, Martin
 Merula, George
 Merula, Paul
 Methodius
 Meurcius, John
 Meseray, Francis Eudes de
 Meziriac, Claude Gaspar
 Bachet, Sieur de
 Michael Angelo Buonarruti
 Michael Angelo da Caravaggio
 Micrelus, John
 Middleton, Sir Hugh
 Middleton, Dr. Conyers
 Mignard, Nicholas
 Milbourn, Luke
 Mill, John
 * Mill, Henry
 Miller, James
 Milletiere, Theophilus Brachet, Sieur de la
 Milton, John
 Minnermus
 Mirandula, J. Picus, earl of
 Mirandula, John Francis Picus, private of
 * Mirazus, Aubertus
 Miffon, Francis Maximilian
 Mitchell, Joseph
 * Modrevius, Andreas Frictas
 Moine, Stephen le
 Moine, Francis le
 Moleworth, Robert
 Moliere
 Molinæus, Carolus; or Charles du Mœllin
 Molinæus, Peter; or Peter du Moulin
 Molinos,

NEW BIOGRAPHICAL DICTIONARY. xxv

Molinos, Mich. See Quietists
 * Molloy, Charles
 Molis, Francis Maria
 Molis, Tarquinia
 Molynaux, William
 Monardes, Nicholas
 Mongault, Nicholas Hubert
 Monk, George
 Monk, the hon. Mrs.
 Monnoye, Bernard de la
 Monson, Sir William
 Montague, Dr. Richard
 Montague, Charles
 Montague, Edward
 Montaigne, Michael de
 Montanys
 Montanus, Benedict Arias
 * Montanus, John Baptist
 Montespan, Madam de
 Montequieu, Charles de Se-
 condat, baron of
 Montfaucon, Bernard de
 Montgaillard, Bernard de
 Montmaur, Peter de
 * Montpensier, Anne Marie
 Louise d'Orleans
 * Morant Philip
 Morata, Olympia Fulvia
 Moravians
 * Mordauat, Charles
 More, Sir Thomas
 More, Dr. Henry
 More, Alexander
 * Moore, James
 Morel
 Morel, Andreas
 Moreri, Lewis
 * Morris, Edward-Royce
 Morgues, Matthew de
 Morhoff, Daniel George
 Morin, John Baptist
 Morin, John
 Morin, Simon
 Morinas, Stephanus
 Morison, Robert
 Morley, Dr. George
 Morsey, Philip de
 Morton, Thomas
 Moschus and Bion
 * Mosheim, John Lawrence
 Moss, Dr. Robert
 Mothe le Vayer, Francis de la
 Mothe, Antoine Houdart de la
 Motteux, Peter Anthony
 * Motteville, Frances Bert-
 and, madame de
 * Mottley, John
 Mountfort, William
 Moyle, Walter
 * Munday, Anthony
 Munster, Sebastian

* Muratori, Lewis Anthony
 Muretus, Marc Anthony
 Musæus
 * Muschenbroek, Peter de
 Musculus, Wolfrangus
 Musgrave, Dr. William
 Musurus, Marcus

N

NÆVIUS, Cneius
 Nani, John Baptist
 Nantueil, Robert
 Nash, Richard
 Naude, Gabriel
 * Naugerius, Andreas
 Naylor, James
 Neander, Michael
 Needham, Marchmont
 Neefs, Peter
 Nelson, Robert
 Nemesianus, Anr. Olym-
 pius
 Nemesius
 * Nemours, Marie d' Orleans
 Nepos, Cornelius
 * Nestor, monk of Russia
 Netfcher, Gaspard
 * Neve, Timothy
 * Newcomb, Thomas
 Newton, John
 Newton, Sir Isaac
 * Newton, Richard
 * Newton, Thomas
 Nicaise, Claude
 Nicander
 Nicephorus, Gregoras
 Nicephorus, Calistus
 Nicephorus, Elemenidas
 Niceron, John Francis
 Niceron, John Peter
 Nicetas, David
 Nicetas, surnamed Serron
 Nicetas, Arhominates
 * Nichols, William
 Nicolaitans
 Nicole, John
 Nicole, Claude
 Nicole, Peter
 Nicolson, William
 Nieuwentyt, Bernard
 Nigidius Figulus, Pablius
 * Nizolius, Marius
 Noailles, Louis Anthony de
 Noldius, Christian
 Nonnius, Lewis
 Nonnius, a Greek poet
 Nonnius, Peter
 Noodt, Gerard
 Norden, Frederick Lewis

Norris, Henry
 Norris, John
 North, Francis
 North, Dr. John
 * North, George
 * Norton, Thomas
 Nostradamus, Michel
 Novat, or Novatus
 Novatian
 Noy, William
 Nyc, Philip

O

OBRECHT, Utric
 Obsequens, Julius
 Obsequens, John
 Occam, William
 Ocellus
 Ochinus, Bernardus
 Ockley, Simon
 Oëavia
 * Odell, Thomas
 Odo, Saint
 Odo, Cantianus
 Odoran
 Oecolampadius, John
 Ogilby, John
 Oldcastle, Sir John
 Oldenburg, Henry
 Olderman, John
 Oldfield, Anne
 Oldham, John
 * Oldisworth, William
 * Oldmixon, John
 * Oldys, William
 Olearius, Godfrey
 Olearius, Godfrey
 Olearius, Adam
 Olive, Alexander
 Oliver, Isaac
 * Oliver, Joseph
 * Oliveyrs, Francis de
 Olzoffski, Andrew
 Onkelos
 Onofender
 Onuphrius, Panvinus
 * Optius, Henry
 Opitz, Martin
 Oporinus, John
 Oppian
 Optatus
 Organs, Andrea
 Origen
 * Orleans, Peter-Joseph
 Orobio, Don Balthazar
 Orofius, Paul
 Orpheus
 * Orfatto, Serapio
 Ortelius, Abraham
 * Orville

* Orville, James-Philip
Osborne, Francis
Olorio, Jerome
Olorio, Jerome
Ossat, Arnaud de
Ossade, Adrian Van
* Ostervald, John Fred.
Otho, Venus
Ott, Henry
Otway, Thomas
Oudin, Casimir
Overall, John
Overbury, Sir Thomas
Oughtred, William
Ovidius, Publius Naso
Owen, Dr. John
Owen, John
Ozanham, James
Ozell, John

P

PACE, Richard
Pachymetus, George.
Pacuvius, Marcus
Pagan, Comte de
Pagi, Anthony
Pagi, Francis
Pagonius, Sanctes
Palæmon, Q. Rhemmius
Palaprat, John
Palærius, Aonius
Palfin, John
Palingenius, Marcellus
Palladio, Andrew
Palladius
Pallavicini, Ferrante
Pallavicini, Sforza
Pallgrave, John
* Pamelius, James
* Panard, Charles Francis
Pancirollus, Guy
Pantænus
Panvinus. See Onuphrius
* Papias
Papin, Isaac
Papinian
Pappus
Papyrius Masson, John
Paracelsus
Pardius, Ignatius Gakon
Pare, David
Pare, Philip
Pare, Daniel
Parent, Unsoine
Paris, Matthew
Parker, Matthew
Parker, Samuel
Parmenides
Parr, Catherine
Parrhasius

Parrhasius, Janus
Parry, Richard
Parsons, Robert
* Parsons, James
Parthenay, John de
Parthenay, Catherine de
* Parute, Paul
Pascal, Blaise
Pasor, Matthias
Passart, John
Pasquier, or Paquier, Stephen
Paterculus, C. Velleius
Patin, Guy
Patin, Charles
Patrick, Simon
Patru, Oliver
Pattison, William
Paul, Father
Paulinus
Pausanias
* Pearce, Zachary
Pearson, John
* Beck, Francis
* Peele, George
Peirese, N. C. Fabri
Pelagius
Pelisson, Paul
Pell, John
Pellegrino Tifaldi
Pellegrino, of Modena
Pembroke, Thomas
Penn, William
Penni, Giovanni Francisco
* Pepulch, J. Christopher
* Perefice, Beaumont de
Perizonius, James
Perrault, Claude
Perrault, Charles
* Perrier, Francis
Perrier, Charles
Perron, James Davy du
Perrot, Nicholas
* Perry, Captain John
Perrius, Aulus Flaccus
Petavius, Dionysius
Peter the Great
* Petis de la Croix, Francis
Petit, Peter
Petit, Peter, mathematician
Petitot, John
Petrarch, Francis
Petronius Arbitr, Titus
Petty, Sir William
* Peyrere, Isaac
Pezron, Paul
* Pfeffercorn, John
Phædrus
Phædrus, Thomas
Phalaris
Phidias
Phillips, Fabian

Phillips, Catherine
Phillips, John
Phillips, Ambrose
Philo
Philolaus
Philostorgius
Philostratus, Flavius
Phlegon
Photius
* Picard, John
Picart, Bernard
Pierce, Edward
Pierino, del Vaga
Pierius. See Valerianus
Pighius, Stephanus
Pignorius, Laurentius
Piles, Roger de
Pilkington, Lætitia
Pinæus, Severinus
Pindar
Pinturichio, Bernardino
Piper, Francis le
Pitcairne, Archibald
Pithæus, Peter
Pitiscus, Samuel
Pitt, or Pitfeus, John
Pitt, Christopher
* Placette, Jean de la
Plantin, Christopher
Planudes, Maximus
Platina, Bartholomew
Plato
Plautus Marcus Accius
* Playford, John
Plinius Secundus, Caius
Plinius, Cæcilius Sec. Caius
Plot, Dr. Robert
Plotinus
* Pluche, Antoine
Plutarch
Pococke, Dr. Edward
Poggius Bracciolinus
Pole, Reginald
Polidoro, de Caravagio
Polignac, Melchior de
Politian, Angelo
Pollux, Julius
Polyænus
Polybius
Polycarp
Pomfret, John
Pomponatius, Peter
Poole, Matthew
Pope, Alexander
* Porce, Charles
Porphyrius
* Potenger, John
Potter, Dr. Christopher
Potter, Dr. John
Pourbus, Peter and Francis
Poussin, Nicholas

* Powell,

* Powell, Dr. W. Samuel
 * Pradon, Nicholas
 * Preston, Thomas
 Pricæus, John
 Prideaux, John
 Prideaux, Humphry
 Primateccio, Francesco
 * Pringle, Sir John
 Priolo, Benjamin
 Prior, Matthew
 Priscianus
 Proclus
 Procopius
 Prokopowitch. See Theopha-
 nanes
 Propertius, Sextus Aur.
 Protogenes
 Prudentius, Quintus Aurel.
 Prymne, William
 Psalmanazar, George
 Ptolemæus, Claudius
 Puffendorff, Samuel de
 Pughet, Peter Paul
 Pulteney, William
 * Purcell, Henry
 Porchas
 Puteanus, Erycius
 * Puy, Peter de
 Pyle, Thomas
 Pyrrho
 Pythagoras

Q

QUADRATUS

Quakers
 Quarles, Francis
 Quellinus, Erasmus
 Querno, Camillus
 Quésnel, Pasquier
 Quevedo, Francisco de
 Quien, Michael le
 Quietists
 Quillet, Claudius
 Quin, James
 Quinaut, Philip
 Quintilianus, M. Fabius
 Quintin Matfys
 Quintinie, John de la
 Quintus Calaber

R

RABELAIS, Francis
 Racan, Marq. of
 Racine John
 * Radcliffe, Alexander
 Radcliffe, Dr. John
 Rainolds, John

Ralph, James
 Ramazini, Bernardin
 * Rameau, John Philip
 Ramsay, Andrew Michael
 Ramus, Peter
 Randolph, Thomas
 Raphael
 Rapin, Renatus
 Rapin de Thoyras
 Rawleigh, Sir Walter
 * Rawley, William
 Ray, or Wray, John
 Ray, Benjamin
 Real, C. V. chard de St.
 Reaumur, R. A. F.
 Redi, Francis
 Regiomontanus
 Regis, Peter Sylvaia
 Regnard, John Francis
 Regnier, Mathurin
 Regnier, Seraphin
 Reinecius, Thomas
 Reland, Hadrian
 Rembrandt van Rein
 Renaudot, Eusebius
 Retz. See Gondi
 Reuchlin, John
 * Rhenamus, Beatus
 Rhodoman, Laurentius
 Ricaut, Sir Paul
 Ricciolus, J. Baptista
 * Richardson, Samuel (and see
 Appendix)
 Richlet, Cæsar Peter
 Richelieu, J. A. du Pleffis de
 Ridley, Dr. Nicholas
 * Ridley, Dr. Gloster
 Rienzi, N. G. de
 Rigaltius, Nicholas
 Rittershufius, Conradus
 * Rizzio, David
 Robertson, Dr. William
 Robins, Benjamin
 Rochefoucault, duke of
 Rochester, earl of
 Roe, Sir Thomas
 Roemer, Olaus
 Rogers, Dr. John
 * Rohan, Henry
 Rohault, James
 Rollin, Charles
 Rolt, Richard
 Romano, Julio
 Ronfard, Peter de
 Rooke, Sir George
 * Roome, Edward
 Roscommon, earl of
 Rosinus, John
 Rousseau, John Baptist
 * Rousseau, John James
 Rowe, Nicholas

Rowe, Elizabeth
 * Rowning, John
 Rubens, Sir Peter Paul
 Rue, Charles de la
 Ruinart, Thierry
 Rushworth, John
 * Rutherford, Thomas
 Ruysch, Frederic
 * Ruysdaal, Jacob
 * Ryan, Lacy
 Ryer, Peter du
 * Rymer, Thomas

S

SAAVEDRA, M. de Cer- vantes

Sabinus the poet
 Sabinus, F. Floridus
 Sabinus, George
 Sablier, A. de Ramboillet
 Sacchi Andrea
 * Sacheverell, Henry
 Sackville, earl of Dorset
 Sackville, earl of Dorset and
 Middlesex
 * Sadleir, Sir Ralph
 Sadler, John
 Sadolet, James
 Sage, Alain Rene le
 Sage, David le
 Sainte-Aldegonde
 * Saint-André, Nathanael
 Saint-Aulaire, marquis de
 Saint-Cyras, abbot of
 Saint-John, lord Bolingbroke
 Sainte-Marthe, Gaucher de
 Sainte-Marthe, Charles
 Sainte-Marthe, Scevole
 Sainte-Marthe, Denis
 Sainte-Marthe, Peter Scevole
 Sainte-Marthe, Abel Lewis
 Sainte-Marthe, Claude
 * Sale, George
 Sallengre, A. Henry de
 Sallo, Denis de
 Sallustius, Caius Crispus
 Salmasius, Claudius
 * Salmon, Nathanael
 * Salter, Dr. Samuel
 Salvator, Rosa
 Salvian, or Salvianus
 Salviani, Francesco
 Salviani, Giuseppe
 Sammarthanus. See Sainte
 Marthe
 Sanadon, Noel-Stephen
 Sanchez, Thomas
 * Sancho, Ignatius
 Sancerro, Abp.
 Sanctiorius

Sanderfon,

- Sanderson, bishop
 Sanderson, Robert
 Sandrat, Joachim
 Sandys, Edwin
 Sandys, Sir Edwin
 Sandys, George
 Sannazarius, James
 Sanson, Nicholas
 Sappho
 Sarafin, John Francis
 Sarisbury, John of
 Sarto, Andrea del
 Savage, Richard
 * Savage, John
 Savary, James
 Savile, Sir Henry
 Savile, Sir George
 Saunderson, Nicholas
 Savonarola, Jerom
 Saurin, James
 Sauvour, Joseph
 Saxe, Comte de
 * Say, Samuel
 Scala, Barthelemi
 Scaliger, Julius Cæsar
 Scaliger, Joseph Justus
 Schaaf, Charles
 Scheffer, John
 Scheiner, Christopher
 Schiavone, Andrea
 Schmidt, Erasmus
 Schmidt, Sebastian
 Schmidt, John Andrea
 Schoepflin, John Daniel
 Schorel, John
 Schomberg, duke of
 Schottus, Andreas
 Schrevelius, Cornelius
 * Schultens, Albert
 Shurman, Anna Maria
 Scioppius, Gaspar
 Scot, Reynolde
 Scott, Dr. John
 Scudery, George de
 Scudery, Magdeleine de
 Search, See Tucker
 Sebastiano, called del Piombo
 Beckendorf, Gui-Louis de
 * Secker, archbishop
 * Secundus, John
 Sedley, Sir Charles
 Segrais, John Renaud de
 Selden, John
 Seed, Jeremiah
 Seneca, Lucius Annæus
 Sennertus, Daniel
 Sennertus, Andrew
 Serranus, Joannes
 Servetus, Michael
 Servius, M. Honoratus
 Severus, Cornelius
 Savigne, Marquise de
 * Sewell, William
 Sewell, George
 Sextus Empiricus
 Shadwell, Thomas
 Shakspeare, William
 Sharp, archbishop of St. Andrews
 Sharp, Dr. John
 Shaw, Thomas
 Sheffield, duke of Bucks
 Sheldon, Gilbert
 Shenstone, William
 Sherburne, Sir Edward
 Sherebatof, prince
 Sheridan, Thomas
 * Sheridan, Francis
 Sherlock, William
 Sherlock, Thomas
 Shirley, James
 Shovel, Sir Cloudesley
 Sidney, Sir Philip
 Sidacy, Algernon
 Sidonius, C. S. Apollinaris
 Signorelli, Luca
 Sigonius, Carolus
 Silius Italicus, Caius
 Simon, Richard
 Simonides
 * Simplicius
 Simpson, Thomas
 Sirmood, James
 Sixtus V. pope
 Skinner, Stephen
 Sleidan, John
 Sloan, Sir Hans
 Smalridge, bishop
 Smith, Sir Thomas
 Smith, John
 Smith, Dr. Thomas
 Smith, John
 Smith, Edmund
 * Smollett, Tobias
 Smyth, James. See Moore
 * Smyth, Robert
 Snyders, Francis
 Socinus, Marianus
 Socinus, Lælius
 Socinus, Faustus
 Socrates
 Socrates, Scholasticus
 Solimene, Francis
 * Solinus, Caius Julius
 Solis, Antonio de
 * Solomon, Ben Job Jalla
 Solon
 Somers, John Lord
 * Somerville, William
 Sommona-Codom
 Somner, William
 Sophocles
 Soranus
 Sorbier, Samuel
 South, Dr. Robert
 Southern, Thomas
 Sosomenus, Hieronymus
 Spanheim, Frederick
 Spanheim, Ezekiel
 Spanheim, Frederick
 Speed, John
 Spelman, Sir Henry
 * Spente, Joseph
 Spencer, John
 Spenser, Edmund
 Sperone, Sponon
 Spinckes, Nathanael
 Spinoza, Benedict de
 Spon, Charles
 Spon, James
 Spondanus, Joannes
 Spondanus, Henricus
 Spotwood, John
 Spranger, Bartholomew
 Sprat, Thomas
 * Squire, bishop
 * Stackhouse, Thomas
 Stanley, Thomas
 Stanley, Thomas
 Statius, Papinius
 * Staveley, Thomas
 Steele, Sir Richard
 Stella, James
 Stephanus Byzantinus
 Stephens, Henry
 Stephens, Robert
 Stephens, Francis
 Stephens, Henry, Robert, and Francis, sons of Robert
 Stephens, Robert, the anti-quary
 Stepney, George
 * Sterne, Laurence
 Sternhold, Thomas
 Stefenchorus
 Stillingfleet, Edward
 * Stillingfleet, Benjamin
 Stobæus, Joannes
 Stone, John
 Stow, John
 Strabo
 Strada, Farnianus
 * Straight, John
 Streater, Robert
 Strype, John
 Stubbe, Henry
 * Stubbs, George
 * Stukeley, William
 Sturmius, James
 Sturmius, John
 Suckling, Sir John
 Suetonius, C. Suetonius Tranquillus

Sueur, Eustace le
 * Suicer, John Gasparel
 Suidas
 Sully, Duke of
 Sulpicia
 Sulpicius
 * Somorokof, Alexander
 Sutton, Thomas
 Suxe, Henriette de Coligni
 Swammerdam, John
 Swift, Dr. Jonathan
 Sybrecht, John
 Sydenham, Thomas
 Sylburgius, Fredericus
 Sylvius, James
 Symmachus
 Synesius
 Synge, Edward
 Syrus, Publius

T

TACITUS, Caius Corn.
 Tanner, Thomas
 Targioni. See Tozzetto
 Tasso, Torquato
 Tate, Nahum
 Tatian
 * Tarifichef, Vassili
 Tatus, Achilles
 Taubman, Frederic
 Tavernier, John Baptist
 Taylor, Dr. Jeremy
 Taylor, the water poet
 Taylor, Dr. John
 * Taylor, Dr. John
 Temple, Sir William
 Templeman, Peter
 Teniers, David
 Tenison, archbishop
 Terentius, Publius
 Terrasson, abbé
 Tertullian, Q. S. Florens
 Themistius
 Theobald, Lewis
 Theocritus
 Theodore, king of Carsea
 Theodoret
 Theognis
 * Theophaanes, Prokopovitch
 Theophilus
 Theophrastus
 Thevenot, Melchisedec
 * Thirlby, Bryan
 * Thomas, William
 * Thomas, William
 Thomas, Mrs.
 Thomson, James
 Thoresby, Ralph
 Thornhill, Sir James
 Thuanos, Jac. Augustus
 Top. I.

Thucydides
 Thurot, John
 Tibullus, Albius
 Tickell, Thomas
 * Tillemont, S. le Nain de
 Tillotson, archbishop
 Tindal, Matthew
 * Tindal, Nicholas
 Tintoretto
 Titian
 * Titley, Walter
 * Todd, Dr. Hugh
 Toland, John
 Tollius, Jacobus
 Tooke, Andrew
 Torrentius, Lævinus
 * Torrentius, John
 Torricelli, Evangeliste
 Tourenfort, J. Pitton de
 Tozzetti, John Targioni
 Trallian, Alexander
 Trapezuntius, Georgius
 Trapp, Joseph
 Tremellius, Immanuel
 Trenchard, John
 Trifino, John George
 Tryphiodorus
 * Trumbull, Sir William
 * Tucker, Abraham
 * Tull, Jethro
 * Tunfall, James
 Turnebus, Adrian
 Tyndale, William
 Tyrannion
 * Tyrtæus
 * Tzitzes

V

VAILLANT, John Foy
 Vaillant, J. Francis Foy
 Valerianus, Pierius
 Valerius Maximus
 Valefius, Henricus
 Valefius, Adrian
 Valla, Laurentius
 Valla, George
 Vanburgh, Sir John
 * Vandale, Antony
 Vander-Linden
 Van Dyck, Sir Anthony
 Van Huysum, John
 Vane, Sir Henry
 Vaniere, James
 Vanini
 Varillas, Antoine
 Varro, M. Terentius
 Vafari, Georgio
 Vavaffor, Francis
 Vaugelas, Claude Favrede

Vayer. See Mothé le Vayer
 Vega. See Garcilasso
 * Vegetius, Fl. Renatus
 Velferus, Marcus
 * Vergil, Polydore
 Verrochio, Andrea
 Verschure, Henry
 Vertot, René Aubert de
 * Vertue, George
 Vesalius, Andreas
 Victor, Sextus Aurelius
 Victorius, Peter
 Vida, M. Hieronymus
 Villiere, duke of Buckingham
 Villiers, Geo. duke of Buck-
 ingham

Vinci Leonardo da
 * Vines, Richard
 Virgil
 Vitruvius; M. V. Pollio
 Vives, Joannes Ludovicus
 Vivian, Vincentio
 * Voetius, Gilbert
 Voiture, Vincent
 * Volkof, Feodor
 Vorstius, Conrad
 Vossius, J. Gerardus
 Vossius, Isaac
 Vouet, Simon
 Urceus, Codrus
 Ursus, Nic. Raimarus
 Usher, archbishop

W

WAGENSEIL, J. Chris.
 Wagstaffe, Thomas
 Wake, Dr. William
 Waller, Edmund
 Wallis, John
 Walpole, Sir Robert
 Walsh, William
 Walfyngham; Sir Francis
 Walton, Brian
 * Walton, Isaac
 * Wanley, Humphrey
 Wandleb, John Michael
 * Warburton, bishop
 Ward, Seth
 Ward, John
 Ware, Sir James
 Warham, archbishop
 * Warner, Ferdinando
 Waterland, Dr. Daniel
 * Watfon, John
 Watteau, Anthony
 Watts, Dr. Isaac
 * Webb, Philip Carteret
 Wechel, Christian
 Wechel, Andrew

* Welles,

LIST of the LIVES, &c.

* Welles, Samuel
 * Welfed, Leonard
 Wentworth, earl of Strafford
 * Welley, Samuel
 * Welley, Samuel, jun.
 * West, Gilbert
 * West, James
 Wetstein, John James
 Wharton, Henry
 Wharton, duke of
 Wheare, Degory
 Wheeler, Sir George
 Whitecoat, Benjamin
 Whiston, William
 Whitby, Daniel
 * Whitehead, Paul
 Whitlocke, Bulstrode
 Whitgift, John
 Wickliff, John
 Wicquefort, Abraham de
 Wilkins, John
 * Wilkins, David
 Williams, John
 * Williams, Anna
 Willis, Thomas
 * Willis, Browne
 Willoughby, Francis
 Wilson, Arthur
 * Wilson, bishop

* Wilson, Thomas
 Wischelsa, Anne, coun-
 tess of
 Winwood, Sir Ralph
 * Wife, Francis
 Wiffing, William
 Witfus, Hermius
 * Woffington, Margaret
 Wolfe, general
 Wolff, Christian
 Wollaston, William
 * Wolfeley, Robert
 Wolfey, Thomas
 Wood, Anthony
 * Wood, Robert
 * Woodford, Samuel
 Woodward, John
 Woolston, Thomas
 Wormius, Olaus
 * Worthington, William
 Wotton, Sir Henry
 Wotton, William
 Wouwermen, Philip
 * Wray, Daniel
 Wren, Christophet
 Wren, Matthew
 * Wright, Samuel
 Wycherley, William
 Wykeham, William of

XENOPHON
 Xenophon
 Ximenes
 Xylander
 Xyphilin

YALDEN, Thomas
 * Young, Edward

ZACUTUS
 Zeuxis
 Zinzendorf. Ses Moravians
 * Zonaras, John
 Zoroaster
 Zofimus
 Zuccherio, Taddeo
 Zuccherio, Frederico
 Zuingleius, Ulricus

A P P E N D I X.

* **ANSTIS, John**
 * Ashton, Charles
 * Ashton, Thomas
 * Bacon, Phaniel
 * Bernoulli, Daniel
 * Betham, Edward
 * Bletierie, J. P. René de la
 * Bourget, Dom. John
 * Burrow, Sir James
 * Capell, Edward
 * Carter, Francis
 * Cervetto
 * Chamberlayne, John
 * Chetwode, Knightly
 * Davis, Henry Edwards
 * Deffsch, William
 * D'Alembert, Monf.
 * Dodsworth, Roger
 * Duke, Richard
 * Euler, Leonard
 * Fancourt, Samuel
 * Foster, John
 * Franklin, Thomas

* Furneaux, Philip
 * Geddes, James
 * Gifford, Andrew
 * Gmelin, Samuel
 * Goadby, Robert
 * Græme, John
 * Guldenstaedt, John Anthony
 * Hall, Henry
 * Haynes, Hopton
 * Haynes, Samuel
 * Immyns, John
 * Kelly, Hugh
 * Kennicott, Benjamin
 * Kenrick, William
 * Lowe, Thomas
 * Miller, Lady
 * Milles, Jeremiah
 * Moore, Philip
 * Nares, James
 * Ogden, Samuel
 * Oldys, William
 * Piazza, H. Bartholomew
 * Pocock, Richard

* Rawlinson, Sir Thomas
 * Rawlinson, Thomas
 * Rawlinson, Dr. Richard
 * Rawlinson, Christophet
 * Richardson, Samuel
 * Robinson, Anastasia
 * Rogers, Charles
 * Sanches, A. N. Ribeiro
 * Sharpe, Gregory
 * Swift, Deane
 * Tallis, Thomas
 * Tooke, George
 * Tooke, Thomas
 * Tye, Christophet
 * Voltaire, M. F. Arouet de
 * Wargentini, Peter
 * West, Thomas
 * White, Nathanael
 * Winkelman, Abbé John
 * Wirley, William
 * Woodward, Henry
 * Worfdale, James
 * Wright, Sir Nathan

A N

UNIVERSAL, HISTORICAL, and LITERARY
 DICTIONARY.

A ARSENS (FRANCIS), lord of Someldyck and Spyck, was one of the greatest ministers for negociation, the United Provinces could ever boast of. Cornelius Aarsens his father was register to the States; and being acquainted with Mr. du Pleffis Mornay at the court of William prince of Orange, he prevailed upon him to take his son under him, with whom he continued some years. John Olden Barnevelt, who presided over the affairs of Holland and all the United Provinces, sent him afterwards agent into France; where he learned to negotiate under those profound politicians, Henry IV. Villeroy, Rosny, Silleri, Jeannin, &c.; and he acquitted himself so well, as to obtain their approbation. Soon after he was invested with the character of ambassador, being the first who was recognized as such by the French court; at which time Henry IV. declared, that he should take precedence next to the Venetian minister. He resided in France fifteen years; during which time he received great marks of esteem from the king, who created him a knight and baron; and for this reason he was received amongst the nobles of the province of Holland. However, he became at length so odious to the French court, that they desired to have him recalled. He was afterwards deputed to Venice, and to several German and Italian princes, upon occasion of the troubles in Bohemia: this was in 1620, and it is to be observed, says Mr. Wicquefort, "that the French king ordered the duke of Angouleme, the count of Methune, and Abbé des Preaux, Vol. I. B " his

*Du Maus-
tier's Me-
moirs.
p. 377.*

*Wicque-
fort's Treat-
on Ambas-
sadors, tome
1. p. 658.*

" his three ambassadors, not to receive visits from Mr. Aarsens;
 " who came from the States of the United Provinces to ne-
 " gociate with some German and Italian princes, upon the
 " same affairs of Bohemia for which the ambassadors of
 " France had been deputed. The order sent for this purpose
 " signified, that it was not intended as any indignity to the
 " States, with whom the king was desirous to live always in
 " friendship, but entirely upon account of Mr. Aarsens, for
 " his having acted in a manner inconsistent with the interest
 " and dignity of his majesty [A]." Mr. Aarsens was the first
 " of three extraordinary ambassadors, sent to England in 1620;
 " and the second, in 1641. In this last embassy his colleagues
 " were the lord of Brederode first ambassador, and Heemsvliet as
 " third; they were to treat about the marriage of prince Wil-
 " liam, son to the prince of Orange. He was also ambassador
 " extraordinary at the French court in 1624; and cardinal
 " Richelieu having just taken the administration into his hands,
 " and knowing he was an able man, made use of him to serve
 " his own purposes.

Wicquefort,
 vol. I: pp.
 650. 750.

Du Maurier,
 p. 386.

Aarsens died in a very advanced age; and his son, who
 survived him, was reputed the wealthiest man in Holland.

He has left very accurate and judicious memoirs of all those
 embassies in which he was employed; and it must be ob-
 served, that the various instructions given him by the States,
 and all the credential letters he carried in his later embassies,
 were drawn by himself; whence we may conclude, says Mr.
 Wicquefort, that he was the ablest person in all that country,
 not only for conducting of negotiations, but for instructing
 ambassadors what to negotiate upon.

Vol. II. p.
 435.

Memoirs, p.
 376.

Du Maurier, in his memoirs, says, " that he was of a
 " spirit the most dangerous which ever arose in the United
 " Provinces, and the more to be dreaded, as he concealed all
 " the malevolence and artifice of foreign courts, under the
 " appearance of Dutch bluntness and simplicity; that he was
 " vehement and persuasive, could advance arguments in fa-
 " vour of the worst causes, had an intriguing genius, and
 " had kept a secret correspondence with some great men in
 " France, whose conduct was not only suspected, but highly
 " offensive to the king; and that, having bribed the French

[A] This passage in Wicquefort may
 be illustrated by the following in Du
 Maurier. " In the year 1618," says
 he, " the king commanded Mr. De
 " Boissie, to complain in his name to
 " the States General, of a defamatory

" libel, written, signed, and published
 " by Francis Aarsens; to the great
 " scandal and dishonour of the mem-
 " bers of his majesty's council; for
 " which no satisfaction could then be
 " obtained."

" ambassador's

"ambassador's secretary at the Hague, he thereby discovered "the most secret designs of the French court." By this account we may see, that Aarsens was a man of great abilities, and had an excellent turn for political negotiations: but whilst Du Maurier inveighs so warmly against this statesman, he lets us into a circumstance, which may teach us not to give too much credit to his invectives; for he informs us, that there was an irreconcilable enmity betwixt his father and Aarsens.

AARSENS, or AERSENS (PETER), called by the Baldinucci Italians *Pietro Longo* from his tallness, was a celebrated Notizie painter, and born at Amsterdam in 1519. His father, who de Profef- was a stocking-maker, meant to train him in his own tori, &c. way; but the mother, finding in him an inclination towards tom. i. painting, was resolved that her son should pursue his genius, printed at even though she always were forced to spin for her livelihood: Florence and to this the good man her husband, we suppose for peace's 1728. sake, at length consented. His first master was Alart Claësler, an eminent painter in Amsterdam; under whom he so distinguished himself, that he soon engaged the attention of the great. When he was about eighteen, he went to Bossuin Hainault, to view the pieces of several masters: thence to Ahtwerp, where he married, and entered into the company of painters. He excelled very particularly in representing a kitchen: but indeed he excelled upon all kinds of subjects. An altar-piece of his; viz. a crucifix; setting forth an executioner breaking with an iron bar the legs of the thieves, &c. was prodigiously admired. This noble piece was destroyed by the rabble in the time of the insurrection anno 1566, although the lady of Sonneveldt in Alckmaer offered 200 crowns for its redemption, as the furious peasants were bringing it out of the church: but they tore it to pieces, and trod it under foot. What pain to an artist, to see his master-piece demolished! and indeed he afterwards complained of it to the populace in terms of such severity, that more than once they were going to murder him. He died in 1585, leaving three sons, who succeeded in his profession. He had a mean aspect, which he did not amend by any attention to the exterior; for he always appeared very meanly dressed.

AARTGEN, or AERTGEN, a painter of merit, was Baldinucci, the son of a wool-comber, and born at Leyden in 1498. as above. He worked at his father's trade till he was eighteen, and then, having discovered a genius for designing, he was placed with Cornelius Engelhechtz, under whom he made

a considerable progress in painting. He became so distinguished, that the celebrated Francis Floris went to Leyden, out of mere curiosity to see him. He found him inhabiting a poor half-ruined hut, and in a very mean style of living: he solicited him to go to Antwerp, promising him wealth and rank suitable to his merit; but Aartgen refused, declaring that he found more sweets in his poverty, than others did in their riches. It was a custom with this painter, never to work on Mondays, but to devote that day with his disciples to the bottle. He used to stroll about the streets in the night, playing on the German flute; and in one of those frolics he was drowned in 1564.

ABBADIE (JAMES), an eminent Protestant divine, born at Hay, in Berne, in the year 1658, as Nicéron affirms in his History of illustrious men, though some say he was born in 1654. He studied at Saumur, at Paris, and at Sedan; at which last place he took the degree of D. D. Thence he went to Holland, and afterwards to Berlin at the desire of count d'Espense; where he was made minister of the French church, lately established by the elector of Brandenburg. He resided in this city for many years, and was always in high favour with the elector. The French congregation at Berlin was at first but thin; but, upon the revocation of the edict of Nantes, great numbers retired to Brandenburg. They were received with the greatest humanity, so that Dr. Abbadie had in a little time a great charge; of which he took all possible care, and by his interest at court did many services to his distressed countrymen. The elector dying in 1688, Abbadie accepted of marshal Schomberg's proposal to go with him first to Holland, and then to England with the prince of Orange. In the autumn of 1689, he went with the marshal to Ireland; where he continued till after the battle of Boyne in July 1690, in which his great patron was killed. This occasioned his return to London, where he was appointed minister of the French church in the Savoy; and some time after he was promoted to the deanry of Killaloe in Ireland, which he enjoyed for many years. Having made a tour to Holland, in order to publish one of his books; soon after his return, he was taken ill in London, and died in the parish of Mary-le-bon, Sept. 23, 1727. He was strongly attached to the cause of king William, as appears by his elaborate defence of the Revolution, and his history of the Assassination-plot. He had great natural abilities, which he cultivated with true and useful learning. He was a most zealous defender of the primitive doctrine of the Protestants, as appears by his writings; and

and that strong nervous eloquence, for which he was so remarkable, enabled him to enforce the doctrines of his profession from the pulpit with great spirit and energy [A].

[A] The account of his writings, in the order they were published, is as follows:

1. "Sermons sur divers textes de l'Ecriture; Leiden, 1680." Sermons on several texts of Scripture, 8vo.

2. "Panegyrique de Monseigneur l'Electeur de Brandebourg; Rotterdam, 1684." A Panegyric on the Elector of Brandenburg.

3. "Traité de la vérité de la Religion Chrétienne; Rotterdam, 1684." A treatise of the truth of the Christian religion. This has gone through seven editions. The Abbé Houteville speaks of it in these terms: "The most shining of these treatises for defence of the Christian religion, which were published by the Protestants, is that written by Mr. Abbadie. The favourable reception it met with, the praise it received, almost without example, immediately after its publication, the universal approbation it still meets with, render it unnecessary for me to join my commendations, which would add so little to the merit of so great an author. He has united in this book all our controversies with the infidels. In the first part, he combats the Atheists; the Deists in the second; and the Socinians in the third. Philosophy and theology enter happily into his manner of composing, which is in the true method, lively, pure, and elegant, especially in the first books." Discours historique et critique sur la methode des principaux auteurs, &c. p. 187.

4. "Reflexion sur la presence réelle du corps de Jesus Christ dans l'Eucharistie, comprises en diverses lettres; Haye, 1685." Reflections on the real presence in the sacrament.

5. "L'Art de se connoître soi-même, ou la recherche des sources de la morale; Rotterdam, 1692." The art of

knowing one's self, or an inquiry into the sources of morality.

6. "Défense de la nation Britannique; où les droits de Dieu, de nature, & de la société sont clairement établis au sujet de la révolution d'Angleterre, contre l'auteur de l'avis important aux réfugiés." A defence of the Revolution in England.

7. "Panegyrique de Marie reine d'Angleterre, décedée le Decembre 23, 1694; Haye, 1695." A panegyric on Mary Queen of England.

8. "Histoire de la conspiration derniere d'Angleterre, avec le detail des diverses entreprises contre le roi et la nation, qui ont précédé ce dernier attentat; Londres, 1696." An account of the late conspiracy in England. This piece was written by order of king William III. and the materials were furnished by the earl of Portland, and sir William Trumbull, secretary of state.

9. "La vérité de la religion réformée; Rotterdam, 1708." The truth of the reformed religion. Dr. Henry Lambert, Bishop of Dromore, translated this piece into English, for the instruction of the Roman Catholics in his diocese.

10. "La triomphe de la providence et de la religion, ou l'ouverture des sept sceaux par le fils de Dieu; Amsterdam, 1723." The triumph of providence and religion, or the opening the seven seals by the son of God, &c. M. Voltaire speaks contemptuously of this performance in his list of writers in the age of Lewis XIV. He was celebrated, says that author, for his treatise upon the Christian religion; but he afterwards discredited that work by his "Opening of the seven seals."

Besides what we have mentioned, he published several single sermons, and some other little pieces, which met with general approbation.

ABBOT (GEORGE), archbishop of Canterbury, was born Oct. 29, 1562, at Guilford, in Surrey [A]. He received the

[A] His father Maurice Abbot was a clothworker, and settled at Guilford, where he married Alice Marsh; he suffered a great deal for his steadfastness in the Protestant religion, through the

means of Dr. Story, who was a great persecutor of such persons in the reign of Queen Mary. The conclusion of their days, however, was more fortunate. They lived together 53 years, and enjoyed

the rudiments of his education at the place of his nativity, under the care of Mr. Francis Taylor, master of the free school at Guilford, founded by Edward VI. From thence he was removed to Baliol College, Oxford. Nov. 29, 1563, he was elected probationer fellow of his college; and having soon after entered into holy orders, he became a celebrated preacher in the university. In 1593, he took his degree of B. D. and proceeded doctor in that faculty in May, 1597; and, in the month of September of the same year, he was elected master of University College. About this time it was, that the differences began between him and Dr. Laud, which subsisted as long as they lived. In March 6, 1599, he was installed dean of Winchester: the year following he was chosen vice-chancellor of the university of Oxford, and a second time in 1603. In 1604, that translation of the Bible now in use was begun by the direction of king James; and Dr. Abbot was the second of eight divines of Oxford, to whom the care of translating the whole New Testament (excepting the Epistles) was committed. The year following, he was a third time vice-chancellor. In 1608, died his great patron Thomas Sackville, earl of Dorset, lord high treasurer of England, and chancellor of the university of Oxford. After his decease, Dr. Abbot became chaplain to George Hume, earl of Dunbar, and treasurer of Scotland; with whom he went to that kingdom, to assist in establishing an union betwixt the kirk of Scotland and the church of England; and in this affair he behaved with so much address and moderation, that it laid the foundation of all his future preferment [A]. When he was at Edinburgh, a prosecution was commenced.

Heylin's life of abp. Laud, fol. 1688. p. 53.

Ant. Wood. Fasti Oxon. vol. I. c. 157. & 165. Foller's ch. hist. lib. x. fol. 46. 57. T. Lewis's comp. hist. of the trans. of the Bible and Test. 3vo. p. 311.

Heylin's hist. of presbyterians, f. 1672. p. 383.

joyed a very singular felicity in the success of their children. Both died in the same year, 1606; within ten days of each other, he at the age of 86, and the 3p. They left behind them six sons; among which were George, afterwards the archbishop; Robert their eldest; and Maurice the youngest, who will be the subjects of the two following articles. [A] King James had suffered so much by the spirit and power of the Presbyterians in Scotland, that he was very desirous of restoring the form of government by bishops in that kingdom; the care of which was entrusted to the earl of Dunbar. This noble lord had proceeded so far two years before, as to obtain an act for the restitution of the estates of bishops. The Presbyterians, however, had made so stout a resistance,

that the whole affair was in the utmost danger of being overthrown; but, by the good management of Dr. Abbot, many difficulties were removed, and the clergy of Scotland were brought to a better temper; for the earl of Dunbar, who was wholly guided in this matter by the advice of his chaplain, procured an act in the general assembly. "That the king should have the induction (or calling) of all general assemblies. That the bishops, or their deputies, should be perpetual moderators of the diocesan synods. That no excommunication or absolution should be pronounced without their approbation. That all presentations of benefices should belong to them. That every minister, at his admission to a benefice, should take the oath of supremacy and canonical obedience."

A B B O T.

3

commenced against one George Sprot, for having been concerned in Gowry's conspiracy eight years before. A long account of this affair, with a narrative prefixed by Dr. Abbot, was published at London, to satisfy the public about this matter, which had hitherto appeared doubtful and mysterious. Abbot's behaviour in Scotland so much pleased king James, that he ever after paid great deference to his advice and counsel: there is extant a letter from his majesty to him, relating to the convocation, which he had consulted about the lawfulness of espousing the cause of the States [c]. Upon the death

Calderwood's Hist. of the ch. of Scotland, p. 443.

of

" obedience. That the visitation of the
" diocese should be performed by the
" bishop or his deputy only: and finally,
" that the bishop should be moderator of
" all conventions, for exercising, or
" prophesying, which should be held
" within their bounds." All which
articles were ratified by the parliament
of that kingdom.

[c] Here follows a copy of the letter, transcribed from the New Observer, vol. iii. No. 12, the author of which tells us, the original is in the hands of an eminent person; the four last lines in the king's own hand, and the rest in the secretary's.

" Good Dr. Abbot,

" I cannot abstain to give you my
" judgment on the proceedings in the
" convocation, as you will call it; and
" both as *rex in solio*, and *unus gregeſ in*
" *ecclesia*, I am doubly concerned. My
" title to the crown nobody calls in
" question, but they that love neither
" you nor me, and you may guess whom
" I mean: all that you and your brethren
" have said of a king in possession,
" (for that word, I tell you, is no more
" than that you make use of in your
" canon) concerns not me at all. I am
" the next heir, and the crown is mine
" by all rights you can name, but that
" of conquest; and Mr. Solicitor has
" sufficiently expressed my own thoughts
" concerning the nature of kingship, and
" concerning the nature of it *ut in mea*
" *persona*; and I believe you were all of
" his opinion; at least, none of you
" said any thing contrary to it at the
" time he spoke to you from me: but
" you know all of you, as I think, that
" my reason of calling you together was
" to give your judgments, how far a
" Christian and a Protestant king may

" concur to assist his neighbours to shake
" off their obedience to their own sovereign,
" upon account of oppression, tyranny,
" or what else you please to name it. In the late queen's time,
" this kingdom was very free in assisting
" the Hollanders both with arms and
" advice; and none of your coat ever
" told me, that any scrupled at it in her
" reign. Upon my coming to England,
" you may know that it came from
" some of yourselves to raise scruples
" about this matter; and albeit I have
" often told my mind concerning *jas*
" *regium in subditos*, as in May last, in
" the star-chamber, upon the occasion
" of Hales's pamphlet; yet I never
" took any notice of these scruples, till
" the affairs of Spain and Holland forced
" me to it. All my neighbours call on
" me to concur in the treaty between
" Holland and Spain; and the honour
" of the nation will not suffer the Hollanders
" to be abandoned, especially
" after so much money and men spent
" in their quarrel; therefore I was of
" the mind to call my clergy together,
" to satisfy not so much me, as the
" world about us, of the justness of my
" owning the Hollanders at this time.
" This I needed not to have done, and
" you have forced me to say, I wish I
" had not; you have dipped too deep in
" what all kings reserve among the *ar-*
" *cana imperii*; and whatever aversion
" you may profess against God's being
" the author of sin, you have stumbled
" upon the threshold of that opinion, in
" saying upon the matter, that even
" tyranny is God's authority, and should
" be remembered as such. If the king
" of Spain should return to claim his
" old pontifical right to my kingdom,
" you leave me to seek for others to

" fight

A B B O T.

of Dr. Overton, bishop of Litchfield and Coventry, the king named Dr. Abbot for his successor; and he was accordingly consecrated bishop of those two united sees, in Dec. 1609. About a month afterwards, he was translated to the see of London, vacant by the death of Dr. Thomas Ravis. Upon the decease of Dr. Richard Bancroft, archbishop of Canterbury, on Nov. 2, 1610, his majesty had a new opportunity of testifying his esteem for Dr. Abbot, and accordingly raised him to the archiepiscopal see. He became now in the highest favour both with prince and people, and was concerned in all the great affairs both of church and state. However, he never appeared over-sfond of power, nor did he endeavour to carry his prerogative as primate of England to any great height; yet he shewed a steady resolution in the maintenance of the rights of the high-commission-court, and would not submit to lord Coke's prohibitions. Being a man of moderation in his principles, he greatly displeased some of the high churchmen; but he had as great concern for the church as any of them, when he thought it really in danger. His great zeal for the Protestant religion made him a strenuous promoter of the match between the Elector Palatine and the princess Elizabeth, which was accordingly concluded and solemnized Feb. 14, 1612, the archbishop performing the ceremony on a stage erected in the royal chapel. On the 10th of April, his electoral highness set out for Germany: before his departure, he made a present of plate to the archbishop, of the value of a thousand pounds; and as a mark of his confidence, he wrote a letter to him from Canterbury, informing him of the grounds of that discontent with which he left England. About this time, the famous Hugo Grotius came over to England, to endeavour to give his majesty a better opinion of the Remonstrants, as they then began to be called: we have a very singular account of the man, and of his negotiation, in a letter from the archbishop to sir Ralph Winwood. In the following year happened the famous case of divorce betwixt the lady Frances Howard, daughter of the earl of Suffolk, and Robert earl of Essex: this affair has been by many considered as one of the greatest blemishes of

Regist.
iphus, fol. 1.

Winwood's
Memorials,
vol. III.
p. 281.

Ib. p. 444.

Ib. p. 459.

" fight for it; for you tell us upon the
" matter beforehand, his authority is
" God's authority if he prevail.
" Mr. Doctor, I have no time to ex-
" press my mind further on this theory
" business; I shall give you my orders
" about it by Mr. Solicitor, and until
" then, meddle no more in it; for they

" are edge tools, or rather like that
" weapon that is said to cut with one
" edge, and cure with the other. I
" commit you to God's protection,
" good Dr. Abbot, and rest your good
" friend,

" JAMES R."

king

king James's reign, but the part acted therein by the archbishop added much to the reputation he had already acquired for incorruptible integrity [D]. In 1618, the king published a declaration, which he ordered to be read in all churches, permitting sports and pastimes on the Lord's day: this gave great uneasiness to the archbishop; who, happening to be at Croydon when it came thither, had the courage to forbid its being read. On April 5, 1619, sir Nicholas Kempe laid the first stone of the hospital at Guilford; the archbishop, who was present, afterwards endowed it with lands to the value of three hundred pounds per annum; one hundred of which was to be employed in setting the poor to work, and the remainder for the maintenance of a master, twelve brothers, and eight sisters, who have blue cloaths, and gowns of the same colour, and half-a-crown a week each. Oct. 29, being the anniversary of the bishop's birth, is commemorated here, and the archbishop of Canterbury for the time being is the visitor of the hospital. Towards the end of this year, the Elector Palatine accepted of the crown of Bohemia, which occasioned great disputes in king James's councils: some were desirous that his majesty should not interfere in this matter, foreseeing that it would produce a war in Germany; others again were of opinion, that natural affection to his son and daughter, and a just concern for the Protestant interest, ought to engage his majesty to support the new election. The latter was the archbishop's sentiment; and not being able at that time to attend the privy council, he wrote

Heylin's
hist. of the
Sabb. p. 493.

Aubrey's
Antiq. of
Surrey, vol.
III. p. 282.

[2] This affair was by the king referred to a court of delegates. It was drawn out into a great length, and many accidents happened in the course of it, which gave the archbishop disquiet. He saw plainly, that the king was very desirous the lady should be divorced; but he was, in his own judgment, directly against the divorce. He laboured all he could to extricate himself from these difficulties, by having an end put to the cause some other way than by sentence; but it was to no purpose; for those who drove on this affair had got too great power to be restrained from bringing it to the conclusion they desired. He prepared a speech, which he intended to have spoken, against the nullity of the marriage, in the court at Lambeth; but he did not make use of this speech, because the king ordered them to deliver their opinions in few words. He continued, however, inflexible in his opinion; and

when sentence was pronounced, the court was divided in the following manner:

The commissioners who gave sentence in the lady's behalf, were

Winchester,
Ely,
Litchfield and Coventry,
Rochester,
Sir Julius Cæsar,
Sir Thomas Perrey,
Sir Daniel Dunn,

} Bishops.

The commissioners dissenting,

Archbishop of Canterbury,
Bishop of London,
Sir John Bennet,
Francis James,
Thomas Edwards,

} Doctors of law.

The king was very desirous the lady should be divorced: the archbishop, being against it, drew up his reasons, which the king thought fit to answer himself. See Saunderson's History of King James, p. 390.

his

Heylin's
Life of Abp.
Laud, p. 83.

his mind with great boldness and freedom to the secretary of state [x]. The archbishop being now in a declining state of health, used in the summer to go to Ham there for the sake of recreation; and being invited by lord Zouch to hunt in his park at Branzill, he met there with the greatest misfortune that ever befell him; for he accidentally killed my lord's

[x] The letter is as follows.

"Good Mr. Secretary,

"I have never more desired to be present at any consultation than that which is this day to be handled, for my heart, and all my heart, goeth with it; but my foot is worse than it was on Friday, so that by advice of my physician, I have sweat this whole night past, and am directed to keep my bed this day.

"But for the matter; my humble advice is, that there is no going back, but a countenancing it against all the world; yea, so far as with ringing of bells, and making of bonfires in London, so soon as it shall be certainly understood that the coronation is past. I am satisfied in my conscience, that the cause is just, wherefore they have rejected that proud and bloody man; and so much rather, because he hath taken a course to make that kingdom not elective, but to take it from the donation of another man. And when God hath set up the prince that is chosen to be a mark of honour thro' all Christendom, to propagate his gospel and to protect the oppressed, I dare not for my part give advice, but to follow where God leads.

"It is a great honour to the king our master, that he hath such a son, whose virtues have made him thought fit to be made a king; and methinks I do in this, and that of Hungary, foresee the work of God, that by piece and piece the kings of the earth that gave their power unto the beast (all the word of God must be fulfilled) shall now tear the whore and make her desolate, as St. John in his Revelation has foretold. I pray you therefore with all the spirits you have, to put life into this business: and let a return be made into Germany with speed, and with comfort; and let it be really prosecuted, that it may appear to the world, that we are awake when God in this sort calleth us.

"If I had time to express it, I could be very angry at the shuffling which was used towards my lord Doncaster,

"and the slighting of his embassy for, which cannot but touch upon our great master, who did send him: and therefore I would never have a noble son forsaken for respect of them, who truly aim at nothing but their own purposes.

"Our striking in will comfort the Bohemians, will honour the Palgrave, will strengthen the union, will bring on the states of the Low Countries, will stir up the king of Denmark, and move his own uncle the prince of Orange and the duke de Bouvillon, together with Tremoville (a rich prince in France) to cast in their shares; and Hungary, as I hope (being in that same cause) will run the same fortune. For the means to support the war, I hope *provident Deus*; the parliament is the old and honourable way, but how assured at this time I know not; yet I will hope the best: certainly, if countenance be given to the action, many brave spirits will voluntarily go. Our great master, in sufficient want of money, gave some aid to the duke of Savoy, and furnished out a pretty army in the cause of Cleve. We must try once again, what can be done in this business of a higher nature; and all the money that may be spared is to be turned that way. And perhaps God provided the jewels that were laid up in the Tower, to be gathered by the mother for the preservation of her daughter; who, like a noble princess, had professed to her husband, not to leave herself one jewel, rather than not to maintain for religious and righteous a cause. You see that lying on my bed I have gone too far; but if I were with you, this should be my language, which I pray you humbly and heartily to represent to the king my master, telling him, that when I can stand, I hope to do his majesty some service herein. So commending me unto you, I remain

"Your very loving friend,
"GEORGE CANT."

Cabala, 3d ed. p. 102.

keeper,

keeper, by an arrow from a cross-bow, which he shot at one of the deer. This accident threw him into a deep melancholy; and he ever afterwards kept a monthly fast on Tuesday, the day on which this fatal mischance happened. He settled an annuity of 20l. on the widow. There were several persons, who took an advantage of this misfortune, to lessen him in the king's favour; but his majesty said, "An angel might have miscarried in this sort." His enemies alleging, that he had incurred an irregularity, and was thereby incapacitated for performing the offices of a primate, the king directed a commission to ten persons, to enquire into this matter. The points referred to their decision, were, 1. Whether the archbishop was irregular by the fact of involuntary homicide. 2. Whether that act might tend to scandal in a churchman. 3. How his grace should be restored, in case the commissioners should find him irregular. All agreed, that it could not be otherwise done, than by restitution from the king; but they varied in the manner. The bishop of Winchester, the lord chief justice, and Dr. Steward, thought it should be done by the king, and by him alone. The lord keeper, and the bishops of London, Rochester, Exeter, and St. David's, were for a commission from the king directed to some bishops. Judge Dodderidge and sir Henry Martin were desirous it should be done both ways, by way of caution. The king accordingly passed a pardon and dispensation; by which he absolved the archbishop of all irregularity, scandal or infamation, and declared him capable of all the authority of a primate. The archbishop thence forward seldom assisted at the council, being chiefly hindered by his infirmities; but in the king's last illness he was sent for, and attended with great constancy, till his majesty expired on the 27th of March, 1625. He performed the ceremony of the coronation of king Charles I. though very infirm and much troubled with the gout. He was never greatly in this king's favour; and the duke of Buckingham, being his declared enemy, watched an opportunity of making him feel the weight of his displeasure. This he at last accomplished, upon the archbishop's refusing to license a sermon preached by Dr. Sibthorpe, to justify a loan which the king had demanded. This sermon was preached at Northampton, in the Lent assizes, 1627, before the judges; and was transmitted to the archbishop with the king's direction to license it, which he refused to do, and gave his reasons for it: nevertheless, the sermon was licensed by the bishop of London. On July 5, lord Conway, who was then secretary of state, made him a visit; and intimated to him, that the king expected he should withdraw to Canterbury,

Fuller's Ch. Hist. cent. XVIII. b. x. p. 87.

Saunderson's Continuat. of Rymers's Fœdera, vol. XVII. p. 337.

Rushworth's Collect. v. 1. p. 438.

bury,

bury. This the archbishop declined, because he had at that time a law-suit with that city; and desired, he might rather have leave to go to his house at Ford, five miles beyond Canterbury. This was granted; and, on Oct. 9 following, the king gave a commission to the bishops of London, Durham, Rochester, Oxford, and Bath and Wells, to execute the archiepiscopal authority; the cause assigned being no more than this, that the archbishop could not at that time in his own person attend those services, which were otherwise proper for his cognizance and direction. The archbishop did not remain long in this situation; for, a parliament being absolutely necessary, his grace was sent for about Christmas, and restored to his authority and jurisdiction. The interest of bishop Laud being now very considerable at court, he drew up instructions; which, having the king's name, were transmitted to the archbishop, under the pompous title of "His majesty's instructions to the most reverend father in God, George, lord archbishop of Canterbury, containing certain orders to be observed and put in execution by the several bishops in his province." His grace communicated them to his suffragan bishops; but in several respects he endeavoured to soften their rigour, as they were contrived to enforce the particular notions of a prevailing party in the church, which the archbishop thought too hard for those who made the fundamentals of religion their study and were not so zealous for forms. His conduct in this and other respects made his presence unwelcome at court; so that, upon the birth of the prince of Wales, afterwards Charles II. Laud had the honour to baptize him, as dean of the chapel. The archbishop, being worn out with cares and infirmities, died at Croydon, Aug. 5, 1633, aged 71 years; and was buried in the chapel of our lady, within the church dedicated to the Holy Trinity at Guilford. A stately monument was erected over the grave, with the effigy of the archbishop in his robes. He shewed himself, in most circumstances of his life, a man of great moderation to all parties; and was desirous that the clergy should attract the esteem of the laity by the sanctity of their manners, rather than claim it as due to their function. His notions and principles, however, not suiting the humour of some writers, have drawn upon him many severe reflections. Heylin asserts, "that marks of his benefactions we find none in places of his breeding and preferment;" an aspersions which is totally groundless [F]. Fuller, in his

Rushworth's
Collect. v. I.
p. 438.

Ib. vol. I. p.
435.

Heylin's
Life of abp.
Laud, p. 195.

[F] See a long list of his benefactions in the Biographia Britannica, vol. I, p. 211. The archbishop's will, and the statutes made by him for the regulation of his

hospital at Guilford, with his character by the late Right Hon. Arthur Onslow, were published in 1778.

Church History, says, "that he forsook the birds of his own
 "feather to fly with others; generally favouring the laity more
 "than the clergy, in causes that were brought before him." Cent. XVII.
b. xi. p. 128.
 Mr. John Aubrey, having transcribed what is said of the arch-
 bishop on his monument, adds, "Notwithstanding this most
 "noble character transmitted to posterity, he was, though a
 "benefactor to this place, no friend to the church of Eng-
 "land, whereof he was head; but scandalously permitted
 "that poisonous spirit of Puritanism to spread over the whole
 "nation by his indolence, at least, if not connivance and en-
 "couragement; which some years after broke out and laid a
 "flourishing church and state in the most miserable ruins, and
 "which gave birth to those principles which, unless rooted
 "out, will ever make this nation unhappy." Antiquit. of
Surrey, vol.
III. p. 287.
 The earl of Clarendon speaks of him thus: "Abbot considered the Christian
 "religion no otherwise, than as it abhorred and reviled Po-
 "pery; and valued those men most, who did that most furi-
 "ously. For the strict observation of the discipline of the
 "church, or the conformity of the articles or canons esta-
 "blished, he made little enquiry, and took less care; and, hav-
 "ing himself made very little progress in the ancient and
 "solid study of divinity, he adhered only to the doctrine of
 "Calvin; and, for his sake, did not think so ill of the disci-
 "pline as he ought to have done. But if men prudently for-
 "bore a publick reviling and railing at the hierarchy and ec-
 "clesiastical government, let their opinions and private judg-
 "ment be what it would, they were not only secure from any
 "inquisition of his, but acceptable to him; and at least equally
 "preferred by him: and though many other bishops plainly
 "discerned the mischiefs which daily broke in, to the preju-
 "dice of religion, by his defects and remissness, and prevented
 "it in their own dioceses as much as they could, and gave all
 "their countenance to men of other parts and other principles;
 "and though the bishop of London (Dr. Laud) from the time
 "of his authority and credit with the king, had applied all the
 "remedies he could to those defections, and from the time of
 "his being chancellor of Oxford had much discountenanced
 "and almost suppressed that spirit, by encouraging another
 "kind of learning and practice in that university, which was
 "indeed according to the doctrine of the church of England;
 "yet that temper in the archbishop, whose house was a sanc-
 "tuary to the most eminent of that factious party, and who
 "licensed their most pernicious writings, left his successor a
 "very difficult work to do, to reform and reduce a church
 "into order, that had been so long neglected, and that was so
 "ill filled by many weak and more wilful churchmen." Dr.

Wellwood

Hist. of the
Rebellion,
Oxon. 1707.
8vo. p. 88,
89.

Memoirs,
8vo. 1700.
p. 38.

Wellwood has done more justice to the merit and abilities of our prelate: "Archbishop Abbot, says he, was a person of wonderful temper and moderation; and in all his conduct shewed an unwillingness to stretch the act of uniformity beyond what was absolutely necessary for the peace of the church, or the prerogative of the crown, any farther than conduced to the good of the state. Being not well turned for a court, though otherwise of considerable learning and genteel education, he either could not, or would not stoop to the humour of the times; and now and then, by an unreasonable stiffness, gave occasion to his enemies to represent him as not well inclined to the prerogative, or too much addicted to a popular interest; and therefore not fit to be employed in matters of government." As to the archbishop's learning and abilities as a writer, posterity may judge thereof from his writings upon various subjects, of which we shall give, in a note, a list as they were published [G].

[G] 1. "Questiones sex, totidem prælectionibus in schola theologica Oxoniæ pro forma habitus, discussæ et disceptatæ, anno 1597, in quibus et sacra scriptura et patribus quid statuendum sit definitur; Oxoniæ, 1598, 4to. Francforti, 1616; &c.

2. "Exposition on the prophet Joniah, in certain sermons preached in St. Mary's church in Oxford; London, 1608.

3. "His answer to the questions of the citizens of London, in January, 1600, concerning Cheap-side cross; London, 1642." The cross in Cheap-side was taken down in the year 1600, in order to be repaired; and upon this occasion the citizens of London desired the advice of both universities, whether the cross should be re-erected or not? Dr. Abbot, as vice-chancellor of Oxford, said, that the crucifix with the dove upon it should not be again set up, but approved rather of a pyramid or some other simple ornament. This determination was consistent with his own practice, when in his said office he caused several superstitious pictures to be burnt in the market-place in Oxford.

4. "The reasons which Dr. Hill hath brought for the upholding of papistry, unmasked and shewed to be very weak; Oxon. 1604."

5. "A preface to the examination of George Sprot."

6. "A sermon preached at Westminster, May 26, 1608; at the funeral of Thomas earl of Dorset, late lord high

treasurer of England, on Isaiah xl. 6. London, 1608."

7. "Translation of part of the New Testament, with the rest of the Oxford divines, 1611."

8. "Some memorials touching the nullity betwixt the earl of Essex and his lady, pronounced September 25, 1613, at Lambeth, and the difficulties endured in the same." To this is added, "Some observable things since September 25, 1613, when the sentence was given in the cause of the earl of Essex, continued unto the day of the marriage, December 18, 1613," which appears also to have been wrote by his grace; and to it is joined, the speech intended to be spoken at Lambeth, September 25, 1613, by the archbishop, when it came to his turn to declare his mind concerning the nullity of the marriage.

9. "A brief description of the whole world; London, 1634."

10. "A short apology for archbishop Abbot, touching the death of Peter Hawkins, dated October 8, 1621."

11. "Treatise of perpetual visibility and succession of the true church in all ages; London, 1624, 4to."

12. A narrative containing the true cause of his sequestration and disgrace at court, 1627.

13. "History of the massacre in the Valtoline."

14. His judgment of bowing at the name of Jesus; Hamburg, 1632."

ABBOT (MAURICE), youngest brother to the archbishop, and born at Guilford, and bred to trade in London, where he became an eminent merchant, and distinguished himself in the direction of the affairs of the East India company, and in the most public-spirited extension of the national commerce. He was employed as a commissioner in the treaty concluded July 7, 1619, with the Dutch East India company respecting the commerce to the Molucca islands, one of the most memorable transactions of that reign, and in consequence of that treaty accompanied sir Dudley Digges to Holland in 1620, to negotiate the recovery of the goods of some English merchants. In 1623, he was one of the farmers of the customs, and in 1624 one of the council for settling and establishing Virginia. When Charles I. ascended the throne, Mr. Abbot was the first person that was honoured with knighthood. In 1625 he was elected into parliament for the city of London; and in 1627 was chosen sheriff. In 1635 he erected a noble monument at Guilford to the memory of his brother the archbishop. In 1638 he was lord mayor of London, and died Jan. 10, 1638; leaving one son, George, of whom see below [A]. He was a man of an amiable character; and that his love for trade was rewarded with proportionate success, appears from a dedication [B] to him, when governor of the East India company.

[A] George Abbot was elected probationer fellow of Merton College, 1604, and admitted LL.B. 1630. Wood, in his life of archbishop Abbot, mentions a third George; but there is reason to suppose, that the two Georges he speaks of were the same person, who appears to have been author of, 1. "The whole Book of Job paraphrased, &c. Lond. 1640." 2. "Vindiciæ Sabbathi, 1641" 4to. 3. "Brief Notes upon the whole Book of Psalms, 1651," and some other things.

He married a daughter of Col. Parefoy, of Caldecote-Hall, Warwickshire, whose house he gallantly defended, by the help of the servants only, against the attacks of the Princes Rupert and Maurice with 18 troops of horse. He died Feb. 4, 1638, in his 44th year. See his Epitaph, with some further particulars, in the "History of Hincley, by Nichol, 1782," 4to. p. 237.
[B] Prefixed to a book, intitled, "Cochin China, &c. 1633," 4to.

ABBOT (ROBERT), eldest brother to the archbishop, was born also in the town of Guilford, in 1560, and was up under the same schoolmaster there; and afterwards sent to Balliol college, Oxford. In 1582, he took his degree of M. A. and soon became a celebrated preacher; and to this talent he chiefly owed his preferment. Upon his first sermon at Worcester, he was chosen lecturer in that city, and soon after rector of All Saints in the same place. John Stanhope, esq; happening to hear him preach at Paul's-cross, was so pleased with him, that he immediately presented him to the rich living of Bingham, in Nottinghamshire. In 1597, he took his degree of D. D.

D. D. and in the beginning of king James's reign was appointed chaplain in ordinary to his majesty; who had such an opinion of him as a writer, that he ordered the doctor's book, "*De Antichristo*," to be printed with his own commentary upon part of the *Apocalypse*. In 1609, he was elected master of *Baliol* college; which trust he discharged with the utmost care and assiduity, by his frequent lectures to the scholars, by his continual presence at public exercises, and by promoting temperance in the society. In November, 1610, he was made prebendary of *Normanton* in the church of *Southwell*; and in 1612, his majesty appointed him *regius professor* of divinity at *Oxford*; in which station he acquired the character of a profound divine, though a more moderate Calvinist than either of his two predecessors in the divinity-chair, *Holland* and *Humphrey*: for he countenanced the sublapsarian tenets concerning predestination. In one of his sermons before the university, where he was professor, he thus points out the oblique methods then practised by some persons, who secretly favoured Popery, to undermine the Reformation. "There were men, says he, who, under pretence of truth, and preaching against the Puritans, struck at the heart and root of that faith and religion now established amongst us; which was the very practice of Parsons' and Campian's counsel, when they came hither to seduce young students; who, afraid to be expelled if they should openly profess their conversion, were directed to speak freely against the Puritans, as what would suffice; so these do not expect to be accounted Papists, because they speak only against Puritans, but because they are indeed Papists, they speak nothing against them: or if they do, they beat about the bush, and that softly too, for fear of disquieting the birds that are in it." Dr. Laud, then present, was so much suspected to be one of those persons here hinted at, that the whole auditory applied these reflections to him; nay, Laud himself wrote a letter to the bishop of *Lincoln*, complaining, that he was fain to sit patiently at the rehearsal of this sermon, though abused almost an hour together, being pointed at as he sat; yet would have taken no notice of it, but that the whole university applied it to him; and his friends told him he should sink in his credit, if he answered not Dr. Abbot in his own: nevertheless, he would be patient, and desired his lordship would vouchsafe him some direction." But as Laud made no answer, it is likely the bishop advised him against it. The fame of Dr. Abbot's lectures became very great; and those which he gave upon the supreme power of Kings against *Bellarmino* and *Suarez* so much pleased his majesty,

Athen. Ox.
1721. vol. I.
col. 430.

Rushworth,
vol. I. p. 62.

majesty, that when the see of Salisbury became vacant, he named him to that bishoprick; and he was consecrated by his own brother at Lambeth, Dec. 3, 1615. When he came to Salisbury, he found the cathedral running to decay, through the negligence and covetousness of the clergy belonging to it: however, he found means to draw five hundred pounds from the prebendaries, which he applied to the reparation of this church. He then gave himself up to the duties of his function with great diligence and assiduity, visiting his whole diocese in person, and preaching every Sunday, whilst health would permit, which was not long; for his sedentary life, and close application to study, brought upon him the gravel and stone, of which he died March 2, 1617, in the 58th year of his age. He did not fill the see quite two years and three months; and was one of the five bishops, which Salisbury had in six years. He was buried opposite to the bishop's seat in the cathedral. Dr. Fuller, speaking of the two brothers, says, "that George" Fuller's life of bp. Abbot p. 49. "was the more plausible preacher, Robert the greatest scholar; George the abler statesman, Robert the deeper divine; gravity did frown in George, and smile in Robert." Robert had been twice married, and his second marriage gave some displeasure to the archbishop. He left one son, and one daughter; Martha, who was married to Sir Nathaniel Brent, warden of Merton College in Oxford [A].

[A] Dr. Abbot wrote the following pieces:

1. "The mirror of popish subtilties: discovering the shifts which a cavilling papist, in behalf of Paul Spence, a priest, hath gathered out of Sanders and Bellarmine, &c. concerning the sacraments, &c. 1594."
2. "The exaltation of the kingdom and priesthood of Christ, a sermon on the 110th psalm."
3. "Antichristi demonstratio; contra fabulas pontificias, & ineptam Bellarmini, &c. dedicated to king James, 1603."
4. "Defence of the reformed catholic of Mr. W. Perkins, against the bastard counter-catholic of Dr. William Bishop, seminary priest."
5. "The old way, a sermon, at St. Mary's, Oxon. 1610."

6. "The true ancient Roman Catholic, being an apology against Dr. Bishop's reproof of the defence of the reformed catholic, 1611."
 7. "Antilogia; adversus apologiam Andreæ Eudæmon Johannis Jesuitæ, pro Henrico Garnetto Jesuito proditor, 1613."
 8. "De gratia & perseverantia sanctorum, exercitationes habitæ in academia Oxoniensi, 1618."
 9. "In Ricardi Thomsoni, Angli-Belgici Diatribam, de amissione & intercessione justificationis & gratiæ, animadversio brevis, 1618."
 10. "De suprema potestate regia, exercitationes habitæ in academia Oxoniensi contra Rob. Bellarmine, 1619."
- He also left behind him several manuscripts, which Dr. Corbet made a present of to the Bodleian library.

ABELARD (PETER), one of the most celebrated doctors of the twelfth century, was born in the village of Palais, six miles from Nantz, in Britany. Being of an acute genius, he applied himself to logic with more success than to any other study;

study; and travelled to several places on purpose to exercise himself in this science, disputing wherever he went, discharging his syllogisms on all sides, and seeking every opportunity to signalize himself in disputation. He finished his studies at Paris; where he found that famous professor of philosophy William de Champeaux, with whom he was at first in high favour, but did not continue so long; for this professor, being puzzled to answer the subtle objections started by Abelard, grew at last out of humour, and began to hate him. The school soon ran into parties; the senior pupils, out of envy to Abelard, joined with their master: which only heightened the presumption of our young philosopher, who now began to think himself completely qualified to instruct others, and for this purpose erected an academy at Melun, where the French court then resided. Champeaux used every method in his power to hinder the establishment of this school; but his opposition only promoted the success of his rival. The fame of this new logical professor spread greatly, and eclipsed that of Champeaux; and Abelard was so much elated, that he removed his school to Corbeil, that he might harass his enemy the closer in more frequent disputations: but his excessive application to study brought upon him an illness, which obliged him to remove to his native air. After two years stay in Brittany, he returned to Paris; where Champeaux, though he had resigned his professorship, and was entered amongst the canons regular, yet continued to teach amongst them. Abelard disputed against him on the nature of universals with such strength of argument, that he obliged him to renounce his opinion, which was abstracted Spinozism unexplained. This brought the monk into such contempt, and gained his antagonist so much reputation, that the lectures of the former were wholly deserted; and the professor himself, in whose favour Champeaux had resigned, gave up the chair to Abelard, and became one of his hearers. But no sooner was he raised to this dignity, than he found himself more and more exposed to the darts of envy. The canon-regular got the professor, who had given up the chair to Abelard, to be discarded, under pretext of his having been guilty of some obscene practices; and one, who was a violent enemy to Abelard, succeeded. Abelard, upon this, left Paris, and went to Melun, to teach logic as formerly; but did not continue there long: for as soon as he heard, that Champeaux was retired to a village with his whole community, he posted himself on mount St. Genevieve, and there erected his school like a battery against the professor, who taught at Paris. Champeaux, finding his friend thus besieged in his school, brought back the canons-regular to
their

Abelard.
epist. p. 5.

their convent; but this, instead of extricating him, was the cause of his being deserted by all his pupils; and soon after this poor philosopher entered into a convent. Abelard and Champeaux were now the only antagonists, and the senior was far from having the advantage. Before the contest was finished, Abelard was obliged to go to see his mother; who, after the example of her husband, was about to retire to a cloyster. At his return to Paris, he found his rival promoted to the bishoprick of Chalons; so that now having it in his power to give up his school without the imputation of flying from the field, he resolved to apply himself wholly to the study of divinity; and for this purpose removed to Laon, where Anselm gave lectures on theology with great applause. Abelard, however, upon hearing him, conceived no opinion of his capacity [A]; and therefore, instead of attending his lectures, he resolved to read divinity to his fellow-students. He accordingly explained the prophecies of Ezekiel in such a satisfactory manner, that he soon had a crowded audience: which raised the jealousy of Anselm to such a degree, that he ordered Abelard to leave off his lectures. Abelard upon this returned to Paris, where he explained Ezekiel in public with so much success, that in a short time he became as famous for his knowledge in divinity as in philosophy; and his encouragement was so considerable, that he was enabled to live in great affluence. That he might enjoy all the sweets of life, he thought it necessary to have a mistress; and accordingly fixed his affections on Heloise, a canon's niece, preferably to a number of virgins and married women, into whose good graces, he says, he could easily have insinuated himself (B). The canon,

[A] "I went to this old man," says he, "who had acquired a reputation more from his long practice and experience, than from genius or memory. If any one consulted him upon a doubtful point, he was sure to come away more dubious and perplexed. He appeared wonderful in the eyes of such as were only auditors, but contemptible to those who put questions to him. He had a surprising fluency of words, but those without sense or meaning. His discourse resembled a fire, which enlightens not the house, but fills it with smoke; a tree abounding wholly in leaves, and appearing beautiful at a distance; but those, who came near and examined it narrowly, found it barren. Accordingly when I went up to pluck of its fruit, I found it like the figtree which our Lord cursed, or that old oak to which Lucan compares Pompey." Abelard's opera, p. 7.

"Still seemed he to possess and fill his place;
"But stood the shadow of what once he was.
"So in the field with Ceres' bounties spread,
"Up-rears some ancient oak his reverend head."

Rowe's Lucan, book I. ver. 256, &c.

[B] Abelard had a good deal of vanity. Being handsome, and in the bloom of life; having a genius for poetry, and abounding in money; he flattered himself every woman he addressed would receive him favourably. The following are his own words: "Tanti quippe tunc nominis eram; et juvenutis, et formę gratia præminebam; ut quamcunque feminarum nostro dignarer amore, nullam vererer repulsam." Abelard's opera, p. 10.

whose name was Fulbert, had a great passion for money, and vehemently desired to have Heloise a woman of learning: which disposition of the uncle Abelard contrived to make subservient to his design. "Allow me (said he to Fulbert) to board in your house; and I will pay you whatever sum you demand in consideration thereof." The simple uncle, thinking he should now furnish his niece with an able preceptor, who, instead of putting him to expence, would pay largely for his board, fell into the snare; and requested Abelard to instruct her day and night, and to use compulsion in case she should prove negligent [c]. The preceptor gave himself no concern to fulfil the expectations of Fulbert; he soon spoke the language of love to his fair disciple; and, instead of explaining authors, amused himself in kissing and toying with his lovely pupil. "Under pretence of learning (says he) we devoted ourselves wholly to love; and our studies furnished us with that privacy and retirement, which our passion desired. We would open our book, but love became the only lesson; and more kisses were exchanged, than sentences explained. I put my hand oftner to her bosom than to the book; and our eyes were more employed in gazing at each other, than looking at the volume. That we might be the less suspected, I sometimes beat her, not out of anger, but love; and the stripes were sweeter than the most fragrant ointments." Having never tasted such joys before, they gave themselves up to them with the greatest transport; so that Abelard now performed the functions of his public office with great remissness, for he wrote nothing but amorous verses. His pupils, perceiving his lectures much altered for the worse, quickly guessed the cause; but the simple Fulbert was the last person who discovered Abelard's intrigue. He would not at first believe it; but his eyes being at length opened, he obliged his boarder to quit the family. Soon after, the niece, finding herself pregnant, wrote to her lover, who advised her to leave Fulbert. She complied with the advice of Abelard, who sent her to his sister's house in Britany, where she was delivered of a son; and, in order to pacify the canon, Abelard offered to marry Heloise privately. This proposal pleased the uncle, more than the niece; who, from a strange

Abelard.
epist. p. 11.

[c] Abelard makes the following reflection on the canon's simplicity: "I was greatly surprized," says he, "no less than if he had delivered up a tender lamb to a famished wolf. And as he not only desired me to teach her, but to use the most compulsive means, if necessary, what was this but yielding her to my wishes, and giving us an opportunity, whether we would or not; since he gave me a power to use threats, and even stripes, if gentle means failed?" *Ib.* p. 22.

singularity in her passion, chose rather to be the mistress than the wife of Abelard [D]. At length, however, she consented to a private marriage; but even after this would, on some occasions, affirm with an oath that she was still unmarried. Fulbert, being more desirous of divulging the marriage, to wipe off the aspersion brought upon the family, than of keeping his promise with Abelard not to mention it, often abused his niece, when she absolutely denied her being Abelard's wife. Her husband, thereupon sent her to the monastery of Argenteuil; where, at his desire, she put on a religious habit, but not a veil. Heloise's relations, looking upon this as a second piece of treachery in Abelard, were transported to such a degree of resentment, that they hired ruffians, who forcing into his chamber by night, deprived him of his manhood [E]. This infamous treatment forced Abelard to a cloyster, there to conceal his confusion; so that it was shame, and not devotion, which made him put on the habit in the abbey of St. Dennis. The disorders of this house, where the abbot exceeded the rest of the monks in impurity as well as in dignity, soon drove Abelard from thence; for, having taken upon him to censure their behaviour, he thereby became so obnoxious, that they desired to get rid of him. He retired next to the territories of the count of Champagne, where he gave public lectures; and drew together such a number of hearers, that the other pro-

[D] Mr. Pope makes Eloise thus express herself in her letter to Abelard:

"How oft, when press'd to marriage, have I said,
"Curse on all laws but those which love has made?
"Should at my feet the world's great master fall,
"Himself, his throne, his world, I'd scorn them all:
"Not Cæsar's empress would I deign to prove;
"No, make me mistress to the man I love.
"If there be yet another name more free,
"More fond than mistress, make me that to thee!
"Oh! happy state! when souls each other draw,
"When love is liberty, and nature law."

[E] This cruel misfortune is alluded to in the following lines of the same epistle:

"Alas, how chang'd! what sudden horrors rise!
"A naked lover bound and bleeding lies?
"Where, where was Eloise? her voice, her hand,
"Her poniard had oppos'd the dire command.
"Barbarian, stay! that bloody stroke restrain;
"The crime was common; common be the pain.
"I can no more, by shame, by rage suppress'd,
"Let tears and burning blushes speak the rest—
"Still on that breast enamour'd let me lie,
"Still drink delicious poison from thy eye,
"Pant on thy lip, and to thy heart be press'd,
"Give all thou canst—and let me dream the rest."

fellors, whose pupils left them to go to Abelard, being stung with envy, began to raise persecutions against him. He had two formidable enemies in Laon, who perceiving the prejudices done to their schools in Rheims by his great reputation, sought an opportunity to ruin him; and they were at last furnished with one by his treatise on the Trinity, where they pretended to have discovered a most dreadful heresy[F]. Upon this they prevailed on their archbishop to call a council at Soissons, in the year 1121: which, without allowing Abelard to make his defence, sentenced him to throw the book into the flames, and to shut himself up in the cloyster of St. Medard. Soon after he was ordered to return to the convent of St. Dennis: where happening to say, that he did not believe their St. Dennis to be the Areopagite mentioned in scripture, he exposed himself to the abbot; who was overjoyed with the opportunity of blending a state crime with an accusation of false doctrine. The abbot immediately called a chapter; and declared, that he was going to deliver up to the secular power a man, who had audaciously trampled on the glory and diadem of the kingdom. Abelard, knowing these menaces were not to be despised, fled by night into Champagne; and, after the abbot's death, obtained leave to lead a monastic life wherever he pleased. He now retired to a solitude in the diocese of Troies, and there built an oratory, which he named the Paraclet; where great numbers of pupils resorted to him. This revived that envy, by which he had been so often persecuted; and he now fell into the most dangerous hands: for he drew upon himself the fury and malice of St. Norbert and St. Bernard, who had set up for being restorers of the ancient discipline, and were enthusiasts whom the populace followed as new apostles. They raised such calumnies against him, as hurt him greatly with his principal friends; and those, who still continued to esteem him, durst not shew him any outward marks of their friendship. His life became so uneasy to him, that he was upon the point of flying to some country where Christianity was not professed; but fate determined otherways, and he was brought anew amongst Christians, and monks worse than Turks. The monks of the abbey of Ruis, in the diocese of Vannes, having chosen him their superior, he now hoped

Abelard.
Epist. p. 32.

[F] It was alleged that Abelard admitted three Gods, though it is certain he was orthodox with regard to this mystery. The comparison he drew from logic, tends rather to make the divine persons one, than to multiply the essence of God to three; and yet he is not accused of Sabellianism, but of Tritheism. This is his comparison, As the three propositions of a syllogism are but one and the same truth; so the Father, Son, and Holy Ghost are one and the same essence.

he was got into a quiet asylum; but it soon appeared, that he had only exchanged one evil for another. He endeavoured to reform the corrupt manners of the monks, and took the revenue of the abbey out of their hands; so that they were now obliged to maintain their concubines and their children at their own expence. This strict though laudable behaviour raised a great spirit against him, and brought him into many dangers [G]. About this time the abbot of St. Dennis having expelled the nuns from Argenteuil, Abelard, in pity to Heloise their prioress, made her a present of the Paraclet; where she took up her residence with some of her sister nuns. After this he made several journeys from Britany to Champagne, to settle Heloise's affairs, and to relax himself from the cares and uneasiness he met with in his abbey; so that, notwithstanding the horrid usage he had received by means of Heloise's relations, they still spread malicious calumnies against him [H]. In 1140, he was accused of heresy before the archbishop of Sens. He desired he might be permitted to make his defence; and a council was accordingly summoned for that purpose, at which king Lewis the seventh was present, and St. Bernard appeared as his accuser. They began by reading in the assembly several propositions extracted from the works of Abelard, which so alarmed him, that he appealed to the pope. The council nevertheless condemned the propositions, but determined nothing in regard to his person; and they sent an account of their proceedings to pope Innocent II, praying him to confirm their determination. The pope complied with their request; ordered Abelard to be confined, his book to be burnt, and that he should never teach again. His Holiness, however, some time after, softened the rigour of this sentence, at the intercession of Peter the Venerable; for Peter had not only received this heretic into his abbey of Clugni, but had even brought about a reconciliation betwixt him and St. Bernard, who had been the chief promoter of his persecution in the council of Sens. In this sanctuary at Clugni, Abelard was treated with the utmost humanity and tenderness; here he gave lectures to the

[G] The monks attempted several times to poison him; but not being able to effect that by his ordinary food (for he was aware of their design) they tried to poison him with the sacramental bread and wine. One day he abstained from a dish which had been prepared for him, and his companion who eat it died instantly, Abelard excommunicated the most rebellious of his monks; but to no

purpose: for at last he was more afraid of a dagger than of poison; so that he used to compare himself to the man, whom the Sicilian tyrant placed at table with him under a drawn sword, suspended only by a thread. Abelard. Epist. p. 39.

[H] Though his enemies knew his incapacity, they yet affirmed that some remains of sensual delight still engaged him to his mistress.

monks; and his whole behaviour shewed the greatest humility and industry. At length, being grown infirm from the prevalence of the scurvy and other disorders, he was removed to the priory of St. Marcellus, a very agreeable place on the Saon, near Chalons; where he died April 21, 1142, in the sixty-third year of his age. His corpse was sent to Heloise, who deposited it in the Paraclet.

History of
Music, by
Sir John
Hawkins,
vol. iv. p.
45.

ABELL (JOHN), an English Musician, was celebrated for a fine counter-tenor voice, and for his skill on the lute. Charles II. of whose chapel he was, and who admired his singing, had formed a resolution of sending him to the Carnival at Venice, in order to shew the Italians what England could produce in this way; but the scheme was dropped. Abel continued in the chapel till the Revolution, when he was discharged as being a Papist. Upon this he went abroad, and distinguished himself by singing in public in Holland, at Hamburg, and other places; where, acquiring plenty of money, he set up a splendid equipage, and affected the man of quality: though at intervals he was so reduced, as to be obliged to travel through whole provinces, with his lute slung at his back. In rambling he got as far as Poland, and at Warsaw met with a very extraordinary adventure. He was sent for to Court; but, evading to go by some slight excuse, was commanded to attend. At the palace he was seated in a chair, in the middle of a spacious hall, and suddenly drawn up to a great height; when the King with his attendants appeared in a gallery opposite to him. At the same instant a number of wild bears were turned in; when the king bid him chuse, whether he would sing, or be let down among the bears? Abell chose to sing, and declared afterwards, that he never sung so well in his life.

After having rambled for many years, it seems that he returned to England; for, in 1701, he published at London a collection of songs in several languages, with a dedication to King William. Towards the end of Queen Anne's reign he was at Cambridge with his lute, but met with little encouragement. How long he lived afterwards, is not known. This artist is said to have possessed some secrets, by which he preserved the natural tone of his voice to an extreme old age.

ABERNETHY (JOHN), an eminent dissenting minister in Ireland, was born Oct. 19, 1680: his father a dissenting minister in Colrairie, his mother a Walkinshaw of Renfrewshire in Scotland. In 1689, he was separated from his parents; his

his father being obliged to attend some public affairs in London; and his mother, to avoid the tumult of the Irish insurrection, withdrawing to Derry. He was at this time with a relation, who in that general confusion determined to remove to Scotland; and having no opportunity of conveying the child to his mother, carried him along with him. By this means he escaped the hardships of the siege of Derry, in which Mrs. Abernethy lost all her other children. Having spent some years at a grammar school, he was removed to Glasgow college, where he continued till he took the degree of M. A. His own inclination led him to the study of physic, but he was diverted from this by the advice of his friends, and turned to that of divinity; in pursuance of which he went to Edinburgh, and was some time under the care of the celebrated professor Campbell. At his return home, he proceeded in his studies with great success, and was licensed to preach by the presbytery before he was 21 years of age. In 1708, having a call by the dissenting congregation at Antrim, he was ordained. His congregation was large, and he applied himself to the pastoral work with great diligence. His preaching was much admired; and as his heart was set upon the acquisition of knowledge, he was very industrious in reading. In 1716, he attempted to remove the prejudices of the native Irish in the neighbourhood of Antrim, who were of the popish persuasion, and bring them over to the Protestant faith. His labours were not without success, for several were prevailed upon to renounce their errors.

About the time that the Bangorian controversy was on foot in England, and a spirit of Christian liberty prevailed, a considerable number of ministers and others, in the north of Ireland, formed themselves into a society, in order to their improvement in useful knowledge; and for this purpose, to bring things to the test of reason and scripture, without a servile regard to any human authority. Abernethy went into this design with much zeal, and constantly attended their meetings at Belfast, whence it was called the Belfast society. Debates soon grew warm, and dissensions high among them, on the subject of requiring subscriptions to the *Westminster confession*. This controversy, on the negative side of which Abernethy was one of the principal leaders, was brought into the general synod, and ended in a rupture in 1726. The synod determined, that those ministers, who at the time of this rupture, and for some years before, were known by the name of non-subscribers, should be no longer of their body: the consequence

sequence of which was, that the ministers of this denomination found every where great difficulties arising from jealousies spread among their people. The reputation which Abernethy had acquired, and which was established by a long course of exemplary living, was no security to him from these. Some of his people forsook his ministry, and went to other congregations: and in some time the number of the scrupulous and dissatisfied so increased, that they were by the synod erected into a distinct congregation, and provided with a Minister. There happened about this time a vacancy in the congregation of Wood-Street in Dublin: to this Abernethy had an invitation, which he accepted. When he came to Dublin, he applied himself to study and composing of sermons with as great industry as ever. He wrote all his sermons at full length, and constantly made use of his notes in the pulpit. Here he continued his labours for ten years with much reputation: and while his friends, from the strength of his constitution and his perfect temperance, promised themselves a longer enjoyment of him, he was attacked by the gout, to which he had been subject, in a vital part, and died, Dec. 1740, in the 60th year of his age.

His works are, a few occasional Sermons, papers published in the controversies in the north, and tracts relating to the repeal of the test act. After he came to Dublin, he preached a set of sermons upon the divine attributes: and in his own lifetime published in one volume 8vo. all upon the existence and natural perfections of the Deity. After his death the second volume was published by his friends, on the moral attributes. They were printed in Dublin, and reprinted in London; and have been so well received in the learned world, that there is no occasion to say any thing more of them. He left behind him several volumes of miscellany sermons in MS. a specimen of which was published in London in two vols. 8vo. 1748. To these the editor has prefixed some memoirs of his life, from which the above particulars are extracted.

ABLANCOURT. See *Perrot*.

Wood's Fasti
Oxon. vol. I.
p. 19.
Ib. p. 24.
H. & Eccles.
de Martyr.

ABLE, or ABEL (THOMAS), was admitted B. A. at Oxford, July 4, 1513, and took his degree of M. A. June 26, 1516. He was afterwards appointed chaplain to queen Catherine, wife to king Henry VIII. Mr. Bouchier thus speaks of him: "Vir longè doctissimus, qui reginæ aliquando in "musicarum tactu & linguis operam suam navaret;" a man of great learning, who used sometimes to teach the queen music and the languages. He greatly distinguished himself by
opposing

opposing the divorce of the queen [A], and was a violent enemy to the king in all his unlawful proceedings. He wrote a treatise, "*De non dissolvendo Henrici et Catherinæ matrimonio.*" In the year 1534, he was attainted of misprision, for taking part and being active in the affair of Elizabeth Barton, the holy maid of Kent [B]. He was afterwards sentenced to die for denying the king's supremacy, and was accordingly executed July 30, 1540. It is thought that he wrote several pieces: but they have been lost. When in prison he was confined very closely; and the keeper of Newgate was once sent to the Marshalsea for allowing him and Dr. Powel to go out upon bail.

[A] The lawfulness of this divorce has been maintained by several eminent persons, whose opinions have been fully refused in bishop Burnet's "*History of the Reformation,*" and in several other books.

[B] Lord Herbert of Cherbury gives the following account of that impostor: "Elizabeth Barton had almost stirred up more than one tragedy; for being suborned by the monks to use some strange gesticulations, and to exhibit divers feigned miracles, accompanied with some wizardly unfooth-sayings, she drew much credit and concourse to her, inasmuch that no mean persons, and amongst others Warham late archbishop of Canterbury, and

"Fisher bishop of Rochester, and Sir Thomas Moore, gave some belief to her; so that notwithstanding the danger that was to give ear to a prediction of hers, that Henry VIII. should not live one month after his marriage with Mrs. Bolen, she was cried up with many voices: Silvester, Antonio, Pollicari, and Darius, the Pope's agents, giving credit and countenance thereunto. But the plot being at last discovered, she was attainted of treason, and executed, with her chief accomplices; at which time she confessed their names, who had instigated her to these practices." *Life and reign of Henry VIII.*

ABRABANEL (ISAAC), a famous rabbi, born at Lisbon in 1437, of a family who boasted their descent from king David. He raised himself considerably at the court of Alphonso V. king of Portugal, and was honoured with very high offices, which he enjoyed till this prince's death; but, upon his decease, he felt a strange reverse of fortune under the new king. Abrabanel was in his 45th year, when John II. succeeded his father Alphonso. All those, who had any share in the administration in the preceding reign, were discarded: and, if we give credit to our rabbi, their death was secretly resolved, under the pretext of their having formed a design to give up the crown of Portugal to the king of Spain. Abrabanel, however, suspecting nothing, in obedience to the order he received to attend his majesty, set out for Lisbon with all expedition; but having, on his journey, heard of what was plotting against his life, he fled immediately to his Castilian majesty's dominions. A party of soldiers were dispatched after him, with orders to bring him dead or alive: however he made his escape, but all his possessions were confiscated. On this occasion,

sion, he lost all his books; and also the beginning of his "Commentary upon the book of Deuteronomy," which he much regretted. Some writers [A] affirm, that the cause of his disgrace at this time was wholly owing to his bad behaviour; and they are of the same opinion in regard to the other persecutions, which he afterwards suffered [B]. But however this may be, upon his settling in Castile, he began to teach and write. In 1484, he wrote his Commentary upon the books of Joshua, Judges, and Samuel. Being afterwards sent for to the court of Ferdinand and Isabel, he was advanced to preferment; which he enjoyed till the year 1492, when the Jews were driven out of the Spanish dominions. He used his utmost endeavours [C] to turn off this dreadful storm; but all proved ineffectual, so that he and all his family were obliged to quit the kingdom, with the rest of the Jews. He retired to Naples; and, in 1493, wrote his "Commentary on the books of the Kings." Having been bred a courtier, he did not neglect to avail himself of the knowledge he had acquired at the Courts of Portugal and Arragon, so that he soon ingratiated himself into the favour of Ferdinand king of Naples, and afterwards into that of Alphonso. He followed the fortune of the latter, accompanying him into Sicily, when Charles VIII. the French king, drove him from Naples. Upon the death of Alphonso, he retired to the island of Corfu, where he began his "Commentary on Isaiah" in 1495; and, about this time, he had the good fortune to find, what he had written on the book of Deuteronomy. The following year, he returned to Italy, and went to Monopoli in Apulia, where he wrote several books. In 1496, he finished his "Commentary on Deuteronomy;" and also composed his "Sevach Pesach," and his "Nachalath Avoth." In the succeeding year, he

[A] They affirm, that Abrabanel justly deserved the usage he met with; and that he would have been treated with greater severity, had not king John, out of his wonted clemency, contented himself with banishing him. They add farther, that he left Portugal from a consciousness of guilt. *Act. Lyp. Nov. 1686. p. 329.*

[B] They also say, that by negotiating bills of exchange (which was the business he followed in Castile) he got introduced at the court of Ferdinand and Isabel; that he amassed prodigious wealth, by practising the several arts and frauds of the Jewish people; that he oppressed the poor, and by his usury made a prey of every thing; that he had the vanity to

aspire at the most illustrious titles, such as the noblest houses in Spain could hardly attain; and that, being a sworn enemy to the Christian religion, he was the principal cause of that storm, which fell upon him and the rest of his nation. *Ibid. p. 530.*

[C] He himself mentions, in one of his performances, what he did on this occasion. Solomon Ben Virga relates it also in his history of the Jews; where he gives a description of the dreadful calamities which befell the 300,000 Jews, who were all obliged in one day to leave the dominions of his Catholic majesty. *Comment. in libros regum apud Nicol. Anton. Bibl. Hist. tom. I. p. 627.*

wrote

wrote his "Majene Hajeschua," and, in 1498, his "Maschnia Jeschua," and his "Commentary on Isaiah." Some time after he went to Venice, to settle the disputes betwixt the Venetians and Portuguese relating to the spice trade; and on this occasion he displayed so much prudence and capacity, that he acquired the favour and esteem of both those powers. In 1504, he wrote his "Commentary on Jeremiah;" and, according to some authors his "Commentary on Ezekiel, and the twelve minor prophets." In 1506, he composed his "Commentary on Exodus;" and died at Venice in the year 1508, in the 71st year of his age. Several of the Venetian nobles, and all the principal Jews, attended his funeral with great pomp. His corpse was interred at Padua, in a burial-place without the city. Abrabanel wrote several other pieces, besides what we have mentioned, the dates of which are not settled; and some have not been printed [D]. He was a man of so great a genius, that most persons have equalled him, and some even preferred him to the celebrated Maimonides. The Jews set a high value upon what he has written to refute the arguments and objections of the Christians; and the latter, though they hold in contempt what he has advanced upon this head, yet allow great merit in his other performances, wherein he gives many proofs of great genius, learning and penetration. He does not blindly follow the opinions of his superiors, but censures their mistakes with great freedom. The persecutions of the Jews, under which he had been a considerable sufferer, affected him to a very great degree; so that the remembrance thereof worked up his indignation against the Christians, and made him inveigh against them in the strongest terms. There is hardly one of his books, where he has omitted to shew his resentment and desire of revenge; and what-

[D] The following are mentioned in the Leipzig journal, viz.

1. "Commentaries on Genesis, Leviticus, and Numbers."
2. "Rach Amana."
3. "Sepher Jeshuoth Moschici, a treatise on the traditions relating to the Messiah."
4. "Zedek Olamnim, upon future rewards and punishments."
5. "Sephor Jemoth Olam, a history from the time of Adam."
6. "Maamar Machafe Schaddai, a treatise on prophecy and the vision of Ezekiel, against rabbi Maimonides."
7. "Sepher Atereth Sekenim."
8. "Miphalth Elohim works of God."

9. "Sepher Schamaim Chadashim."
10. "Labakath Nebhim."

His "Commentary on Haggai" was translated into Latin by Adam Sherzerus, and inserted in the Trifolium Orientale, published in Leipzig in 1663, where his "Commentary on Joshua, Judges, and Samuel," was also printed in folio in 1686. In the same year his "Annotations on Hoses, with a preface on the twelve minor prophets," were translated into French by Francis ab Hussen, and published at Leyden. In 1683, Mr. de Veil, a converted Jew, published at London Abrabanel's preface to Leviticus.

ever the subject may be, he never fails, somehow or other, to bring in the distressed condition of the Jews. He was a most assiduous man in his studies, in which he would spend whole nights, and would fast for a considerable time. He had a great facility in writing; and though he discovered an implacable hatred to the Christians in his compositions [E] yet, when in company with them, he behaved with great politeness, and would be very cheerful in conversation.

[E] His commentaries on the Scriptures, especially those on the prophets, are filled with so much rancour against our Saviour, the church, the pope, the cardinals, the whole clergy, and all Christians in general, but in a particular manner against the Roman Catholics,

that father Bartolucci was desirous the Jews should be forbid the perusal of them. And he tells us that they were accordingly not allowed to read or to keep in their houses Abrabanel's commentaries on the latter prophets. Biblioth. Rabbi. tom. III. p. 876. 879.

ABSTEMIUS (LAURENTIUS), an Italian writer, born at Macerata, in La Marca de Ancona, who devoted himself early to the study of polite literature, and made a surprising progress therein. He taught the Belles Lettres at Urbino, where he was librarian to Duke Guido Ubaldo; to whom he dedicated a small piece, explaining some dark passages in the ancient authors. He published it under the pontificate of Alexander VI. and another treatise also, entitled "Hecatomythium," from its containing a hundred fables, which he inscribed to Octavian Ubaldini, count de Mercatelli. His Fables have been often printed with those of Æsop, Phædrus, Gabrius, Avienus, &c. He has these ancient mythologists generally in view, but does not always strictly follow their manner; sometimes intermixing his fable with a merry story, and now and then somewhat satyrical upon the clergy [A]. Some of his conjectures on particular passages in the ancients are inserted in the first volume of Gruterus's Thesaurus Criticus, under the title of Annotationes Variæ; but they are few in number. He wrote also a preface to that edition of Aurelius Victor published at Venice, 1505.

Gruteri,
Thesaur.
Crit. tom.
I. p. 878.

[A] His 104th fable of the Talents Multiplied is a proof of this. A priest, as we are there told, was ordered by his bishop to superintend a monastery, where there were five nuns, by each of whom he had a son before the year was out. The bishop, hearing of this, was highly enraged; and, sending for the priest, reprimanded him severely, calling him

a perfidious sacrilegious villain, for having thus despoiled the temples of the Holy Ghost. "Lord," said the priest, "thou deliveredst unto me five talents; behold I have gained, besides them, five talents more." The prelate was so taken with this facetious answer, that he gave the priest plenary absolution.

ABUL

9
78

ABUL FARAGIUS.

31

ABUL FARAGIUS (GREGORY) [A], son to Aaron, a physician, born in 1226, in the city of Malatia, near the source of the Euphrates in Armenia. He followed the profession of his father, and practised with great success; numbers of people coming from the most remote parts to ask his advice. However, he would hardly have been known at this time, had his knowledge been confined to physic; but he applied himself to the study of the Greek, Syriac, and Arabic languages, as well as philosophy and divinity; and he wrote a history, which does honour to his memory. It is written in Arabic, and divided into dynasties. It consists of ten parts, being an epitome of universal history from the creation of the world to his own time. Dr. Pocock published it, with a Latin translation in 1663; and added, by way of supplement, a short continuation relating to the History of the Eastern Princes.

Abul Faragius was ordained bishop of Guba at twenty years of age, by Ignatius, the patriarch of the Jacobites. In 1247, he was promoted to the see of Lacabena, and some years after to that of Aleppo. About the year 1266, he was elected primate of the Jacobites in the East [B]. As Abul Faragius lived in the thirteenth century, an age famous for miracles, it would seem strange if some had not been wrought by him, or in his behalf: he himself mentions two. One happened in Easter holidays, when he was consecrating the chrism or holy ointment; which, though before consecration it did not fill the vessel in which it was contained, yet increased so much after, that it would have run over, had they not immediately poured it into another [C]. The other happened in 1285. The church of St. Barnagore having been destroyed by some robbers, Abul Faragius built a new one, with a monastery, in a more secure place, and dedicated it to the same saint; and, as he desired the relics of the saint should be kept in the new church, he sent some persons to dig them out of the ruins of the old one: but they not finding the re-

See his Syriac Chron. p. ii. f. 322.

Assen. Bib. Orient. tom. II. p. 245.

In tert. parte Chronici, p. 263.

[A] Pocock mentions two passages, wherein our author is called Mar. Gregorius, and another where he has the name of Mor Gregorius. Others have called him Mark Gregory. Mr. Bayle says, they have mistaken Mar, a title of honour answering to Sir, for Mark.

[B] The Assyrians called Chaldea and Assyria the East, and Syria and Mesopotamia the West. Assen.

manus Biblioth. Orient. tom. II. p. 344.

[C] Assenmanus endeavours to account for this miracle in a natural way: "The temple being little, says he, and full of people, this, with the wax tapers and burning of incense, might heat the air to such a degree as to dilute and rarify the balsam, that it might run over the vessel without any miracle." Assenman. Biblioth. p. 259.

lies, the saint appeared to some Christians, and told them, if the primate himself did not come, they would never be found. Abul Faragius, hearing of this, would not believe it; and, feigning to be sick, shut himself up in his cell from Friday till the Sunday evening; when a glorified boy [D] appeared to him, and told him, the relics were deposited under the altar of the old church. Upon this the primate went immediately with his brother and two bishops in quest of those holy remains, which they found according to the boy's direction.

In text. parte
Chronici,
p. 260, 261.

The eastern nations are generally extravagant in their applause of men of learning; a circumstance, which is either owing to the few learned men they have amongst them, or to the particular turn of their minds. They have accordingly bestowed the highest encomiums and titles upon Abul Faragius [E].

[D] Nor will Assermanus allow this miracle: "This," says he, "must have been a dream of Abul Faragius, or a story invented to raise the piety of the people." Ibid.

[E] Dr. Pecock found what follows prefixed to a manuscript of Abul Faragius's, written in the gooth year of the Hegirah: "Dixit Dominus noster pater sanctus, eximius, doctrina et eruditione insignis, doctorum rex, excellentium excellentissimus, temporum suorum exemplar, sæculi phoenix, sapientium gloria, Doctor divina op-

"fussultus Mar Gregorius, Abul Pharai, filius excellentis sapientis Aaronis Medici Malatienfis." That is, "Thus said Mar Gregory, Abul-Pharagus, son to the skilful Aaron, physician of Malatia, our lord, our holy excellent father, famous for his learning and erudition, the prince of the learned, the most excellent of those who most excel, the example of his times, the phoenix of his age, the glory of wise men, the doctor sustained by the divine assistance."

ACCIAIOLI (DONATUS), a Florentine of great learning, who lived in the fifteenth century. He was honoured with many considerable employments in his native country; but notwithstanding his public engagements, he found means to devote part of his time to study. He had been a disciple of Argyropylus the Byzantine; and he published commentaries on this professor's Latin translation of Aristotle's Ethics. He acknowledges, in his epistle dedicatory to Cosmo de Medicis, that he collected these commentaries from the lectures of Argyropylus; and that he had only enlarged the explications which he had heard. Simon Simonius and Gabriel are therefore in the wrong, after such a declaration, when they accuse him of publishing in his own name a work of Argyropylus. He translated the lives of Alcibiades and Demetrius from Plutarch; to which were also added those of Annibal and Scipio, which some have imagined to be likewise from Plutarch; but this must be a mistake, since we find neither of these two generals in this author. He wrote an abridgement of

Simon Simonius
Comment. in
Aristot. Eth.
Naudæ bibliograph.
polit. p. 16.

of the life of Charlemain; and some other works are also ascribed to him [A].

He was sent to France by the Florentines, to sue for succour from Lewis XI. against pope Sixtus IV. but died on his journey at Milan; his body was carried to Florence, and buried in the church of the Carthusians. The small fortune he left his children is a proof of his probity and disinterestedness. His daughters, like those of Aristides, were married at the public expence, as an acknowledgment of his services. His funeral eulogium was spoke by Christopher Landini; *Ibid.* and the following epitaph, by Politian, was inscribed on his tomb.

- " Donatus nomen, patria est Florentia, gens mi
 " Acciajola domus; clarus eram eloquio.
 " Francorum ad regem, patriæ dum orator abirem;
 " In ducis Anguigeri mœnibus occubui.
 " Sic vitam impendi patriæ; quæ me inde relatum
 " Inter majorum nunc cineres sepelit."

Donatus was my name, my country Florence,
 And from the fam'd Acciajoli I sprung,
 By eloquence I gain'd immortal wreaths:
 Going on an embassy to France,
 Within the walls of fam'd Milan I dy'd.
 My life I thus devoted to my country,
 Which kindly bringing my remains from thence,
 Here buried them amid my kindred ashes.

Historia degli
 scrittori
 Fiorentini.
 Del P. Gul-
 lio Negri in
 Ferra. 1782.
 folio.

[A] The following are mentioned by the author of the History of the Florentine writers:

1. " Libri tres de anima." Three books treating of the soul.
2. " Laudatio ab ipso habita in funere Francisci Vaivoda; qui in bello contra Turcas obierat." A funeral eulogium on Francis Vaivoda, who was killed in the war against the Turks.
3. " Orationes eloquentissimæ, quæ ingenti auditorum plausu, habuit ad Paulum II. ad Sixtum IV. ad Francorum regem, &c." Orations which he delivered as ambassador from his republic to Paul II. Sixtus IV. the French king, &c.

4. " Rei familiaris cura." A treatise on private economy, dedicated to John Oricellarius.

5. " Tractatus de bono et malo opere." Concerning good and bad works; address'd likewise to John Oricellarius.

He also translated into his native language Leonardo Aretino's twelve books of the history of Florence; which was dedicated to the magistrates of that city, and printed at Venice in 1476. In the library belonging to the Strozzi family in Florence, there is preserved a manuscript folio volume of original Latin letters, by Acciajoli.

ACCIUS (Luctus), a Latin tragic poet, the son of a freedman, and, according to St. Jerome, born in the consulship of Hostilius Mancinus and Attilius Serranus, in the year of
 Vol. I. D Rome

Rome 583; but there appears somewhat of confusion and perplexity in this chronology. He made himself known before the death of Pacuvius, a dramatic piece of his being exhibited the same year that Pacuvius brought one upon the stage, the latter being then eighty years of age, and Accius only thirty. We do not know the name of this piece of Accius, but the titles of several of his tragedies are mentioned by various authors. He wrote on the most celebrated stories which had been represented on the Athenian stage, as *Andromache*, *Andromeda*, *Atreus*, *Clytemnestra*, *Medea*, *Meleager*, *Philocetes*, the civil wars of *Thebes*, *Tereus*, the *Troades*, &c. He did not always, however, take his subjects from the Grecian story; for he composed one dramatic piece wholly Roman: it was intitled *Brutus*, and related to the expulsion of the Tarquins. It is affirmed by some, that he wrote also comedies, which is not unlikely, if he was the author of two pieces, the *Wedding*, and the *Merchant*, which have been ascribed to him. He did not confine himself to dramatic writing, for he left other productions, particularly his *Annals*, mentioned by *Macrobius*, *Priscian*, *Festus*, and *Nonius Marcellus*. *Decimus Brutus*, who was consul in the year of Rome 615, and had the honour of a triumph for several victories gained in Spain, was his particular friend and patron. This general was so highly pleased with the verses which Accius wrote in his praise, that he had them inscribed at the entrance of the temples and monuments raised out of the spoils of the vanquished. Though this might proceed from a principle of vanity, and may not be so much a proof of his affection for the poet as his love of applause; yet it is thereby evident, that Brutus had an opinion of Accius's poetry, and Brutus was far from being a contemptible judge. He has been censured for writing in too harsh a style, but in all other respects esteemed a very great poet. *Aulus Gellius* tells us, that Accius, being in his way to Asia, passed through *Tarentum*, where he paid a visit to *Pacuvius*, and read to him his play of *Atreus*; that *Pacuvius* told him his verse was lofty and sonorous, but somewhat harsh and crude. "It is as you observe," said Accius, "nor am I sorry for it, since my future productions will be better upon this account; for as in fruit so in geniuses, those which are at first harsh and sour, become mellow and agreeable; but such as are at first soft and sweet, grow in a short time not ripe, but rotten." Accius was so much esteemed by the public, that a comedian was punished for only mentioning his name on the stage. Cicero speaks with great derision of one Accius who had written a history,

Cicero in
Bruto.

Nonius
Marcellus,
Varro, Au-
lus Gellius,
&c.

Vossius de
poet. Latin.
p. 7.

Noëtes
Attic. xiii.
2.

Cic. Rhe-
toric, lib. ii.

a history, and, as our author had wrote annals, some insist that he is the person censured; but as Cicero himself, Horace, Quintilian, Ovid, and Paternulus, have spoken of our author with so much applause, we cannot think it is he whom the Roman Orator censures with so much severity.

There was also in this age a good orator of the same name, against whom Cicero defended Cluentius. He was born in Pisaurum, and perhaps was a relation of our poet.

ACCORDS (STEPHEN TABOUROT, seigneur des), advocate in the parliament of Dijon in France, and king's advocate in the bailiwick and chancery of that city, born in the year 1549. He was a man of genius and learning, but too much addicted to trifles, as appears from his piece, entitled, "*Les Bigarrures*," printed at Paris in 1582 [A]. This was not his first production; for he had before printed some sonnets. His work, intituled, "*Les Touches*," was published at Paris in 1585 [B]; which is indeed a collection of witty poems, but most of them upon obscene subjects; and worked up rather in too loose a manner, according to the licentious taste of that age. His *Bigarrures* are written in the same strain. He was censured for this way of writing, which obliged him to publish an apology. La Croix du Maine says in one place, that Accords wrote a dictionary of French rhymes; but he afterwards corrected himself, having found that John le Fevre of Dijon, secretary to cardinal De Givres, and canon of Langres, was the author thereof. Accords himself mentions him as the author, and declares his intention of compiling a supplement to his uncle Le Fevre's work; but, if he did, it never appeared in print. The lordship of Accords is an imaginary fief or title from the device of his ancestors, which was a drum,

Bibliothèque Française, p. 156.

ib. p. 22.

[A] The first book of the "*Bigarrures*" is divided into twenty-two chapters, which treat, amongst other things, of the rebuses of Picardy, of double entendres, of antistrophes, of retrograde verses, or such as read the same backward and forward, of allusions, of acrostics, of the echo, of leopine verses, of other sorts of verse waggishly and ingeniously contrived, of epitaphs, &c.

The fourth book is of a more serious turn than the three first, and is divided into three chapters: the first contains useful instructions for the education of children; the second relates to altering one's surname; the third, several observations on French verse; and the work

concludes with a discourse on wizards and their impostures.

[B] This piece is divided into three books; the first being dedicated to Pontus de Tyard, lord of Bissy, and bishop of Chalons. The author boasts he wrote it in two months at Verdun upon the Soane in 1585. It consists chiefly of epigrams, which may with propriety be called *Touches*: "Because," says the author, "it is a slight kind of fencing, in which, by parrying with the file, I give such a touch or thrust as scarce raises the skin, and cannot pierce deep into the flesh." Dedication to the *Touches*.

with the motto *à tous accords*, chiming with all [c]. He died July 24, 1561, in the 46th year of his age.

[c] He had sent a sonnet to a daughter of Mr. Begat, the great and learned president of Burgundy, "who," says he, "did me the honour to love me.—And inasmuch," continues he, "I had subscribed my sonnet with only my device, *à tous accords*, this lady first

"nicknamed me, in her answer, *Seigneur des Accords*, by which title her father also called me several times." "For this reason I chose this surname, not only in all my writings composed at that time, but even in these books."

Grallerus in
Epist. ad
lectorem ini-
tatio Stratage-
matum Sa-
tanæ.

Acontius
Epist. ad
Wolffium,
p. 410.
Ibid. p. 421.

ACONTIUS (JAMES), a famous philosopher, civilian, and divine, born at Trent in the sixteenth century. He embraced the Protestant religion; and going over to England in the reign of Elizabeth, he met with a very friendly reception from that princess, as he himself has testified in a work dedicated to her [A]. This work is his celebrated Collection of the Stratagems of Satan, which has been so often translated, and gone through so many different impressions. It was first printed at Basil, in 1565; and the author died soon after in England. James Grallerus published another edition of it in 1610, at the same city. In this we meet with Acontius's letter "De ratione edendorum librorum," wherein he gives most excellent advice to authors; but his treatise of Method [B], a valuable piece, and published as an essay, is not inserted. He wrote also a work in Italian, on the Manner of fortifying Cities, which he translated into Latin during his residence in England; but we believe it was never published. He was also about a Treatise of Logic; but death prevented his bringing it to a conclusion, which was certainly a public loss; for, being a man of a just apprehension, and endowed with great penetration, he had formed the most rational idea of this work; and thought he was obliged to be the more careful in writing it, as he saw the succeeding age would be more enlightened than that wherein he lived [c]. His religious principles dif-

[A] He gives her the following titles: "Divinæ Elizabethæ, Angliæ, Franciæ, Hiberniæ, Reginæ." He declares, that he dedicates it to her as a mark of his gratitude; "In signum memoriamque grati animi ob partum ejus liberalitatem, quum in Angliam propter evangelicæ veritatis professionem extorris appulisset, humanissimeque exceptus esset, literarium otium."

[B] This piece, which is intitled, "Methodus five recta investigandarum tradendarumque Artium & Scientiarum ratio," was inserted in a collection of dissertations, "De studiis bene instituendis," printed at Utrecht in 1658.

[c] Our author, after having, in his epistles, touched upon the other reasons which rendered the execution of his plan vastly difficult, goes on to the following purport: "I am sensible," says he, "that I live in a more than usually enlightened age; yet I do not so much dread the judgment of those who are now the reigning critics, as the rising light of a more refined age than the present. For though the age we now live in has produced, and still continues to produce, many great men: yet methinks I perceive somewhat greater will arise." Acon. Ep. ad Wolff. p. 412.

ferred

ferred in some particulars from those of Calvin ; for he was a great friend to toleration, and maintained certain maxims which drew upon him the odium of several Protestant divines [D]. We meet with few particulars relating to his life. He himself informs us transiently, that he had spent a considerable part of his time in studying Bartolus, Baldus, and such like barbarous authors ; and that he had been several years at court. His letter, published in 1696, shews that he had an acute genius, and that he was a great master in true logic. It is dated from London, June 5, 1565, and serves to clear up an assertion of his, which had been censured, in regard to Sabellius. It must be observed, that notwithstanding most Protestant divines hold him in the utmost detestation, yet by some he has been highly applauded [E].

[D] A Protestant minister at the Hague, (Saldenus de Libris, &c. p. 337.) speaking of Acontius, affirms, that what was said of Origen may be justly applied to him, viz. "where he is right, nobody better ; and where he is wrong, nobody worse." That he was a truly learned man, of a quick genius, but of too much boldness and freedom : That he was too much inclined to produce a kind of scepticism into divinity itself, as appears evident from his Treatise of the Stratagems of Satan, which, according to Simon Goular, (Trigland, Hist. Eccles. p. 232.) is the worst of all bad books that ever were written. And Voetius declares, (Polit. Eccles. part. iii. in Indice & p. 31. 398.) that he ignorantly or designedly attempted a confession of faith, which the very Arians might have subscribed.

[E] Isaac Junius, minister of Delft, looked upon Acontius as in the same

class with Socinus and the remonstrants : he considered him as a man who was for reducing all sects into one, and including them in one ark, as Noah shut up all sort of animals in his, where they were preserved, though they lived on different food. (In Examine Apologiæ Remonstrantium, p. 45.) Peltius said (in Dedicatione Harmoniæ) that Acontius, by reducing the points necessary for salvation to so small a number, thereby opened a door to every heresy.

He has, however, been highly commended, not only by Arminius and Grevinghovius, but also by Amesius and George Pauli. Arminius says, "Acontius est divinum prudentiæ ac moderationis lumen." Amesius speaks of him in these words : "Idem Acontius est διατάκτωρ ἐν ταῖς παραταῖς, qui sementem ecclesiæ Anglicanæ calare et rore cælesti fovit sedulo."

ACOSTA (URIEL), a Portuguese, born at Oporto towards the close of the sixteenth century. He was educated in the Romish religion, which his father also sincerely professed, though descended from one of those Jewish families, who had been in a manner forced to receive baptism. Uriel had a liberal education, having been instructed in several sciences ; and at last he studied the law. He had by nature a good temper and disposition ; and religion had made so deep an impression on his mind, that he ardently desired to conform to all the precepts of the church, in order to avoid eternal death, which he greatly feared. He applied with great assiduity to reading the

Scriptures and other spiritual books, carefully consulting also the creed of the confessors; but the more he dived into these matters, the more difficulties occurred, which perplexed him at length to such a degree, that, being unable to solve them, he fell into the most terrible agonies of mind. He looked upon it as impossible to fulfil his duty, with regard to the conditions required for absolution, according to good casuists; so that he despaired of salvation, if he could find no other means of attaining it; and it proved difficult to abandon a religion in which he had been bred up from his infancy, and which had been deeply rooted in his mind by the force of persuasion. However he began to enquire, whether several particulars mentioned about the other life were agreeable to reason; and, upon enquiry and deliberation, he imagined that reason suggested many arguments against them. Acosta was about two and twenty, when he was thus perplexed with doubts; and the result of his reflections was, that he could not be saved by the religion which he had imbibed in his infancy. Nevertheless he prosecuted his studies in the law; and at the age of five and twenty, was made treasurer in a collegiate church. Being naturally of a religious disposition, and now made uneasy by the popish doctrines, he began to study Moses and the prophets; where he thought he found more satisfaction than in the gospel, and at length became convinced that Judaism was the true religion: and, as he could not profess it in Portugal, he resolved to leave the country. He accordingly resigned his place, and embarked for Amsterdam with his mother and brothers; whom he had ventured to instruct in the principles of the Jewish religion, even when in Portugal [A]. Soon after their arrival in this city they became members of the synagogue, and were circumcised according to custom; and he changed his name of Gabriel for that of Uriel. A little time was sufficient to shew him, that the Jews did neither in their rites nor morals conform to the law of Moses, of which he could not but declare his disapprobation: but the chiefs of the synagogue gave him to understand, that he must exactly observe their tenets and customs; and that he would be excommunicated, if he deviated ever so little from them. This threat, however, did not in the least deter him; for he thought it would be a most mean behaviour in him, who had left the

[A] He himself tells us, that he gave up an honourable and profitable employment, and a fine house which his father had built in the best part of the city. (Acosta in *Exemplari Vitæ Humanæ*, p. 346). He mentions the danger of his embarkation, no one of Jewish extrac-

tion being permitted to leave the kingdom without the king's special leave. (Ib. p. 347). He says, had it been known he disapproved with his mother and brother in favour of the Jewish religion, it must have proved his ruin.

sweets of his native country purely for liberty of conscience, to submit to a set of Rabbis without any proper jurisdiction; and that it would shew both want of courage and piety, if he should stifle his sentiments on this occasion. He therefore persisted in his invectives, and in consequence was excommunicated: the effect of which was such, that his own brothers durst not speak to him, nor salute him when they met him in the streets. Finding himself thus situated, he wrote a book in his justification; wherein he endeavours to shew, that the rites and traditions of the Pharisees are contrary to the writings of Moses, and soon after adopted the opinion of the Sadduces: for he had worked himself up to a belief, that the rewards and punishments of the old law relate only to this life; and this, because Moses nowhere mentions the joys of heaven, or the torments of hell. His adversaries were overjoyed at his embracing this tenet; foreseeing, that it would tend greatly to justify, in the sight of Christians, the proceedings of the synagogues against him. Before his book was printed, there appeared a piece upon the immortality of the soul, written by a physician, who omitted nothing he could suggest to make Acosta pass for an Atheist. The very children were even spirited up to insult him in the streets, and to batter his house with stones; all which however did not prevent him from writing a treatise against the physician, wherein he endeavoured to confute the doctrine of the soul's immortality. The Jews now made application to the magistrates of Amsterdam; and informed against him, as one who wanted to undermine the foundation of both Jewish and Christian religions. Hereupon he was thrown into prison, but bailed out within a week or ten days after; however all the copies of his pieces were seized, and he himself fined 300 florins. Nevertheless, he proceeded still farther in his scepticism. He now began to examine, whether the laws of Moses came from God; and he supposed he had at length found reasons to convince him, that it was only a political invention. Yet, instead of drawing this inference from thence, "I ought not to return to the Jewish communion," he thus argued with himself, "Why should I continue all my life cut off from the communion, exposed to so many inconveniences, especially as I am in a country where I am a stranger, and unacquainted with the language? Had I not better play the ape amongst apes?" He accordingly returned to the Jewish church, after he had been excommunicated 15 years; and, after having made a recantation of what he had written, subscribed every thing as

they directed. A few days after, he was accused by a nephew who lived in his house, that he did not, as to his eating and many other points, conform to the laws of the synagogue. This accusation was attended with very bad consequences; for a relation of Acoſta, who had got him reconciled to the synagogue, thought he was in honour bound to persecute him with the utmost violence [D]. The Rabbis and the rest of the Jews were animated with the same spirit; especially, when they found that Acoſta had dissuaded two Christians, who had come from London to Amsterdam, from turning Jews. He was summoned before the grand council of the synagogue; when it was declared to him, that he must be again excommunicated, if he did not give such satisfaction as should be required. He found the terms so hard, that he could not comply. The Jews thereupon again expelled him from their communion; and he afterwards suffered various hardships and great persecutions, even from his own relations. After remaining seven years in a most wretched situation, he at length declared he was willing to submit to the sentence of the synagogue, having been told that he might easily accommodate matters; for, that the judges, being satisfied with his submission, would soften the severity of the discipline. Acoſta, however, was caught in a snare; for they made him undergo the penance in its utmost rigour [E]. These particulars, relating to the life of Acoſta, are taken from his piece, intituled, "*Exemplar humanæ Vitæ*," published and refuted by Limborch [F]. It is supposed that he

[D] Acoſta was just going to marry a second wife: he had great part of his effects in the hands of one of his brothers; and it was his interest, that the trade carried on betwixt them should continue. The relation above-mentioned hurt him greatly in these particulars; for he got the match to be broken off; and he persuaded Acoſta's brother to keep all the goods in his possession, and to trade no longer with him,

[E] The penance he underwent, as he himself describes it, was as follows: (*Exemplar Vitæ Humanæ*, p. 349, 350.) A vast crowd of men and women being assembled at the synagogue, Acoſta entered; and, at a time appointed, ascended the pulpit. Here he read aloud a writing, wherein he confessed he had deserved a thousand deaths for not keeping the sabbath-day, or the promise he had made; and for having dissuaded some persons from embracing the Jewish religion; and that, as an atonement for

these crimes, he was ready to suffer whatever they should command, and promised never to be guilty of the like offences. Being come down from the pulpit, he was ordered to retire to a corner of the synagogue; where he stripped himself to the waist, and pulled off his shoes and stockings. The door-keeper then fastened his hands to the pillar, and the master-chanter gave him exactly 39 lashes with a whip; for in these cases they are always careful not to exceed the number prescribed by law. Then the preacher came, who, making him sit upon the ground, declared him absolved from the excommunication; so that the gates of Paradise were no longer shut against him. Acoſta after this put on his cloaths, and laid himself on the ground at the door of the synagogue, where all who came out walked over him.

[F] Mr. Limborch has placed it at the end of his "*Amica collatio cum Judæo*" "*Veritate Religionis Christianæ*."

composed

composed it a few days before his death, after having determined to lay violent hands on himself. He executed this horrid resolution, a little after he had failed in his attempt to kill his principal enemy; for the pistol, with which he intended to have shot him as he passed his house, having missed fire, he immediately shut the door, and shot himself with another pistol. This happened at Amsterdam, but in what year is not exactly known [G].

[G] It is highly probable that he killed himself soon after the ceremony of his absolution, being exasperated at the treatment he had received. It is supposed in the *Bibliothèque Univerfelle*, that he killed himself about the year 1647; but, according to others, it was in 1640, tom. VII. p. 327.

ACROPOLITA (GEORGE), one of the writers in the Byzantine History. He was born at Constantinople, in the year 1220, and brought up at the court of the emperor John Ducas, at Nice. He studied mathematics, poetry, and rhetoric under Theodorus Exapterygus, and learned logic of Nicephorus Blemmidas. In his one-and-twentieth year, he maintained a learned dispute with Nicholas the physician concerning the eclipse of the sun, before the emperor John. He was at length appointed great logothete, and employed in the most important affairs of the empire. John Ducas sent him ambassador to Larissa, to establish a peace with Michael of Epirus. He was also constituted judge by this emperor, to try Michael Comnenus for a suspicion of being engaged in a conspiracy. Theodorus Lascarus, the son of John, whom he had taught logic, appointed him governor of all the western provinces of his empire. When he held this government, in the year 1255, being engaged in a war with Michael Angelus, he was taken prisoner by him. In 1260, he gained his liberty by means of the emperor Palæologus, who sent him ambassador to Constantinian prince of Bulgaria. After his return, he applied himself wholly to the instruction of youth, in which employment he acquitted himself with great honour for many years; but being at last weary of the fatigue, he resigned it to Holobolus. In 1272, he sat as one of the judges upon the cause of John Vecchus, Patriarch of Constantinople. The year following he was sent to pope Gregory, to settle a peace and reunion between the two churches, which was accordingly concluded; and he swore to it, in the emperor's name, at the second council of Lyons, in 1274. He was sent ambassador to John prince of Bulgaria in 1282, and died soon after his return. He left behind him several works in the Greek tongue.

Alb. Fab.
vol. VI. p.
449.

See Du Pin.
Nouv. Bibl.
des aut. Eccl.
tom. v. p.
93. Paris
1702.

tongue. Gregory Cyprian, patriarch of Constantinople, in his encomium upon him, prefixed to Acropolita's history, is perhaps somewhat extravagant in his praise, when he says he was equal to Aristotle in philosophy, and to Plato in the knowledge of divine things and Attic eloquence.

Melch. Adam in epist. dedicat. Ger. Theolog.

Joachim. Bergerus; his epist. dedicatory to his German philosophers.

Morhofus polyhistor. p. 192. 209.

ADAM (MELCHIOR) lived in the 17th century. He was born in the territory of Grotkaw in Silesia, and educated in the college of Brieg, where the dukes of that name, to the utmost of their power, encouraged learning and the reformed religion as professed by Calvin. Here he became a firm Protestant, and was enabled to pursue his studies by the liberality of a person of quality, who had left several exhibitions for young students. He was appointed rector of a college at Heidelberg, where he published his first volume of illustrious men in the year 1615. This volume, which consisted of philosophers, poets, writers on polite literature, historians, &c. was followed by three others; that which treated of divines was printed in 1619; that of the lawyers came next; and finally, that of the physicians: the two last were published in 1620. All the learned men, whose lives are contained in these four volumes, lived in the 16th, or beginning of the 17th century, and are either Germans or Flemings; but he published in 1618 the lives of twenty divines of other countries in a separate volume. All his divines are Protestants. He has given but a few lives, yet the work cost him a great deal of time, having been obliged to abridge the pieces from whence he had materials, whether they were lives, funeral sermons, eulogies, prefaces, or memoirs of families. He omitted several persons who deserved a place [A] in his work as well as those he has taken notice of. The Lutherans were not pleased with him, for they thought him partial; nor will they allow his work to be a proper standard, whereby to judge of the

[A] This he himself confesses, "Quædam mihi monendus aut rogandus es, mlector. Primum, &c. i. e. "Reader, I must acquaint you with some things, or request them of you. First, that you would not complain of my having passed over or omitted many persons, who were not unworthy of a place in this work. The fault, my good reader, must not be imputed to me, but to the scarcity of materials, which I could by no means procure. I chose there-

fore to be wholly silent about many excellent persons, rather than say a very little, or use those trite expressions; *He was born, he died.* Yet this deficiency may be supplied, if good men and lovers of their country will contribute their assistance to the second volume of this work. The same I desire may be understood concerning the lives of the lawyers, statesmen, physicians, and philosophers." Melch. Adam præfat. Theolog. Germanorum.

learning.

learning of Germany. He wrote other works besides his lives [B], and died in 1622.

[B] Viz. 1. "Apographum monumentorum Heidelbergensium."

2. "Norse in Orationem Julii Cæsaris

"Scaligeri pro M. T. Cicerone contra "Ciceronianum Erasmi."

3. "Parodiæ et Metaphrasæ Horatianæ. Diarium Biograph. Henningi "Witte."

In the catalogue of the Bodleian library, he is said to have been the author of "Historia Ecclesiastica Hamburgensis et Bremensis:" but this work, according to Mr. Bayle, was written by one Adam, a canon of Bremen, who lived in the 12th century.

ADAMSON (PATRICK), a Scottish prelate, archbishop of St. Andrews. He was born 1543, in the town of Perth, where he received the rudiments of his education, and afterwards studied philosophy, and took his degree of M. A. at the university of St. Andrews. In the year 1566, he set out for Paris, as tutor to a young gentleman. In the month of June in the same year, Mary queen of Scots, being delivered of a son, afterwards James VI. of Scotland, and First of England, Mr. Adamson wrote a Latin poem on the occasion. This proof of his loyalty involved him in some difficulties, causing him to be arrested in France, and confined for six months; nor would he have got off so easily, had not queen Mary, and some of the principal nobility, interested themselves in his behalf. As soon as he recovered his liberty, he retired with his pupil to Bourges. He was in this city during the massacre at Paris; and the same bloody persecuting spirit prevailing amongst the Catholics at Bourges, as at the metropolis, he lived concealed for 7 months at a public house, the master of which, upwards of 70 years of age, was thrown from the top thereof, and had his brains dashed out, for his charity to heretics. Whilst Mr. Adamson lay thus in his sepulchre, as he called it, he wrote his Latin poetical version of the Book of Job, and his Tragedy of Herod, in the same language. In 1573, he returned to Scotland, and, having entered into holy orders, became minister of Paisley. In 1575, he was appointed one of the commissioners, by the general assembly, to settle the jurisdiction and policy of the church; and the following year he was named, with Mr. David Lindsay, to report their proceedings to the earl of Moreton, then regent. About this time, the earl made him one of his chaplains, and, on the death of bishop Douglas, promoted him to the archiepiscopal see of St. Andrews, a dignity which brought upon him great trouble and uneasiness; for now the clamour of the presbyterian party rose very high against him, and many inconsistent absurd stories were propagated about him. Soon after his promotion, he published his Catechism in Latin verse,

verse, a work highly approved, even by his enemies; but, nevertheless, they still continued to persecute him with great violence. In 1578, he submitted himself to the general assembly, which procured him peace but for a very little time; for, the year following, they brought fresh accusations against him. In the year 1582, being attacked with a grievous disease, in which the physicians could give him no relief, he happened to take a simple medicine from an old woman, which did him service. The woman, whose name was Alison Pearstone, was thereupon charged with witchcraft, and committed to prison, but escaped out of her confinement; however, about four years afterwards, she was again found, and burnt for a witch. In 1583, king James came to St. Andrews; and the archbishop, being much recovered, preached before him, and disputed with Mr. Andrew Melvil, in presence of his majesty, with great reputation, which drew upon him fresh calumny and persecution. The king, however, was so well pleased with him, that he sent him ambassador to queen Elizabeth, at whose court he resided for some years. His conduct, during his embassy, has been variously reported by different authors. Two things he principally laboured, viz. the recommending the king, his master, to the nobility and gentry of England, and the procuring some support for the episcopal party in Scotland. By his eloquent preaching, he drew after him such crowds of people, and raised in their minds such a high idea of the young king, his master, that queen Elizabeth forbade him to enter the pulpit during his stay in her dominions. In 1584, he was recalled, and sat in the parliament held in August at Edinburgh. The presbyterian party were still very violent against the archbishop. A provincial synod was held at St. Andrews in April 1586; the archbishop was here accused and excommunicated; he appealed to the king and the states, but this availed him but little; for the mob being excited against him, he durst scarce appear in public in the city of St. Andrews. At the next general assembly a paper being produced, containing the archbishop's submission, he was absolved from the excommunication. In 1588, fresh accusations were brought against him. The year following, he published the Lamentations of the prophet Jeremiah, in Latin verse, which he dedicated to the king, complaining of his hard usage. In the latter end of the same year, he published a translation of the Apocalypse, in Latin verse, and a copy of Latin verses, addressed also to his majesty, when he was in great distress. The king, however, was so far from giving him assistance, that he granted the revenue of his see to the

W. Pat.
Adamsion,

Calderwood,
p. 199.

the duke of Lenox: so that the remaining part of this prelate's life was—very wretched, he having hardly subsistence for his family. He died in 1591. A volume of this Prelate's works has been published in 4to.

ADDISON (LANCELOT), son of Lancelot Addison a clergyman, born at Mauldismeaburne in the parish of Crosby Ravensworth in Westmoreland, in 1632, was educated at the grammar school of Appleby, and afterwards sent to Queen's College, Oxford, upon the foundation. On Jan. 25, 1654, he was admitted B. A. and M. A. July 4, 1657. As he now had greatly distinguished himself in the university, he was chosen one of the *terre filii* for the act which was celebrated in 1658; but, his oration having been very satirical upon the pride, ignorance, hypocrisy, and avarice of those then in power, he was compelled to make a recantation, and to ask pardon on his knees. Soon after he left Oxford, and retired to Petworth, in Sussex, where he resided till the restoration. The gentlemen of Sussex having recommended him to Dr. King, bishop of Chester, as a man who had suffered for his loyalty and attachment to the constitution of church and state, the bishop received him kindly; and, in all probability, would have preferred him, had he not accepted of the chaplainship at Dunkirk, contrary to his lordship's approbation. Mr. Addison continued at Dunkirk till the year 1662, when, the place being delivered up to the French, he returned to England. Wood's A-then. Oxon. vol. II. col. 970. The year following, he went chaplain to the garrison at Tangier, where he resided some years. He came back to England in 1670, with a resolution to return to Tangier. He was appointed chaplain in ordinary to his majesty, soon after his coming over; he had no thoughts, however, of quitting his chaplainship at Tangier; nevertheless it was conferred upon another, whereby Mr. Addison became poor in his circumstances. In this situation of his affairs, a gentleman in Wiltshire bestowed on him the rectory of Milston, in Wilts, worth about 120l. per annum. Soon after he was also made prebendary of Minor pars altaris, in the cathedral of Sarum; and, July 6, 1675, took the degrees of B. and D. D. at Oxford. His preferments, though not very considerable, enabled him to live in the country with great decency and hospitality; and he discharged his duty with a most conscientious diligence. In 1683, the commissioners for ecclesiastical affairs, in consideration of his former service at Tangier, conferred upon him the deanery of Litchfield, in which he was installed July 3. Dec. 8, 1684, he was collated to the archdeaconry of Coventry, and

and held it with his deanery in commendam. In the convocation, which met Dec. 4, 1689, dean Addison was present; and was one of the committee appointed by the lower house to acquaint the lords, that they had consented to a conference on the subject of an address to the king. He died April 20, 1703, in the 71st year of his age, and was buried in the church-yard of Litchfield, at the entrance of the west door, with the following epitaph on his tomb stone; "Hic jacet Lancelotus Addison, S.T.P. hujus ecclesiæ Decanus, nec non Archidiaconus Coventriæ, qui obiit 20 die Aprilis, æ ann. Dom. 1703, ætatis suæ 71."

Dr. Addison wrote many learned and useful treatises, of which we shall give an account in a note [A].

[A] 1. "West Barbary; or, a short narrative of the revolutions of the kingdoms of Fes and Morocco, with an account of the present customs, sacred, civil, and domestic, by Lancelot Addison, chaplain to his majesty in ordinary. Oxford, 1671." This piece is dedicated to Joseph Williamson, esq. It contains many curious particulars, related by the author on his own knowledge, agreeably to what he says in his preface, that this book was not composed from the accounts given by others, but was the fruit of diligent observations and many years enquiries.

2. "The present State of the Jews, more particularly relating to those in Barbary, wherein is contained an exact account of their customs, secular and religious; to which is annexed, a summary discourse of the Misna, Talmud, and Gemara. London, 1675."

This is also dedicated to his former patron, under the title of the right honourable Sir Joseph Williamson, principal secretary of state.

3. "The primitive Institution; or, a reasonable discourse of catechising, wherein is shewn the antiquity, benefit, and necessity thereof; together with its suitableness to heal the present distempers of the church of England."

4. "A modest Plea for the Clergy, wherein is briefly considered the original, antiquity, and necessity of that calling; together with the spurious and genuine occasions of their present contempt. London, 1677."

5. "The first State of Mahometanism; or, an account of the author and

doctrine of that imposture, London, 1678."

6. "An Introduction to the Sacrament; or, a short, safe, and plain way to the communion-table, collected for, and rendered familiar to, every particular communicant, 1681."

7. "A Discourse of Tangier, under the government of the earl of Tiviot, London, 1685."

8. "The Catechumen; or, an account given by the young person to the minister, of his knowledge in religion, upon his first admission to the Lord's table. Recommended to the press by two eminent divines of the church of England. London, 1690."

9. "ΧΡΙΣΤΟΣ ΑΥΤΘΕΟΣ; or, an historical account of the heresy, denying the godhead of Christ. London, 1689."

This book comprehends, in a narrow compass, the history of various heretics, clearly stated from original authors, for the use, probably, of such as were unable to read those authors in Greek and Latin.

10. "The Christian's daily Sacrifice duly performed; or, a practical discourse, teaching the right performance of prayer. Printed for Robert Clavel, 1698."

11. "An Account of the Millennium, the genuine Use of the Two Sacraments, viz. Baptism and the Lord's Supper, with the Christian's obligation frequently to receive the latter."

These three last books, with the Catechumen, are ascribed to Dr. Addison in a catalogue printed at the end of his Christian's Daily Sacrifice, published in the year 1698.

ADDISON (JOSEPH); son of Dr. Addison mentioned in the last article, was born May 1, 1672, at Milston near Amesbury, Wiltshire, where his father was rector. Appearing weak, and unlikely to live, he was christened the same day. He received the first rudiments of his education at the place of his nativity, under the reverend Mr. Naish; but was soon removed to Salisbury, under the care of Mr. Taylor; and thence to Litchfield where his father placed him for some time, probably not long, under Mr. Shaw then master of the school there, father of the late Dr. Peter Shaw. From Litchfield he was sent to the Charter-house, where he pursued his juvenile studies under the care of Dr. Ellis, and contracted that intimacy with sir Richard Steele, which their joint labours have so effectually recorded. In 1687 he was entered into Queen's College in Oxford, where, in 1689, the accidental perusal of some Latin verses gained him the patronage of Dr. Lancafter, by whose recommendation he was elected into Magdalen College as Demy. Here he took the degree of M. A. Feb. 14, 1693; continued to cultivate poetry and criticism, and grew first eminent by his Latin compositions, which are intitled to particular praise, and seem to have had much of his fondness; for he collected a second volume of the "Musæ Anglicanæ," perhaps for a convenient receptacle, in which all his Latin pieces are inserted; and where his poem on the Peace has the first place. He afterwards presented the collection to Boileau, who from that time "conceived," says Tickell, "an opinion of the English genius for poetry." In his 22d year he first shewed his power of English poetry, by some verses addressed to Dryden; and soon afterwards published a translation of the greater part of the Fourth Georgick upon Bees. About the same time he composed the arguments prefixed to the several books of Dryden's Virgil; and produced an Essay on the Georgicks, juvenile, superficial, and uninstruative, without much either of the scholar's learning or the critick's penetration. His next paper of verses contained a character of the principal English poets, inscribed to Henry Sacheverell, who was then, if not a poet, a writer of verses; as is shewn by his version of a small part of Virgil's Georgicks, published in the Miscellanies, and a Latin encomium on queen Mary, in the "Musæ Anglicanæ." These verses exhibit all the fondness of friendship; but, on one side or the other, friendship was too weak for the malignity of faction. In this poem is a very confident and discriminative character of Spenser, whose work he had then

then never read. It is necessary to inform the reader, that about this time he was introduced by Congreve to Montague, then Chancellor of the Exchequer: Addison was then learning the trade of a courtier, and subjoined Montague as a poetical name to those of Cowley and of Dryden. By the influence of Mr. Montague, concurring, according to Tickell, with his natural modesty, he was diverted from his original design of entering into holy orders. Montague alleged the corruption of men who engaged in civil employments without liberal education; and declared, that, though he was represented as an enemy to the Church, he would never do it any injury but by withholding Addison from it. Soon after, in 1695, he wrote a poem to king William, with a kind of rhyming introduction addressed to lord Somers. King William had no regard to elegance or literature; his study was only war; yet by a choice of ministers whose disposition was very different from his own, he procured, without intention, a very liberal patronage to poetry. Addison was carested both by Somers and Montague. in 1697, he wrote his poem on the peace of Ryswick, which he dedicated to Montague, and which was afterwards called by Smith "the best Latin poem since the *Æneid*." Having yet no publick employment, he obtained in 1699 a pension of 300*l.* a year, that he might be enabled to travel. He staid a year at Blois, probably to learn the French language; and then proceeded in his journey to Italy, which he surveyed with the eyes of a poet. While he was travelling at leisure, he was far from being idle; for he not only collected his observations on the country, but found time to write his Dialogues on Medals, and four acts of Cato. Such is the relation of Tickell. Perhaps he only collected his materials, and formed his plan. Whatever were his other employments in Italy, he there wrote the letter to lord Halifax, which is justly considered as the most elegant, if not the most sublime, of his poetical productions. But in about two years he found it necessary to hasten home; being, as Swift informs us, "distressed by indigence, and compelled "to become the tutor of a travelling Squire." At his return he published his travels, with a dedication to lord Somers. This book, though a while neglected, is said in time to have become so much the favourite of the publick, that before it was reprinted it rose to five times its price. When he returned to England in 1702, with a meanness of appearance which gave testimony of the difficulties to which he had been reduced, he found his old patrons out of power, but he remained

remained not long neglected or useless. The victory at Blenheim 1704 spread triumph and confidence over the nation; and lord Godolphin lamenting to lord Halifax that it had not been celebrated in a manner equal to the subject, desired him to propose it to some better poet. Halifax named Addison; who, having undertaken the work, communicated it to the Treasurer, while it was yet advanced no further than the simile of the Angel, and was immediately rewarded by succeeding Mr. Locke in the place of Commissioner of Appeals. In the following year he was at Hanover with lord Halifax; and the year after was made under-secretary of state, first to Sir Charles Hedges, and in a few months more to the earl of Sunderland. About this time the prevalent taste for Italian operas inclining him to try what would be the effect of a musical Drama in our own language, he wrote the opera of Rosamond, which, when exhibited on the stage, was either hissed or neglected; but trusting that the readers would do him more justice, he published it, with an inscription to the duchess of Marlborough. His reputation had been somewhat advanced by the "Tender Husband," a comedy which Steele dedicated to him, with a confession that he owed to him several of the most successful scenes. To this play Addison supplied a prologue. When the marquis of Wharton was appointed lord-lieutenant of Ireland, Addison attended him as his secretary; and was made keeper of the records in Bermingham's Tower, with a salary of 300*l.* a year. The office was little more than nominal, and the salary was augmented for his accommodation. When he was in office, he made a law to himself, as Swift has recorded, never to remit his regular fees in civility to his friends: "I may have a hundred friends; and if my fee be two guineas, I shall by relinquishing my right lose 200 guineas, and no friend gain more than two." He was in Ireland when Steele, without any communication of his design, began the publication of the *Tatler*; but he was not long concealed: by inserting a remark on Virgil, which Addison had given him, he discovered himself. Steele's first *Tatler* was published April 22, 1709, and Addison's contribution appeared May 26. Tickell observes, that the *Tatler* began and was concluded without his concurrence. This is doubtless literally true; but the work did not suffer much by his unconsciousness of its commencement, or his absence at its cessation; for he continued his assistance to Dec. 23, and the paper stopped on Jan. 2. He did not distinguish his pieces by any signature.

To the *Tatler*, in about two months, succeeded the *Spectator*; a series of essays, of the same kind, but written with less levity; upon a more regular plan, and published daily [A]. The next year, 1713, in which Cato came upon the stage, was the grand climacterick of Addison's reputation. Upon the death of Cato, he had, as is said, planned a tragedy in the time of his travels, and had for several years the four first acts finished, which were shewn to such as were likely to spread their admiration. By a request, which perhaps he wished to be denied, he desired Mr. Hughes to add a fifth act. Hughes supposed him serious; and, undertaking the supplement, brought in a few days some scenes for his examination; but he had in the mean time gone to work himself, and produced half an act, which he afterwards completed, but with brevity irregularly disproportionate to the foregoing parts. The great, the important day came on, when Addison was to stand the hazard of the theatre. That there might, however, be left as little to hazard as was possible, on the last night Steele, as himself relates, undertook to pack an audience. The danger

[A] The author of the *Dissertation sur la Poësie Angloise*, in the *Journal Littéraire*, speaking of this work, says, "The finest geniuses in England have exerted in the *Spectator* all the force of their reflections, all the delicacy of style, and all the fire of imagination that can be conceived. It is an admirable work; and it has preserved a great part of its original graces and beauty in the French translation. There is such a prodigious variety in it, both with regard to the style and the subjects which it treats of, that we justly affirm, the French nation has nothing to oppose to this work, that can be considered equal to it." Tom. IX. p. 159, 160.

To teach the minuter decencies and inferior duties, to regulate the practice of daily conversation, to correct those depravities which are rather ridiculous than criminal, and remove those grievances which, if they produce no lasting calamities, impress hourly vexation, was first attempted in Italy by Casa in his "Book of Manners," and Castiglione in his "Courtier," two books yet celebrated in Italy for purity and elegance.

This species of instruction was continued, and perhaps advanced, by the French; among whom La Bruyere's "Manners of the Age," though written without connection, deserves great praise. Before the *Tatler* and *Spectator*, if the

writers for the theatre are excepted, England had no masters of common life. No writers had yet undertaken to reform either the savageness of neglect, or the impertinence of civility; to teach when to speak, or to be silent; how to refuse, or how to comply. We wanted not books to teach us more important duties, and to settle opinions in philosophy or politics; but an *Arbiter elegantiarum*, a judge of propriety was yet wanting, who should survey the track of daily conversation, and free it from thorns and prickles, which tease the passer, though they do not wound him. For this purpose nothing is so proper as the frequent publication of short papers, which we read not as study but amusement. If the subject be slight, the treatise likewise is short. The busy may find time, and the idle may find patience.

The *Tatler* and *Spectator* reduced, like Casa, the unsettled practice of daily intercourse to propriety and politeness; and, like La Bruyere, exhibited the "Characters and Manners of the Age."

But to say that they united the plans of two or three eminent writers, is to give them but a small part of their due praise; they superadded literature and criticism, and sometimes towered far above their predecessors, and taught, with great justice of argument and dignity of language, the most important duties and sublime truths. JOHNSON.

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was soon over. The whole nation was at that time on fire with faction. The Whigs applauded every line in which Liberty was mentioned, as a satire on the Tories; and the Tories echoed every clap, to shew that the satire was unselt. When it was printed, notice was given that the Queen would be pleased if it was dedicated to her; "but as he had designed that compliment elsewhere, he found himself obliged," says Tickell, "by his duty on the one hand, and his honour on the other, to send it into the world without any dedication."

At the publication the wits seemed proud to pay their attendance with encomiastick verses. The best are from an unknown hand, which will perhaps lose somewhat of their praise when the author is known to be Jeffreys. Cato had yet other honours. It was censured as a party-play by a Scholar of Oxford, and defended in a favourable examination by Dr. Sewel. It was translated by Salvini into Italian, and acted at Florence; and by the Jesuits of St. Omer's into Latin, and played by their pupils. While Cato was upon the stage, another daily paper called the Guardian was published by Steele; to which Addison gave great assistance. Of this paper nothing is necessary to be said, but that it found many contributors, and that it was a continuation of the Spectator, with the same elegance, and the same variety, till some unlucky sparkle from a Tory paper set Steele's politicks on fire, and wit at once blazed into faction. He was soon too hot for neutral topicks, and quitted the Guardian to write the Englishman. The papers of Addison are marked in the Spectator by one of the letters in the name of Clio, and in the Guardian by a Hand. Many of these papers were written with powers truly comick, with nice discrimination of characters, and accurate observation of natural or accidental deviations from propriety; but it was not supposed that he had tried a comedy on the stage, till Steele, after his death, declared him the author of "The Drummer;" this however he did not know to be true by any cogent testimony; for when Addison put the play into his hands, he only told him it was the work of a Gentleman in the Company; and when it was received, as is confessed, with cold disapprobation, he was probably less willing to claim it. Tickell omitted it in his collection; but the testimony of Steele, and the total silence of any other claimant, has determined the publick to assign it to Addison, and it is now printed with his other poetry. Steele carried "The Drummer" to the playhouse, and afterwards to the press, and sold the copy for fifty guineas. To the opinion of Steele may be added the proof

supplied by the play itself, of which the characters are such as Addison would have delineated, and the tendency such as Addison would have promoted. He was not at this time an indifferent spectator of publick affairs. He wrote, as different exigences required, in 1707, "The present State of the War, and the Necessity of an Augmentation;" which, however judicious, being written on temporary topics; and exhibiting no peculiar powers, has naturally sunk by its own weight into neglect. This cannot be said of the few papers entitled "The Whig Examiner," in which is exhibited all the force of gay malevolence and humorous satire. Of this paper, which just appeared and expired, Swift remarks, with exultation, that "it is now down among the dead men." His "Trial of Count Tariff," written to expose the Treaty of Commerce with France, lived no longer than the question that produced it.

Not long afterwards an attempt was made to revive the Spectator, at a time indeed by no means favourable to literature, when the succession of a new family to the throne filled the nation with anxiety, discord, and confusion; and either the turbulence of the times or the satiety of the readers put a stop to the publication, after an experiment of 80 numbers, which were afterwards collected into an eighth volume, perhaps more valuable than any one of those that went before it: Addison produced more than a fourth part, and the other contributors are by no means unworthy of appearing as his associates. The time that had passed during the suspension of the Spectator, though it had not lessened his power of humour, seems to have increased his disposition to seriousness: the proportion of his religious to his comick papers is greater than in the former series. The Spectator, from its recommencement, was published only three times a week, and no discriminative marks were added to the papers. To Addison Tickell has ascribed twenty-three. The Spectator had many contributors; and Steele, whose negligence kept him always in a hurry, when it was his turn to furnish a paper, called loudly for the Letters, of which Addison, whose materials were more, made little use; having recourse to sketches and hints, the product of his former studies; which he now reviewed and completed: among these are named by Tickell the "Essays on Wit," those on the "Pleasures of the Imagination," and the "Criticism on Milton."

When the House of Hanover took possession of the throne, it was reasonable to expect that the zeal of Addison would be suitably rewarded. Before the arrival of king George he

he was made secretary to the regency, and was required by his office to send notice to Hanover that the Queen was dead, and that the throne was vacant. To do this would not have been difficult to any man but Addison, who was so overwhelmed with the greatness of the event, and so distracted by choice of expression, that the lords, who could not wait for the niceties of criticism, called Mr. Southwell, a clerk in the house, and ordered him to dispatch the message. Southwell readily told what was necessary, in the common style of business, and valued himself upon having done what was too hard for Addison. He was better qualified for the *Freeholder*, a paper which he published twice a week, from Dec. 23, 1715, to the middle of the next year. This was undertaken in defence of the established government, sometimes with argument, sometimes with mirth. In argument he had many equals; but his humour was singular and matchless.

On the 2d of August 1716, he married the countess dowager of Warwick, whom he had solicited by a very long and anxious courtship. He is said to have first known her by becoming tutor to her son. The marriage, if uncontradicted report can be credited, made no addition to his happiness; it neither found them nor made them equal. She always remembered her own rank, and thought herself entitled to treat with very little ceremony the tutor of her son. It is certain that Addison has left behind him no encouragement for ambitious love. The year after, 1717, he rose to his highest elevation, being made secretary of state: but it is universally confessed that he was unequal to the duties of his place. In the house of commons he could not speak, and therefore was useless to the defence of the government. In the office he could not issue an order without losing his time in quest of fine expressions. What he gained in rank, he lost in credit: and, finding by experience his own inability, was forced to solicit his dismissal, with a pension of 1500*l.* a year. His friends palliated this relinquishment, of which both friends and enemies knew the true reason, with an account of declining health, and the necessity of recess and quiet. He now returned to his vocation, and began to plan literary occupations for his future life. He purposed a tragedy on the death of *Socrates*; a story of which, as *Tickell* remarks, the basis is narrow, and to which love perhaps could not easily have been appended. He engaged in a nobler work, a defence of the Christian Religion, of which part was published after his death; and he designed to have made a new poetical version of the *Psalms*. It is related that he had once a design to make an English Dic-

tionary, and that he considered Dr. Tillotson as the writer of highest authority. Addison however did not conclude his life in peaceful studies; but relapsed, when he was near his end, to a political question. It so happened that, 1718-19, a controversy was agitated, with great vehemence, between those friends of long continuance, Addison and Steele. The subject of their dispute was the earl of Sunderland's memorable act, called "the Peers Bill," by which the number of peers should be fixed, and the king restrained from any new creation of nobility, unless when an old family should be extinct. The bill was laid aside during that session, and Addison died before the next, in which its commitment was rejected. Every reader surely must regret that these two illustrious friends, after so many years past in confidence and endearment, in unity of interest, conformity of opinion, and fellowship of study, should finally part in acrimonious opposition. The end of this useful life was now approaching.—Addison had for some time been oppressed by shortness of breath, which was now aggravated by a dropsy; and, finding his danger pressing, he prepared to die conformably to his own precepts and professions. During this lingering decay, he sent, as Pope relates, a message by the earl of Warwick to Mr. Gay, desiring to see him: Gay, who had not visited him for some time before, obeyed the summons, and found himself received with great kindness. The purpose for which the interview had been solicited was then discovered: Addison told him, that he had injured him; but that, if he recovered, he would recompense him. What the injury was he did not explain, nor did Gay ever know; but supposed that some preferment designed for him had by Addison's intervention been withheld.

Lord Warwick was a young man of very irregular life, and perhaps of loose opinions. Addison, for whom he did not want respect, had very diligently endeavoured to reclaim him; but his arguments and expostulations had no effect; one experiment, however, remained to be tried. When he found his life near its end, he directed the young lord to be called; and when he desired, with great tenderness, to hear his last injunctions, told him, "I have sent for you that you may see how a Christian can die." What effect this awful scene had on the earl's behaviour I know not: he died himself in a short time. Having given directions to Mr. Tickell for the publication of his works, and dedicated them on his death-bed to his friend Mr. Craggs, he died June 17, 1719, at Holland house, leaving no child but a daughter who is still living (1783).

Of the course of Addison's familiar day, before his marriage, Pope has given a detail. He had in the house with him Budgell, and perhaps Philips. His chief companions were Steele, Budgell, Philips, Carey, Davenant, and Col. Brett. With one or other of these he always breakfasted. He studied all morning; then dined at a tavern, and went afterwards to Button's. From the coffee-house he went again to the tavern, where he often sat late, and drank too much wine. Dr. Johnson's most admirable delineation of the character of Addison concludes by observing with Tickell, that he employed wit on the side of virtue and religion. He not only made the proper use of wit himself, but taught it to others; and from his time it has been generally subservient to the cause of reason and truth. He has dissipated the prejudice that had long connected gaiety with vice, and easiness of manners with laxity of principles. He has restored virtue to its dignity, and taught innocence not to be ashamed. This is an elevation of literary character, "above all Greek, above all Roman fame." No greater felicity can genius attain than that of having purified intellectual pleasure, separated mirth from indecency, and wit from licentiousness; of having taught a succession of writers to bring elegance and gaiety to the aid of goodness; and, if I may use expressions yet more awful, of having "turned many to righteousness." As a describer of life and manners, he must be allowed to stand perhaps the first of the first rank: His humour, which, as Steele observes, is peculiar to himself, is so happily diffused as to give the grace of novelty to domestick scenes and daily occurrences. He never "outsteps the modesty of nature," nor raises merriment or wonder by the violation of truth. His figures neither divert by distortion, nor amaze by aggravation. He copies life with so much fidelity, that he can be hardly said to invent; yet his exhibitions have an air so much original, that it is difficult to suppose them not merely the product of imagination. As a teacher of wisdom he may be confidently followed. His religion has nothing in it enthusiastick or superstitious; he appears neither weakly credulous nor wantonly sceptical; his morality is neither dangerously lax, nor impracticably rigid. All the enchantment of fancy and all the cogency of argument are employed to recommend to the reader his real interest, the care of pleasing the Author of his being. Truth is shewn sometimes as the phantom of a vision, sometimes appears half-veiled in an allegory; sometimes attracts regard in the robes of fancy, and sometimes steps forth in the confidence

dence of reason. She wears a thousand dresses, and in all is pleasing—"Mille habet ornatus, mille decenter habet."

His prose is the model of the middle style; on grave subjects not formal, on light occasions not groveling; pure without scrupulosity, and exact without apparent elaboration; always equable, and always easy, without glowing words or pointed sentences. Addison never deviates from his track to snatch a grace; he seeks no ambitious ornaments, and tries no hazardous innovations. His page is always luminous, but never blazes in unexpected splendour. It seems to have been his principal endeavour to avoid all harshness and severity of diction; he is therefore sometimes verbose in his transitions and connections, and sometimes descends too much to the language of conversation; yet if his language had been less idiomatical, it might have lost somewhat of its genuine Anglicism. What he attempted, he performed; he is never feeble, and he did not wish to be energetick; he is never rapid, and he never stagnates. His sentences have neither studied amplitude, nor affected brevity: his periods, though not diligently rounded, are voluble and easy. Whoever wishes to attain an English style, familiar but not coarse, and elegant but not ostentatious, must give his days and nights to the volumes of Addison.

ADRIAN, or HADRIAN. (PUBLIUS ÆLIUS), the Roman emperor, was born at Rome Jan. 24, in the year of Christ 76. His father left him an orphan, at ten years of age, under the guardianship of Trajan, and Cælius Tatianus, a Roman knight. He began to serve very early in the armies, having been tribune of a legion before the death of Domitian. He was the person chosen by the army of Lower Mæsia, to carry the news of Nerva's death to Trajan, successor to the empire. The extravagant expences which Adrian ran into in his youth, made him lose this emperor's favour; but having recovered it by a reformation in his behaviour, he was married to Sabina, a grand niece of Trajan's, and the empress Plotina became his great friend and patroness. When he was quæstor, he delivered an oration in the senate; but his language was then so rough and unpolished, that he was hissed: this obliged him to apply to the study of the Latin tongue, in which he afterwards became a great proficient, and made a considerable figure for his eloquence. He accompanied Trajan in most of his expeditions, and particularly distinguished himself in the second war against the Daci; and having before been quæstor, as well as tribune of the people, he was now suc-

successively prætor, governor of Pannonia, and consul. After the siege of Atræ in Arabia was raised, Trajan, who had already given him the government of Syria, left him the command of the army; and at length, when he found death approaching, it is said he adopted him. The reality of this adoption is by some disputed, and is thought to have been a contrivance of Plotina; but however this may be, Adrian, who was then in Antiochia, as soon as he received the news thereof, and of Trajan's death, declared himself emperor, on the 11th of August, 117. No sooner had he arrived at the imperial dignity, than he made peace with the Persians, to whom he yielded up great part of the conquests of his predecessors [A]; and from generosity, or policy, he remitted the debts of the Roman people, which, according to the calculation of those who have reduced them to modern money, amounted to twenty-two millions five hundred thousand golden crowns; and he caused to be burnt all the bonds and obligations relating to those debts, that the people might be under no apprehension of being called to an account for them afterwards. He went to visit all the provinces, and did not return to Rome till the year 118, when the senate decreed him a triumph, and honoured him with the title of Father of his country; but he refused both, and desired that Trajan's image might triumph. The following year he went to Mæsia, to oppose the Sarmatæ. In his absence several persons of great worth were put to death; and though he protested he had given no orders for that purpose, yet the odium thereof fell chiefly upon him. No prince travelled more than Adrian; there being hardly one province in the empire which he did not visit. In 120, he went into Gaul, and from thence to Britain, where he took care to have a wall or rampart built, as a defence against those who would not submit to the Roman government [B]. In 121, he returned

M. de Tille-
mont, Hist.
des Emp.
tom. II. p.
403, 409,
edit. of
Brussels.
Notes on the
History of
Adrian,
Spart. in
Adriano.
Dio, lib. 69.

(A) Eutropius is of opinion, that the yielding up of these conquests, proceeded from Adrian's envying Trajan's glory, lib. viii. p. 90. But Spartian supposes, that the impossibility or difficulty of keeping the conquered provinces determined Adrian to resign them. In Adriano.

[B] "In the mean time," says Mr. Rapin, "the Caledonians continuing their inroads, the emperor Adrian resolved to go over in person, and subdue these fierce and troublesome people. Upon his arrival, they retired towards the north: he advanced how-

"ever as far as York, where he was
"diverted from his intended conquest
"by the description some old soldiers he
"found there, who had served under
"Agricola, gave him of the country.
"In hopes, therefore, of keeping them
"quiet by enlarging their bounds, he
"delivered up to the Caledonians all
"the lands lying between the two Friths
"and the Tyne; and at the same time,
"to secure the Roman province from
"their incursions, threw up a rampart
"of earth, covered with a green turf,
"from the mouth of the Tyne to Sol-
"way-firth, eighty miles in length, and
quite

turned into France; thence he went into Spain, to Mauritania, and at length into the east, where he quieted the commotions raised by the Parthians. After having visited all the provinces of Asia, he returned to Athens in 125, where he passed the winter, and was initiated in the mysteries of Eleusinian Ceres. He went from thence to Sicily, and saw Mount Ætna. He returned to Rome the beginning of the year 129; and, according to some, he went again, the same year, to Africa; and, after his return from thence, to the East. He was in Egypt in the year 132, revisited Syria the year following, returned to Athens in 134, and to Rome in 135. The persecution against the Christians was very violent under his reign; but it was at length suspended, in consequence of the remonstrances of Quadratus bishop of Athens, and Aristides, two Christian philosophers, who presented the emperor with some books in favour of the Christian religion. He conquered the Jews; and, by way of insult, erected a temple to Jupiter on Mount Calvary, and placed a statue of Adonis in the manger of Bethlehem: he caused also the images of swine to be engraved on the gates of Jerusalem.

See Tille-
mont's Hist.
of Adrian.

Adrian reigned 21 years, and died at Baizæ in the 63d year of his age. The Latin verses, he addressed to his soul on his death-bed [c], shew his uncertainty and doubts in regard to the other world. He was a prince adorned with great virtues, but

"quite cross the country from east to west. Having thus settled matters in Britain, he returned to Rome, where he was honoured with the title of

"Restorer of Britain, as appears by some medals. History of England, vol. I. lib. i. p. 60. Tindal's translation, octavo edition."

[c] The verses are these:

Animula vagula, blandula
Hospes, comesque corporis,
Quæ nunc abibis in loca
Pallidula, rigida, nudula,
Nec, ut soles, dabis jocos?

Thus translated by Pope:

Ah! fleeting spirit! wand'ring fire,
That long hast warm'd my tender breast,
Must thou no more this frame inspire?
No more a pleasing cheerful guest?
Whither, ah whither art thou flying?
To what dark undiscover'd coast?
Thou seem'st all trembling, shiv'ring, dying,
And wit and humour are no more!

The same excellent poet having received a letter from Steele, desiring him to write an ode, as of a cheerful dying spirit, consisting of two or three stanzas, for music, he complied with his request in the following letter:

"I do not send you word I will do, but have already done the thing you

"desired of me. You have it (as Cowley calls it) just warm from the brain. It came to me the first moment I waked this morning; yet, you'll see, it was not so absolutely inspiration, but that I had in my head not only the verses of Adrian, but the fine fragment of Sappho."

The

but they were mingled with great vices. He was generous, industrious, polite, and exact; he maintained order and discipline; he administered justice with indefatigable application, and punished rigorously all those who did not faithfully execute the offices with which they were entrusted: he had a great share of wit and a surprising memory; he was well versed in most of the polite arts and sciences, and is said to have written several works [D]. On the other hand, he was cruel, envious, lascivious, superstitious, and so weak as to give himself up to the study of magic: and what can be more infamous than his passion for Antinous?

Adrian having no children by Sabina, adopted Lucius Aurelius Annius Ceionius Commodus Verus; but Lucius dying the 1st of January 138. he then adopted Titus Antoninus, on condition that he should adopt Marcus Annius Verus, and the son of Lucius Verus.

The Dying Christian to his Soul. Own.

I.

Vital spark of heav'nly flame:
Quit, oh quit this mortal frame;
Trembling, hoping, ling'ring, flying,
Oh the pain, the bliss of dying!
Cease, fond Nature, cease thy strife,
And let me languish into life.

II.

Hark! they whisper; Angels say,
Sister Spirit, come away.
What is this absorbs me quite?
Steals my senses, shuts my sight,
Drowns my spirits, draws my breath?
Tell me, my Soul, can this be death?

III.

The world recedes; it disappears!
Heaven opens on my eyes! my ears!
With sounds seraphic ring:
Lend, lend your wings! I mount! I fly!
O grave! where is thy victory?
O Death! where is thy Sting?

[D] There are some fragments of his Latin poems extant. See Spartian. Stephanus Byzantinus quotes a Latin poem, in it is called, "Alexandreis," of which Adrian is said, by some, to have been the author. He wrote likewise some discourses and orations, several quotations out of them being still extant. (Photius, p. 276.) But the chief work of this emperor was the History of his own life: he did not choose to put his own name to it, but that of Phlegon, one of his freed-men,

and a very learned person. Spart. p. 150. He composed some books in imitation of Antimachus, a Greek poet (ibid. p. 152.) It is said by Gesner, that he wrote likewise concerning the military art; but Vossius proves this to be a mistake. De Hist. Græc. p. 215. And some pretend, that the work of Urbicus upon Tactics was Adrian's, excepting only Urbicus's additions. Salmast. in Spart. p. 83.

ADRIAN

Leland.
Commen. de
Script. Brit.
 vol. i. p.
 220. Mat.
 Paris. Vit.
 Abbat. S.
 Alban. edit.
 1640. vol. i.
 p. 66.

ADRIAN IV. (POPE), the only Englishman who ever had the honour of sitting in the papal chair. His name was Nicholas Brekspere; and he was born at Langley, near St. Alban's, in Hertfordshire. His father having left his family, and taken the habit of the monastery of St. Alban's, Nicholas was obliged to submit to the lowest offices in that house for daily support. After some time, he desired to take the habit in that monastery, but was rejected by the abbot Richard: "He was examined," says Matthew Paris, "and being found insufficient, the abbot civilly enough said to him, Wait, my son, and go to school a little longer, till you are better qualified [A]". But if the character given of young Brekspere by Pitts be a just one, the abbot was certainly to be blamed for rejecting a person who would have done great honour to his house: He was according to that author a handsome and comely youth, of a sharp wit and ready utterance; circumspect in all his words and actions, polite in his behaviour, neat and elegant; full of zeal for the glory of God, and that according to some degree of knowledge; so possessed of all the most valuable endowments of mind and body, that in him the gifts of Heaven exceeded nature: his piety exceeded his education; and the ripeness of his judgment and his other qualifications exceeded his age [B]. Having met with this repulse, he resolved to try his fortune in another country, and accordingly went to Paris; where, though in very poor circumstances, he applied himself to his studies with great assiduity, and made a wonderful proficiency. But having still a strong inclination to a religious life, he left Paris, and removed to Provence, where he became a regular clerk in the monastery of St. Rufus. He was not immediately allowed to take the habit, but passed some time by way of trial, in recommending himself to the monks by a strict attention to all their commands. This behaviour, together with the beauty of his person, and prudent conversation, rendered him so acceptable to those religious, that after some time they intreated him to take the habit of the canonical order [C]. Here he distinguished himself so much by his learning and strict observance of the monastic discipline, that, upon the death of the abbot, he was chosen superior of that house; and we are told that he rebuilt that convent. He did not long enjoy this ab-

Leland, ubi
 supra.

[A] "Qui cum examinatus est insufficienti inveniretur, dixit ei abbas tatis civiliter; Expecta, fili, et adhuc scholaram exerce, ut aptior habearis." Mat. Paris Vit. Abb. St. Alban. edit. 1640.

vol. i. p. 66.

[B] See Pitts, De illust. Angl. Script. ann. 1159.

[C] See Gul. Neubr. de Reb. Angl. lib. ii. c. 6.

bacy: for the monks, being tired of the government of a foreigner, brought accusations against him before pope Eugenius III, who after having examined their complaint, and heard the defence of Nicholas, declared him innocent: his holiness, however, gave the monks leave to chuse another superior [D]; but being sensible of the great merit of Nicholas, and thinking he might be serviceable to the church in a higher station, he created him cardinal-bishop of Alba, in 1146.

In 1148, Eugenius sent him legate to Denmark and Norway, where, by his fervent preaching and diligent instructions, he converted those barbarous nations to the Christian faith; and we are told, that he erected the church of Upsal into an archiepiscopal see. When he returned to Rome, he was received by the pope and cardinals with great marks of honour: and pope Anastasius, who succeeded Eugenius, happening to die at this time, Nicholas was unanimously chosen to the holy see, in November, 1154, and took the name of Adrian. When the news of his promotion reached England, king Henry II. sent Robert abbot of St. Alban's, and three bishops, to Rome, to congratulate him on his election [E]; upon which occasion Adrian granted very considerable privileges to the monastery of St. Alban's [F]. Next year, king Henry having solicited the pope's consent, that he might undertake

Gul. Neubrig. ibid. Cave Hist. lit. Sac. Waldense. an. 1154.

Gul. Neubrig. ibid.

[D] The pope piously and prudently consulting the good of both parties, said, "I know, brethren, where Satan fixes his abode; I know what has raised the late storm amongst you: go, chuse a superior, with whom you may, or rather will, live in peace; as for this man, he shall be no longer a burden to you." Gul. Neubrig. ib.

[E] His holiness received the ambassadors with great marks of respect: when they had executed their commission, the three bishops returned home, leaving abbot Robert behind them. King Henry sent the pope a letter by those ambassadors, expressing his good wishes, and how desirous he was, that this prelate might answer the expectations of his station, and that he might act vigorously for the interest of Christendom, and so govern the churches of God, that all succeeding generations might esteem him an honour to the country which gave him birth. Matt. Paris, ubi supra.

[F] Abbot Robert being left at Beneventum with the pope, thought he had now a favourable opportunity of endeavouring to recover some dignities and pri-

viliges of his abbey, which had been invaded by the bishop of Lincoln. He had brought with him several presents for his holiness, and amongst the rest three rich mitres, and some sandals, the workmanship of Christiana prioress of Markgate: Adrian accepted of the mitres and sandals, on account of their excellent workmanship, but refused the other presents, saying, in a jocular manner, "I will not accept of your gifts, because, when I desired to take the habit in your monastery, you rejected me." "Sir," said the abbot, "we could by no means receive you, it being repugnant to the will of God, whose providence reserved you for greater things." The pope replied, "I thank you for this polite and obliging answer:" and added, "Dearest abbot, ask boldly whatever you desire; I shall always be ready to serve St. Alban, who am myself his disciple." Some days after, abbot Robert, being in private conversation with the pope, made grievous complaints concerning the various oppressions of the bishop of Lincoln; which so moved his holiness, that he

dertake the conquest of Ireland, Adrian very readily complied, and sent him a bull for that purpose, of which the following is a translation: “ Adrian, bishop, servant of the servants of
 “ God, to his most dear son in Christ, the illustrious king of
 “ England, sendeth greeting and apostolical benediction.
 “ Your magnificence is very careful to spread your glorious
 “ name in the world, and to merit an immortal crown in
 “ heaven, whilst, as a good catholic prince, you form a de-
 “ sign of extending the bounds of the church, of instructing
 “ ignorant and barbarous people in the Christian faith, and of
 “ reforming the licentious and immoral; and the more effec-
 “ tually to put this design in execution, you desire the advice
 “ and assistance of the holy see. We are confident, that, by
 “ the blessing of God, the success will answer the wisdom and
 “ discretion of the undertaking. You have advertised us,
 “ dear son, of your intended expedition into Ireland, to re-
 “ duce that people to the obedience of the Christian faith;
 “ and that you are willing to pay for every house a yearly ac-
 “ knowledgment of one penny to St. Peter, promising to
 “ maintain the right of those churches in the fullest manner.
 “ We therefore, being willing to assist you in this pious and
 “ laudable design, and consenting to your petition, do grant
 “ you full liberty to make a descent upon that island, in or-
 “ der to enlarge the borders of the church, to check the pro-
 “ gress of immorality, and to promote the spiritual happiness
 “ of the natives: and we command the people of that country
 “ to receive and acknowledge you as their sovereign lord;
 “ provided the rights of the churches be inviolably preserved,
 “ and the Peter-pence duly paid: for indeed it is certain
 “ (and your highness acknowledges it) that all the islands,
 “ which are enlightend by Christ, the sun of righteousness,
 “ and have embraced the doctrines of Christianity, are un-
 “ questionably St. Peter’s right, and belong to the holy Ro-
 “ man church. If, therefore, you resolve to put your designs
 “ in execution, be careful to reform the manners of that peo-
 “ ple; and commit the government of the churches to able
 “ and virtuous persons, that the Christian religion may grow
 “ and flourish, and the honour of God, and the preservation
 “ of souls be effectually promoted; so shall you deserve an
 “ everlasting reward in heaven, and leave a glorious name to
 “ all posterity.” His indulgence to this prince was so great,

he granted to the church of St. Alban the singular privilege of being exempt from all episcopal jurisdiction, except-

ing that of the see of Rome, with many other valuable liberties and immunities. Matt. Paris, ubi supra.

that

that he even consented to absolve him from the oath he had taken, not to set aside any part of his father's will [G].

Adrian, in the beginning of his pontificate, boldly withstood the attempts of the Roman people to recover their ancient liberty under the consuls, and obliged those magistrates to abdicate their authority, and leave the government of the city to the pope. In 1155, he drove the heretic Arnold of Bresse, and his followers; out of Rome. The same year he excommunicated William king of Sicily, who ravaged the territories of the church, and absolved that prince's subjects from their allegiance. About the same time, Frederic king of the Romans having entered Italy with a powerful army, Adrian met him near Sutrium, and concluded a peace with him. At this interview, Frederic consented to hold the pope's stirrup whilst he mounted on horseback. After which, his holiness conducted that prince to Rome, and in St. Peter's church placed the imperial crown on his head, to the great mortification of the Roman people, who assembled in a tumultuous manner, and killed several of the Imperialists. The next year a reconciliation was brought about between the pope and the Sicilian king, that prince taking an oath to do nothing farther to the prejudice of the church, and Adrian granting him the title of King of the Two Sicilies. He built and fortified several castles, and left the papal dominions in a more flourishing condition than he found them. But notwithstanding all his success, yet he was extremely sensible of the disquietudes attending so high a station, and complained thereof to his countryman John of Salisbury [H]. He died Sept. 1, 1159, in the fourth year and tenth month of his pontificate, and was

See Rymér's
Fœdera,
tom. i. p. 15.
edit. 1787.

Platina de
Vit. Pontif.
Hadrian IV.

[G] Geoffry Plantagenet, late earl of Anjou, had, by the empress Maud, three sons, Henry, Geoffry, and William. This prince, being sensible that his own dominions would of course descend to his eldest son Henry, and that the kingdom of England, and duchy of Normandy, would likewise fall to him in right of his mother, thought fit to devise the earldom of Anjou to his second son Geoffry; and to render this the more valid, he exacted an oath of the bishops and nobility, not to suffer his corps to be buried, till his son Henry had sworn to fulfil every part of his will. When Henry came to attend his father's funeral, the oath was tendered to him, but for some time he refused to swear to a writing, the contents of which he was unacquainted with. However, being reproached with the scandal of letting his father lie un-

buried, he at last took the oath with great reluctance. But after his accession to the throne, upon a complaint to pope Adrian, that the oath was forced upon him, he procured a dispensation from his holiness, absolving him from the obligation he had laid himself under; and in consequence thereof, he dispossessed his brother Geoffry of the dominions of Anjou, allowing him only a yearly pension for his maintenance. Gul. Neubrig. de Reb. Angl. lib. iii. cap. 7.

[H] He assured him, "that all the former hardships of his life were meer amusement compared with the misfortunes of the popedom; that he looked upon St. Peter's chair to be the most uneasy seat in the world, and that his crown seemed to be clapped burning on his head." Baronius, Annal. tom. xii. an. 1154.

buried

buried in St. Peter's church, near the tomb of his predecessor Eugenius [1]. There are extant several letters, and some homilies written by pope Adrian.

[1] Matthew Paris tells us (Vit. Abbat. S. Alban. p. 74.) he was poisoned by the Romans, because he refused to consecrate a citizen's son a bishop, who was unworthy of that dignity. Joannes Funcius says, Baleus, de Script. Brit. Centur. 2. n. 64. in Appendice, that as Adrian was one day walking with his attendants, a fly got into his throat, and the surgeons not being able to extract it, he was suffocated. "As he was drinking," says Fuller, "he was choked with a fly, which, in the large terri-

"try of St. Peter, had no place but his throat to get into : but since a fly stopped his breath, fear shall stop my mouth, not to make uncharitable conclusions from such casualties." Worthies of England, Hertfordshire, p. 20. It is remarkable, however, that Platina and Leland are silent as to the manner of his death, which, in all probability they would not have been, had it been attended with such extraordinary circumstances.

ADRIAN (DE CASTELLO), bishop of Bath and Wells in the reigns of Henry VII. and VIII. was descended of an obscure family at Cornetto, a small town in Tuscany ; but soon distinguished himself by his learning and abilities, and procured several employments at the court of Rome. In 1448, he was appointed nuncio extraordinary to Scotland, by pope Innocent VIII. to quiet the troubles in that kingdom ; but, upon his arrival in England, being informed that his presence was not necessary in Scotland, the contests there having been ended by a battle, he applied himself to execute some other commissions with which he was charged, particularly to collect the pope's tribute, or Peter-pence, his holiness having appointed him his treasurer for that purpose. He continued some months in England, during which time he got so far into the good graces of Morton archbishop of Canterbury, that he recommended him to the king ; who appointed him his agent for English affairs at Rome, and, as a recompence for his faithful services, promoted him first to the bishopric of Hereford, and afterwards to that of Bath and Wells. He was enthroned at Wells by his proxy Polydore Vergil, at that time the pope's subcollector in England, and afterwards appointed by Adrian archdeacon of Wells. Adrian let out his bishopric to farmers, and afterwards to cardinal Wolsey, himself residing at Rome, where he built a magnificent palace, on the front of which he had the name of his benefactor Henry VII. inscribed : he left it after his decease to that prince and his successors. Alexander VI, who succeeded Innocent VIII, appointed Adrian his principal secretary, and vicar-general in spirituals and temporals ; and the same pope created him a cardinal-priest, with the title of St. Chryfogonus, the 31st of May, 1503. Soon after his creation, he narrowly

Aubery, Hist. generale des Cardinaux Paris 1645. 4to. tom. iii. p. 76.

Polyd. Verg. Hist. Angl. edit. L. Bat. lib. xvi. p. 736, 737.

Aubery, ib. p. 77.

rowly

rowly escaped being poisoned [A] at a feast, to which he was invited with some other cardinals, by the pope and his son ^{Aubery, ib. p. 77.} *Cæsar Borgia.*

In the pontificate of Julius II. who succeeded Alexander, Adrian retired from Rome, having taken some disgust, or perhaps distrusting this pope, who was a declared enemy of his predecessor: nor did he return till there was a conclave held for the election of a new pope, where it is likely he gave his voice for Leo X. Soon after, he was unfortunately privy to a conspiracy against Leo [B]. His embarking therein is said to have been chiefly owing to his crediting and applying to himself the prediction of a fortune-teller, who had assured him, "that Leo would be cut off by an unnatural death, and be succeeded by an elderly man named Adrian, of obscure birth, but famous for his learning, and whose virtue and merit alone had raised him to the highest honours of the church." The conspiracy being discovered [C], Adrian was condemned to pay twelve thousand five hundred ducats, and to give a solemn promise, that he would not stir out of Rome. But being either unable to pay this fine, or apprehending still farther severities, he privately withdrew from Rome; whereupon, in a consistory, held the 6th of July, 1518, he was declared excommunicated, and deprived of

[A] *Cæsar Borgia* had resolved to take this opportunity to cut off such of the cardinals as he chiefly envied; for which purpose he prepared some poisoned wine: but the cup-bearer, mistaking one flaggon for another, gave the poisoned liquor to the wicked contriver of this design, who drank it off, without suspecting the mistake. Adrian having inadvertently tasted the poisoned wine, was seized with the most tormenting pains in his bowels, which brought on frequent convulsions, and afterwards a kind of lethargy. *Aubery, ib. p. 78.*

[B] *Mr. Aubery* says (p. 79.) that cardinal *Petrucchi* was the chief of the conspirators, and Adrian one of those to whom he imparted his design. According to *Polydore Vergil*, the pope had taken under his protection the inhabitants of *Sienna*, and deprived cardinal *Alfonso Petrucci*, and his family, of the principality they had long enjoyed there, in order, as his holiness declared, entirely to root out the seeds of faction with which that city was disturbed. This behaviour highly enraged the cardinal against the pope, whom he accused

of ingratitude, in thus requiting the assistance he had given him in his election: he publicly expressed his detestation of that pontiff, and imprecated a thousand deaths on him. He happened to vent his rage in the hearing of the cardinals *Adrian* and *Francis Volaterran*, and this furnished a pretence for an accusation against them. The pope was so exasperated at *Petrucchi*, that he ordered him to be apprehended; and thrown into prison, where he soon after died. *Hist. Angl. lib. xxvii. p. 45. edit. Lugd. Bat. 1651. 8vo.*

[C] *Dr. Aubery* says, that the three principal conspirators having been arrested, it was found from their depositions, that the cardinals *Soderini* and *de Castello* were their accomplices, having been present at their secret conferences. A consistory being held thereupon, those two cardinals, with great difficulty, were induced to make a public confession of their fault; and *Adrian* owned he had heard *Petrucchi* say, that he would kill the pope; but that he paid no regard to what he said, on account of his youth. *Ibid. ubi supra.*

Aubery, *ib.* all his benefices, as well as his ecclesiastical orders. About four years before, he had been removed from his office of the pope's collector in England, at the request of king Henry VIII., and through the instigation of cardinal Wolsey [D]. The heads of his accusation, drawn up at Rome, were, "That he had absented himself from that city in the time of Julius II. without the pope's leave; that he had never resided, as he ought to have done, at the church of St. Chrysogonus, from which he had his title; that he had again withdrawn himself from Rome, and had not appeared to a legal citation; and that he had engaged in the conspiracy of cardinal Petrucci, and had signed the league of Francis Maria, duke of Urbino, against the pope." He was at Venice when he received the news of his condemnation; what became of him afterwards is uncertain: Aubery says, he took

Ib. *ibid.*

Ibid. p. 82. refuge amongst the Turks in Asia. Polydore Vergil tells us, there is to be seen at Riva, a village in the diocese of Trent, a Latin inscription on one Polydorus Cafamicus, the pope's janitor, writtē by cardinal Adrian; in which he laments his own wretched condition, extolling the happiness of his friend, whose death had put an end to his miseries. Polydore Vergil gives Adrian a high character for his uncommon learning, his exquisite judgment in the choice of the properest words, and the truly classical style of his writings; in which he was the first, says that author, since the age of Cicero, who revived the purity of the Latin language, and taught men to draw their knowledge from the sources of the best and most learned authors.

[D] Wolsey, aspiring at a cardinalship, solicited Adrian to use his interest for him at the court of Rome; but finding that, instead of serving him, he did him ill offices, he got him turned out of his place, by his influence with Henry VIII. In Rymer's *Fœdera* we have a letter from Leo X. dated at Rome, October 31, 1514, in answer to one

from king Henry. The pope tells him, "That he had condescended to remove the cardinal from the office of collector, for no other reason, but because the king had desired it; and that he would do even more for him, if it was not plain that he acted only at the instigation of another, and not of his own accord." Vol. xiii. p. 467.

ADRIANI (JOANNI BATTISTA), born of a patrician family at Florence in 1511. He wrote a history of his own times, in Italian, which is a continuation of *Guicciardine*, beginning at the year 1536. [A]. The work is executed with

[A] Adriani's History is carried down to 1574. It consists of twenty-two books. It was printed in folio, at Florence, by the Giunti, in 1583; and at Venice, in two volumes, in 1587. Marcello

Adriani, the author's son, published this History, and dedicated it to Francis de Medicis grand duke of Tuscany. *Spond. Ann.* ad ann. 1534. num. xviii. p. 426.

great judgment, candour, and accuracy; he was furnished with several memoirs by Cosmo duke of Tuscany, a prince no less conspicuous for his great genius, than his consummate prudence. Thuanus acknowledges he was much indebted to his history, and that no work of this kind had furnished him with more materials. Besides this history, there are six funeral orations composed by Adriani, viz. one on the emperor Charles V. another on the emperor Ferdinand: a third on Eleonora of Toledo, the wife of Cosmo duke of Florence; a fourth on Isabel queen of Spain; the fifth on Cosmo the grand duke of Tuscany; and the last on Joan of Austria, wife of Francis de Medicis. He is thought also to have been the author of a long letter on ancient painters and sculptors, prefixed to the third volume of Vasari. He died at Florence in 1579.

Thuan.
Hist lib.
lxviii.

Rilli, con-
cerning the
illustrious
Men of the
Academy of
Florence,
p. 45.

ADRICHIOMIUS (CHRISTIAN), born at Delft in Holland, in the year 1553. He was a zealous advocate for the religion he professed, and applied himself to his studies with great assiduity. He was for some time director of the nuns of St. Barbara; but the civil wars which broke out on the account of religion, having obliged him to quit his country, he withdrew to Brabant, and afterwards to Cologne, where he began a considerable work, which was printed after his death. It is entitled "Theatrum Terræ Sanctæ," and was printed in with geographical maps, at Cologne, in the year 1593. He gives a description of the Holy Land in general, and of the city of Jerusalem in particular. It contains likewise a Chronicle of the Old and New Testament, which is pretty much esteemed; but he is thought to rely too much on the Mætho, the Borofus, and such other writings of the monk Annius of Viterbo. Adrichomius sometimes assumed the name of Christianus Crucius; and under this title he published, at Antwerp, the life of Christ, and an oration De Christiana Beatitudine, which he had spoke in a general chapter. He died at Cologne, in the year 1585, in the thirteenth year of his exile, and was buried in the convent of the canonesses of Nazareth, where he had been Director for some years.

Valer. And.
Bibl. Belg.
p. 131.

ÆGINETA (PAULUS), a native of the island Ægina, whence he has his name. According to Lie Clerc, he flourished in the fourth century; but with more truth he is placed by Abulpharagias, who is allowed to give the best account of those times, in the seventh. Yet he could not live late in it,

it, as is plain from his own writings; where, speaking of Collyriums, he mentions one, which he happened upon in Alexandria. That he had been in this city is past all doubt, (though not as a student, as Dr. Freind would have it) and probably before it was taken and plundered by Amrou, which happened no later in the seventh century than the year forty. For it is not likely that he would visit Alexandria after it had been sacked, and all the libraries and other monuments of learning burnt by order of the Caliph. And as a farther proof of this, Abulpharagius places him some time before Othman was made caliph, which was in the year 643, two years after Heraclius's death: so that he does well to make him flourish some time in the reign of Heraclius, as about the year 620. His works are deservedly famous, and it appears, that his knowledge in surgery was very great; for Fabricius ab Aquapendente, one of the best chirurgical writers now extant, has thought fit to transcribe him in an infinite number of places. Indeed the doctrine of Paulus Ægineta, together with that of Celsus and Albucasis, make up the whole text of this author. His inferences and observations consist chiefly in explaining these two writers; and these are the triumvirate, to whom he principally stands indebted for the assistance he received in composing his excellent book. In short, the surgery of Paulus has been the subject-matter of most of the books of that profession down to this time. And yet this author, valuable as he is, is one of those, which Lesclerc and others, for want of being better acquainted with, have been pleased to condemn as worthless writers. He is the first author that takes notice of the cathartic quality of rhubarb. He begins his book with a description of women's diseases, and treats professedly of distempers incident to that sex; and, according to Dr. Milward, he is the first in all antiquity that deserves the title of man-midwife. His writings and the various editions of them are as may be seen below [A].

Freind's
Hist. of
Phys. v. I.
p. 221.

Letter to Sir
Hans Sloane
p. 262.

- [A] 1. "Libri vii. De re Medicâ, "terti Andomaci, Venet. 1542." 8vo.
"seu Opera omnia, Græcè, Venetis,
"1528," fol. 3. The same, to which are added,
"Annotationes Jacobi Goupyli, ex
"2. The same, "Ex Interpretatione
"Editione et cum Scholiis Jo. Baptiste
"et cum Annotationibus Joannis Guin-
"Camotii, Venet; 1553." 8vo.

ALBERONI (JULIUS), Cardinal, was the son of a gardener in the suburbs of Placentia, born May 31, 1664. From this low original, by his good fortune, his address and abilities he rose to be the first minister of state to the king of Spain. The poet Campifron, a domestic of the duke of Vendôme, happened

happened to be robbed and stripped, as he was making a tour of pleasure through Italy, in a place near Parma, where Alberoni was curate. The stranger found relief in his distress from the charity of the priest, and received both cloaths and money to carry him to Rome. Campiffron afterwards attended Vendome to the wars in Italy as his secretary : and the duke wanting to be informed where the country people had concealed their corn, and being at this time near Alberoni's parish, the secretary took this opportunity of mentioning his benefactor to him. The curate was sent for and examined, and entirely answered the character which Campiffron had given of him. The services he did the French army by his information, rendered his stay in his own country uneasy and insecure, any longer than the gentleman was there to protect him. When Vendome was recalled, he therefore followed. The cure of Anet, in the duke's nomination, soon became vacant, and was offered to Alberoni ; who refused it, and chose rather to go in his train to Madrid. The great influence which the princess of Ursins had over Philip V. obliged the Duke de Vendome to have great connections with her. He chose Alberoni to manage their correspondence, while he was gone to command the army. The princess took a great liking to him, and he did every thing to ingratiate himself in her favour. After the death of Vendome, he devoted himself to her service, and had the greatest share of her confidence. By her recommendation he got to be agent for the duke of Parma at the court of Madrid. His sovereign had great reason to be pleased with his appointment, as by his management a princess of Parma was fixed upon for a second consort for the king of Spain. The princess of Ursins could do every thing in this important affair. He well knew the jealousy of this ambitious woman, and her fears that a new queen might lessen her influence. He therefore represented the princess as young and artless, as incapable of attending to any thing but pleasure and gaiety, and so far prevailed upon her as to second his views, and to press the king to begin the negotiation. As there was reason to fear, that the favourite might be undeceived with regard to the princess, whose wit was equal to her beauty, and influence the king to change his resolution, the duke and Alberoni made what dispatch they could to bring the affair to a conclusion. But notwithstanding their diligence, the princess of Ursins had like to have prevented it. A courier was sent from Madrid to put a stop to the negotiation, the evening before it was to have been concluded. When

History of
Chaw. XII.
of Sweden,
p. 301.

the courier came, Alberoni was not disconcerted; he gave him his choice to die, or not to appear for a week. The treaty was finished, the marriage concluded, and the courier never appeared at all; because it was not for the honour of the king to let his dispatches be seen. The new queen came to Madrid. By the advice of Alberoni, the first favour she asked of the king was, not to see the princess of Ursins at court; and she was gratified. Alberoni availed himself of the influence which her virtue and beauty gave her over the king. He was made privy counsellor, and afterwards prime minister, and raised to the purple. He roused that kingdom out of the lethargy it had been in for a century past, and awakened the attention, while he raised the astonishment of all Europe. He came with great willingness into the proposal of setting the pretender on the throne of England. However, as he was but just come into the ministry, and Spain was to be settled before he could pretend to overthrow other kingdoms, there was no great likelihood of his being able to put a hand to the work for a great while; yet in less than two years he had done so much for Spain, that she made quite another figure; and they say, that through him the Turks were engaged to fall upon the emperor, measures taken to depose the duke of Orleans from the regency of France, and George the first from the throne of Great Britain: such danger there is, says Mr. Voltajre, in a single man who has absolute power in any country, and has likewise the sense and spirit to make use of it. He was afterwards, through the influence of a powerful prince, deprived of his dignity, and banished to Rome; but still preserved his credit with the court of Spain, for the advantage of which he had formed several great projects. He died at Placentia, June 26, 1722, in the 89th year of his age. He left his estates in Lombardy to the college of St. Lazarus, and the revenues of those in Romagne to his nephew during life, and afterwards to the same college. The "Testament politique" of cardinal Alberoni, collected from his memoirs and letters, was published at Lousanne, 1753.

Annal. Rer.
gest. Ælfridi
Mag. Auct.
Ælfrici Me-
moria. p. 7.

ÆLFRED, or ALFRED (the Great), the youngest son of Æthelwolf king of the West-Saxons, was born in the year 849, at Wannating, or Wanading, which is supposed to be Wantage, in Berkshire. Æthelwolf having a great regard for religion, and being extremely devoted to the see of Rome, sent Ælfred to that city at five years of age; where pope Leo IV. adopted and anointed him, as some think, with a regal unction, though others are of opinion he was only confirmed.

firmed [A]. Soon after his return, his father being in the decline of life, and going to visit the holy see, took his favourite son along with him; where he had an opportunity of seeing and hearing many things, which made such strong impressions on him, as remained during his whole life. *Æthelwolf* had five sons, and a daughter; of whom *Æthelstan*, the eldest, was king of Kent, in his father's life-time, and died before him. *Æthelbald*, the second son, raised a rebellion against his father, when he returned from Rome; who, to avoid any effusion of blood, consented to divide his dominions with him. *Æthelwolf* did not long survive this; but, before his death, he, by a full and distinct testament, endeavoured to settle all the claims of his children. By this will *Æthelbald* and *Æthelbert* had his kingdoms divided betwixt them; and he left his private estate, with all the money in his coffers, to his younger sons, *Æthelred* and *Ælfred*. *Æthelwolf* died in 858, and was succeeded by *Æthelbald*, who reigned but two years and a half. On his demise, *Æthelbert* seized the crown, which he held for five years, and died in 866. He was succeeded by his brother *Æthelred*; who, while he was a private man, had solemnly promised *Ælfred* to do him that justice which had been denied by the two former kings, by giving him what his father had bequeathed him. On his accession, *Ælfred* demanded a performance of his promise; but the king excused himself on account of the troublesome times, and assured him, that at his death he would leave him all. *Ælfred* having given proofs of his courage in the former king's reign, *Æthelred* would never part with him,

Affer. Men.
p. 8.

Ibid. p. 12.

Ibid. p. 8, 9.

Ibid. p. 12.

Chron. Sax.
p. 78.

[A] There are many reasons why the anointing *Ælfred* to be king is scrupled. (See *Leiand*; p. 145.) 1. He was his father's younger son, and had three, at least, if not four brethren between him and the crown. 2. He was but five years old, and therefore it is unlikely his father should intend him for a vice king. 3. Such an unction could have had no other consequence than that of making him obnoxious to his brethren. But notwithstanding these objections, many authors speak of *Ælfred's* journey to Rome, and of his unction. *Affer* bishop of Sherborne, who was intimate with king *Ælfred*, in the memoirs he wrote of that prince, hath these words: (De Rebus *Ælfred*, p. 7) "The same year king *Æthelwolf* sent his son *Ælfred* to Rome, attended by many of the nobility and persons of the lower rank.

Leo IV. then possessed the apostolic see, who appointed the said infant *Ælfred* as a king, confirmed him, and adopted him as his own son." *Æthelred*, a monk of the royal family, who lived very near these times, says, (*Chronicle*, lib. iii. fol. 473.) that after *Leo* had consecrated him king, he, from that act, styled him his son; as bishops, at the time of confirmation, are wont to call those little ones their children. *Robert of Gloucester* says, (*Chronicle*, p. 254.) that he was crowned king, and anointed. *Sir Henry Spelman*, after mentioning some authorities, concludes that he was anointed king, (*Life of Alfred*, p. 20.) *Alford*, the jesuit, alleges he was both anointed king, and confirmed, by pope *Leo*; and that in respect to this last ceremony, the pope was his god-father. *Annal. com.* lib. p. 66.

but employed him as his first minister and general of his armies.

In the year 866, a great fleet of the Danes, under the command of Hinguar and Hubba, sons of Lodbroch, a Danish king, invaded England: in 871, they marched to Reading in Berkshire, where they received a considerable reinforcement, and took that town and castle. Æthelred and his brother Ælfred came with an army to Reading, a week after it was taken: he divided his forces into two bodies, one of which he assigned to Ælfred, and the other he kept under his own command. Ælfred rashly engaged the Danish army, which being very numerous, he was in great danger of being totally defeated, had not the king come to his assistance with a fresh body of men; this changed the fortune of the day so far, that the Danes were defeated, and lost great numbers of their men. Soon after, however, the Danes attacked and routed the two brothers at Merden, near the Devizes. In this engagement Æthelred received a wound, of which he died, after having reigned five years.

Æthelred.
Men
p. 22.

Spelman,
p. 44.

Upon his death, Ælfred succeeded to the crown, agreeable to the will of king Æthelwolf, and the appointment of Æthelred [B]. This happened in the year 871, and the twenty-second of Ælfred's age. He had scarce time to attend the funeral of his brother, when he was obliged to fight for the crown he had so lately received. He engaged the Danish army at Wilton, and at the beginning of the battle had the advantage; but, in the pursuit, the Danes discovering his weakness, rallied, and drove him out of the field. Soon after there was a treaty, but the Danes paid little regard to it; roaming up and down the country, and pillaging wherever they came. They at last put an end to the kingdom of Mercia, and obliged Burghed, the king, not only to quit his dominions, but the island. Ælfred fitted out a fleet to guard the coasts; and a squadron of five Danish ships coming on

Æthelred.
Men
p. 25.

Joan.
Brompton.
p. 809.

[B] Before Æthelred came to the crown, there had been a treaty between him and Ælfred, concerning their respective estates; and Æthelred, in presence of divers of the nobility, acknowledging Ælfred's right to certain demesnes left him by his father, which were then, as it appears, withheld from him, promised in a solemn manner, if ever he came to be king, he would not only permit Ælfred to enjoy quietly the lands bequeathed to him, but likewise give him a share of all the territories which they should gain from the enemy. But

when the crown fell to Æthelred, being required to perform his agreement, he refused, alleging he could not divide his dominions, but would leave them entire to Ælfred, if he should survive. Ælfred, though kept from his right, gave his brother all the assistance in his power; and, upon his death, was desired, by the archbishop, nobles, and commons of West-Saxony, to take the government upon himself, which he accordingly did, and was crowned at Winchester. Spelman, p. 44.

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the coast, one of them was taken. However a considerable army of Danes having landed, marched as far as Grantbridge, and quartered thereabouts. Next summer they advanced to Werham; here Ælfred met them with all the forces he could raise; but not finding himself strong enough to engage them, he concluded a peace, and the Danes swore never to invade his dominions. But in a little time they broke their faith [c]; for being on the road to Mercia, they met a body of English horse, advancing in a careless manner, by reason of the treaty being concluded; of whom they slew the greatest part, and soon after surprized Exeter. The king marched against them with what forces he could collect, and besieged them in that city. While things were in this situation, his majesty's fleet having engaged a numerous one of the enemy, sunk many, and dispersed the rest; which, attempting to gain some of the English ports, were driven on the coasts, and all miserably perished. This so terrified the Danes, that they were again obliged to make peace, and give hostages. However, in 877, having obtained new aids, they came in such numbers into Wiltshire, that the Saxons giving themselves up to despair, would not make head against them; many fled out of the kingdom, not a few submitted, and the rest retired every man to the place where he could be best concealed. In this distress, Ælfred, conceiving himself no longer a king, laid aside all marks of loyalty, and took shelter in the house of one who kept his cattle [d]. He retired afterwards to the isle of Æthelinge in Somersetshire, where he built a fort for the security of himself, his family, and the few faithful ser-

[c] All the ancient historians agree in charging the Danes with numerous acts of perfidy. "Their want of faith. (says the author of the *Biographia Britannica*) seems to have been the effect of their barbarism, from making it their constant practice to burn and destroy whatever they could not carry away. By this means they were quickly straitened in their quarters; and thus being obliged to shift them often, they soon found themselves in such a situation, as to have no means of subsisting without obtaining it by force from those with whom they had lately made peace. To this was owing the wretched condition, in which this whole island then was; all its best towns, many of its finest monasteries, and the far greatest parts of its villages being but so many heaps of ruins. The want of cultivation also pro-

duced dreadful famines; and these, as usual, were followed with consuming plagues, as we read in *Asterius* and other ancient writers." *Aster. Menæv. Chron. Sax.*

[d] While he remained in this retreat, a little adventure happened, of which most of our histories take notice. The good woman of the house, having one day made some cakes, put them before the fire to toast; and seeing Ælfred sitting by, trimming his bow and arrows, she thought he would of course take care of the bread; but he, it seems, intent on what he was about, let the cakes burn; which so provoked the woman, that she rated him roundly, telling him he would eat them fast enough, and ought therefore to have looked after their toasting. *Aster. p. 30.*

vants

vants who repaired thither to him. When he had been about a year in this retreat, having been informed that some of his subjects had routed a great army of the Danes, killed their chiefs, and taken their magical standard [æ], he issued his letters, giving notice where he was, and inviting his nobility to come and consult with him. Before they came to a final determination, Ælfred, putting on the habit of a harper, went into the enemy's camp; where, without suspicion, he was every where admitted, and had the honour to play before their princes. Having thereby acquired an exact knowledge of their situation, he returned in great secrecy to his nobility, whom he ordered to their respective homes, there to draw together each man as great a force as he could; and upon a day appointed there was to be a general rendezvous at the great wood, called Selwood, in Wiltshire. This affair was transacted so secretly and expeditiously, that in a little time the king, at the head of an army, approached the Danes, before they had the least intelligence of his design. Ælfred, taking advantage of the surprize and terror they were in, fell upon them, and totally defeated them at Æthendune, now Eddington. Those who escaped fled to a neighbouring castle, where they were soon besieged, and obliged to surrender at discretion. Ælfred granted them better terms than they could expect: he agreed to give up the whole kingdom of the East-Angles to such as would embrace the Christian religion; on condition that they should oblige the rest of their countrymen to quit the island, and, as much as it was in their power, prevent the landing of any more foreigners. For the performance thereof he took hostages; and when, in pursuance of the treaty, Guthrum, the Danish captain, came, with thirty of his chief officers, to be baptized, Ælfred answered for him at the font, and gave him the name of Æthelstan; and certain laws were drawn up betwixt the king and Guthrum for the regulation and government of the Danes settled in England. In 884, a fresh number of Danes landed in Kent, and laid siege to Rochester; but, the king coming to the relief of that city, they were obliged to abandon their design. Ælfred

Chron. Sax.
A. D. 878.

Ibid.

[æ] "This (says Sir John Spelman) "by the Danes to have carried great
 "was a banner with the image of a ra- "fatality with it, for which it was
 "ven magically wrought by the three "highly esteemed by them. It is pre-
 "sisters of Hingvar and Hubba, on pur- "tended, that being carried in battle,
 "pose for their expedition, in revenge "towards good success it would always
 "of their father Hodebroch's murder, "seem to clap its wings, and make as if
 "made, they say, almost in an instant, "it would fly; but towards the approach
 "being by them at once begun and "of mishap, it would hang down and
 "finished in a noontide, and believed "not move." Life of Ælfred, p. 61.
 had

had now great success, which was chiefly owing to his fleet, an advantage of his own creating. Having secured the sea-coasts, he fortified the rest of the kingdom with castles and walled towns; and he besieged and recovered from the Danes the city of London, which he resolved to repair, and keep as a frontier [F].

After some years respite, Ælfred was again called into the field; for a body of Danes, being worsted in the west of France, came with a fleet of two hundred and fifty sail on the coast of Kent; and having landed, fixed themselves at Appletree. Shortly after, another fleet of eighty vessels coming up the Thames, the men landed, and built a fort at Middleton. Before Ælfred marched against the enemy, he obliged the Danes, settled in Northumberland and Essex, to give him hostages for their good behaviour. He then moved towards the invaders, and pitched his camp between their armies, to prevent their junction. A great body, however, moved off to Essex; and crossing the river, came to Farnham in Surry, where they were defeated by the king's forces. Meanwhile the Danes settled in Northumberland in breach of treaty; and, notwithstanding the hostages given, equipped two fleets; and, after plundering the northern and southern coasts, sailed to Exeter, and besieged it. The king, as soon as he received intelligence, marched against them; but, before he reached Exeter, they had got possession of it. He kept them, however, blocked up on all sides, and reduced them at last to such extremities, that they were obliged to eat their horses, and even ready to devour each other. Being at length rendered desperate, they made a general sally on the besiegers, but were defeated, though with great loss on the king's side. The remainder of this body of Danes fled into Essex, to the fort they had built there, and to their ships. Before Ælfred had time to recruit himself, another Danish leader, whose name was Laf, came with a great army out of Northumber-

[F] The Danes had possessed themselves of London in the time of his father, and had held it till now as a convenient place for them to land at, and fortify themselves in; neither was it taken from them but by a close siege. However, when it came into the king's hands, it was in a miserable condition, scarce habitable, and all its fortifications ruined. The king, moved by the importance of the place, and the desire of strengthening his frontier against the

Danes, restored it to its ancient splendor. And observing that through the confusion of the times, many, both Saxons and Danes, lived in a loose disorderly manner, without owning any government, he offered them now a comfortable establishment, if they would submit, and become his subjects. This proposition was better received than he expected; for multitudes, growing weary of a vagabond kind of life, joyfully accepted such an offer.

land,

land, and destroyed all before him, marching on to the city of Wertheal in the west, which is supposed to be Chester, where they remained the rest of that year. The year following they invaded North-Wales; and, after having plundered and destroyed every thing, they divided, one body returning to Northumberland, another into the territories of the East-Angles; from whence they proceeded to Essex, and took possession of a small island called Merefig. Here they did not long remain; for having parted, some sailed up the river Thames, and others up the Lea-road; where drawing up their ships, they built a fort not far from London, which proved a great check upon the citizens, who went in a body and attacked it, but were repulsed with great loss. At harvest-time the king himself was obliged to encamp with a body of troops in the neighbourhood of the city, in order to cover the reapers from the excursions of the Danes. As he was one day riding by the side of the river Lea, after some observation, he began to think that the Danish ships might be laid quite dry; which he attempted, and so succeeded therein, that the Danes deserted their fort and ships, and marched away to the banks of the Severn, where they built a fort, and wintered at a place called Quatbrig [G]. Such of the Danish ships as could be got off, the Londoners carried into their own road; the rest they burnt and destroyed. The Danes in a little time began again to invade the territories of the West-Saxons, both by land and sea; but they did more mischief as pirates than as robbers; for having built long and large ships, they became masters at sea, and depopulated all the coast. Ælfred built some large galleys, and sent them to cruize on the coasts of the Isle of Wight and Devonshire, the sea thereabouts being greatly infested by six piratical vessels, which were all taken or destroyed, except one: and such of the Danes as landed when their ships ran ashore, were taken prisoners, and brought before the king at Winchester, who sentenced them to be hanged as piratical murderers and enemies to mankind.

Ibid. p. 98,
99.

Ælfred enjoyed a profound peace during the three last years of his reign, which he chiefly employed in establishing and re-

[G] The king's contrivance is thought to have produced the meadow between Hertford and Bow; for at Hertford was the Danes fort, and from thence they made frequent excursions on the inhabitants of London. Dugdale's Hist. of Imbanking, p. 14. Authors are not

agreed as to the method the king pursued, in laying dry the Danish ships: Dugdale supposes that he did it by straitening the channel; but Henry of Huntingdon alleges, that he cut several canals, which exhausted its water. Flor. Wigorn. Hen. Huntingd. Hist. lib. v. p. 351.

gulating

gulating his government for the security of himself and his successors, as well as for the ease and benefit of his subjects in general. Before his reign, though there were many kings who took the title, yet none could properly be called monarch of the English nation; for notwithstanding there was always, after the time of Egbert, a prince who held a kind of pre-eminence over the rest, yet he had no dominion over their subjects, as Ælfred had in the latter part of his reign; for to him all parts of England, not in the possession of the Danes, submitted, which was greatly owing to the fame of his wisdom, and mildness of his government. He is said to have drawn up an excellent system of laws, which are mentioned in the "Mirror of Justice," published by Andrew Horne, in the reign of Edward I. as also a collection of judgements; and, if we may credit Harding's Chronicle [H], they were used in Westminster-hall in the reign of Henry IV. In the Chronicle said to be written by John Brompton, we meet some laws ascribed to king Ælfred. They are in number fifty-one; and before them is a preface, wherein the king recites many things concerning the excellency and use of laws. In the close he says, he collected from the laws of his ancestor king Ina, such as seemed to him most reasonable; and having communicated them to the learned men of his kingdom, he, with their assent, published them to be the rule of his people's actions. These laws borrowed from king Ina were, if we believe himself, many of them taken from the British constitutions; and those, if credit is to be given to their authors, were excerpts from the Greek and Trojan laws. Although there remain but few laws which can be positively ascribed to Ælfred; yet we are well informed, that to him we owe many of those advantages, which render our constitution so dear and valuable. We are indebted to him for trials by juries (1); and if we rely on sir John Spelman's conjecture,

Chron. Sax.
p. 98, 99.

Col. 219.

Spelman's
Posthumous
Works, p.
52.

[x] King Alured the laws of Troye and Brute,
Laws Moluntynes and Mercians congregate,
With Danish lawes, that were well constitute,
And Grekishe also, well made and appubate,
In Englishe tongue he did them all translate,
Which yet bee called the lawes of Alured,
At Westmynster remembered yit indeede.

Harding's Chron. fol. 3. b.

[1] This is inferred from a law of Ælfred's, which obliged one of the king's thanes to purge himself by twelve of his peers; as the purgation of another thane was by eleven of his peers and one of the king's thanes. He is also said to have de-

vised the holding men to good behaviour by obliging them to put in sureties; as also the calling a voucher to prove a property in goods at the time of sale. Spelman's Life of Ælfred, p. 106, 107.

his

his institutions were the foundation of what is called the common law, so styled either on account of its being the common law of all the Saxons; or because it was common both to Saxons and Danes. It is said also, but this is a disputed point, that he was the first who divided the kingdom into shires: what is ascribed to him is not a bare division of the country, but the settling a new form of judicature; for after having divided his dominions into shires, he subdivided each shire into three parts, called tythings, which though now grown out of date, yet there are some remains of this ancient division in the ridings of Yorkshire, the laths of Kent, and the three parts of Lincolnshire. Each tything was divided into hundreds or wapentakes, and these again into tythings or dwellings of ten householders: each of these householders stood engaged to the king, as a pledge for the good behaviour of his family, and all the ten were mutually pledges for each other; so that if any one of the tything was suspected of an offence, if the headboroughs or chiefs of the tything would not be security for him, he was imprisoned; and if he made his escape, the tything and hundred were fined to the king. Each shire was under the government of an earl, under whom was the reive, his deputy, since, from his office, called shire-reive, or sheriff. Ælfred also framed a book called the Book of Winchester, and which contained a survey of the kingdom; and of which the Doomſday Book, still preserved in the Exchequer, is no more than a second edition.

Spelman's
Life of Alfr.
p. 107.
See Hearne
on British
Antiq. p. 29.
44. 47. 48.

Selden, Anti-
lect. lib. ii.
cap. 5.
Leg. Edv. in
præf. et cap.
3.

After Men.
p. 70.

In the management of affairs of state, after the custom of his ancestors the kings of the West-Saxons, he made use of the great council of the kingdom, consisting of bishops, earls, the king's aldermen, and his chief thanes or barons. These, in the first part of his reign, he convoked as occasion served; but when things were better settled, he made a law, that twice in the year at least, an assembly or parliament should be held at London, there to provide for the well-governing of the commonwealth: from which ordinance his successors varied a little, holding such assemblies not in any place certain, but wherever they resided, at Christmas, Easter, or Whitsuntide. As to extraordinary affairs, or emergencies which would not admit of calling great councils, the king acted therein by the advice of those bishops, earls, and officers in the army, who happened to be about his person. He was certainly a great and warlike prince; and though the nation could never boast of a greater soldier, yet he never willingly made war, or refused peace when desired. He secured his coasts by guard-
ships,

ships, making the navy his peculiar care; and he covered his frontiers by castles well fortified, which before his time the Saxons had never raised. In other affairs he was no less active and industrious; he repaired the cities demolished by the Danes; he erected new ones, and adorned and embellished such as were in a decayed condition [K]. It is affirmed that one sixth part of his revenues was applied to the payment of his workmen's wages, who had besides meat and drink at the king's expence. In respect to religious foundations, as Ælfred After Mon. P. 66. was remarkable for his piety, so he excelled most of his predecessors in this particular; for, besides re-edifying and restoring almost every monastery in his dominions, which the poverty of the times or the fury of the Danes had brought to ruin, he built many, and improved more, besides other acts of munificence towards the church [L]. He is said by some to have founded the university of Oxford; yet this matter is warmly disputed, and has employed several learned pens; but the celebrated Anthony Wood has insisted most fully upon it: so much however is certain, that Ælfred settled and restored that university, endowed it with revenues, and placed there the most famous professors [M]. Though he had always a very

[K] He is thought to have been the founder of Shaftesbury; for William of Malmesbury informs us, there was dug out of ruins a stone with this inscription: "Anno Domini incarnationis 880 Ælfredus rex fecit hanc urbem regni sui 8^o. In the year 880, being the 8th of his reign, king Ælfred founded this city." De Gest. Pont. Angl. p. 251. He is also said to have been the founder of Middleton and Balford, in Kent; of the Devises, in Wiltshire; and of Ælfreton, in Derbyshire. He restored and rebuilt Malmesbury, which had been burnt and destroyed by the Danes: and there is a coin which seems to intimate, that he did as much for the city of Norwich. Hearne's Notes on Spelman, p. 164. Speed's Chronicle, p. 384.

[L] He demolished the castle which he had built in the isle of Athelney, and with the materials restored an ancient monastery, which he adorned and beautified. When he had finished it, being at a loss for persons to reside therein, he sent for an abbot from Saxony, and invited several monks from France; and to make up the number, he added

also several English youths. (Will. Malmsh. lib. ii.) The next religious house he founded was a nunnery, in the town of Shaftesbury, at the east gate thereof: this he filled with nuns, all of noble descent, and he made his daughter Æthelgeot their abbess. (R. Higd. Polychr. 257.) In conjunction with his queen Ælfswith, he founded a nunnery at Winchester; and a little before his death, he designed and laid the foundation of a new monastery, called the New Monastery, in the same city. He confirmed the grant made by Guthrum king of Northumberland to the bishopric of Durham, of all the country between the Tyne and Tise. He likewise granted much to the abbey of Glästonbury; and sent to the cathedral church of Sherburn several precious stones, brought to him from the Indies. The abbey of Wilton was at first for an abbess and twelve nuns; he increased their number to twenty-six, on the account of a victory he obtained over the Danes near that place. Leland, Collect. vol. ii. p. 195.

[M] The schools erected by Ælfred at Oxford, were the Great Hall, the Lesser Hall, and the Little Hall. In the

very numerous court, and took particular pleasure in seeing his nobility about him, yet he found out a method of doing this without prejudice to the public. He formed three different households, each under a separate lord chamberlain: and these waited in their turns, a month every quarter; so that during the year, each of the king's servants was four months at court, and eight at home.

In private life, Ælfred was the most amiable man in his dominions; of so equal a temper, that after he had once taken the crown, he never suffered any sadness or unbecoming gaiety to enter his mind; but appeared always of a calm, yet cheerful disposition, familiar to his friends, just, even to his enemies, kind and tender to all. He was a remarkable economist of his time; and Asserius has given us an account of the method he took for dividing and keeping an account of it. He caused six wax-candles to be made, each of twelve inches long, and of as many ounces weight: on the candles the inches were regularly marked; and having found that one of them burnt just four hours, he committed them to the care of the keepers of his chapel, who from time to time gave him notice how the hours went: but as in windy weather the candles were wasted by the impression of the air on the flame; to remedy this inconvenience, he invented lanthorns, there being then no glass in his dominions. When Ælfred came to the crown, learning was at a very low ebb in his kingdom [N]; but by his

After Men.
de Gest. Reg.
Ang. p. 45.

the Great Hall was taught divinity only, and on this foundation there were twenty-six scholars; in the Lesser Hall they taught logic, music, arithmetic, geometry, and astronomy, and on this foundation there were also twenty-six scholars: in the Little Hall there was nothing taught but grammar; however there were twenty-six scholars also entertained here. The first divinity-professors were St. Neotus and St. Grimbald. At the request of the former, it is said, Ælfred erected these schools; and the latter he sent for from abroad, to preside in them. The first reader in logic, music, and arithmetic, was John, a monk of St David's; the reader in geometry and astronomy was another monk of the same name, who was companion to St. Grimbald: After the monk read in grammar and rhetoric. As to the time in which these schools were founded, it is not easily determined; very probably they were not all

built at once, but by degrees, as the king's finances would allow. Ælfred is universally acknowledged the founder of University College at Oxford, and there is still a very ancient picture of this prince in the master's apartments; there is also a very old bust of him in the refectory in Brasen-nose College. Ingulph. Hist. p. 27. Annal. Wint. A. D. 886.

[N] This appears from his letter to bishop Wulfseg, prefixed to his translation of St. Gregory's Pastoral. In this letter he tells the bishop, "that both the clergy and laity of the English were formerly bred to letters, and made great improvements in the valuable parts of learning; that, by the advantage of such a learned education, the precepts of religion and loyalty were well observed, the state flourished, and the government was famous for its conduct in foreign countries. And with regard to the clergy, they

were

his example and encouragement, he used his utmost endeavours to excite a love for letters amongst his subjects. He himself was a scholar; and had he not been illustrious as a king, would have been famous as an author [o]. When we consider

"were particularly eminent for their instructions, for acting up to their character, and discharging all the parts of their function; so that strangers used to come hither for learning, discipline, and improvement. But now the case is miserably altered, and we have need of travelling to learn what we used to teach; in short, knowledge is so entirely lost among the English, that there are very few on this side the Humber, who can either translate a piece of Latin, or so much as understand their common prayers in their mother-tongue: there were so few who could do this, that I do not remember one on the south side of the Thames, when I came to the crown." *Præf. Ælfredi regis*, published in Mr. Wise's edition of, *Aſſerius Mæneſis*, Oxon. 1722. p. 37.

[o] Ælfred is said to have been twelve years old before he could read his mother-tongue, and then he was allured to it by the queen. She had a book of Saxon poems, beautifully adorned, which happening to shew to her sons, and perceiving them mightily pleased therewith, she promised to bestow them on him who should first get it by heart: this task Ælfred undertook, and, without instructor or assistant, applied himself so vigorously to the book, that he never left off till he could read and repeat it to his mother, and thereby gave an early proof of his industry in acquiring knowledge. (*Aſſer. Men. p. 16.*) He afterwards arrived at a great proficiency in all sorts of learning: for he was a good grammarian, an excellent rhetorician, an acute philosopher, a judicious historian, a skilful musician, and an able architect. (*Marianus, A. D. 884.*) Of all this he left ample testimony to posterity, by many admirable works and elegant translations, of which we shall give an account:

1. The first book mentioned by Bale is "Breviarium quoddam collectum ex Legibus Trojanorum, lib. I. A Breviary collected out of the Laws of the Trojans, Greeks, Britons, Saxons, and Danes, in one Book." Leland saw this book in the Saxon tongue, at

at Christ-church in Hampshire. *Comment. de Script. p. 150.*

2. "Viti-Saxonum Leges, lib. I. The Laws of the West-Saxons, in one Book." Pitts tells us, that it is in Benet College Library, at Cambridge.

3. "Instituta quedam, lib. I. Certain Institutes." This is mentioned by Pitts, and seems to be the second capitulation with Guthrum. *Brempt. Chr. Col. 819.*

4. "Contra Judices iniquos, lib. I. An Invektive against unjust Judges, in one Book."

5. "Acta Magistratum suorum, lib. I. Acts of his Magistrates, in one Book." This is supposed to be the book of judgments mentioned by Horne, and was, in all probability, a kind of reports, intended for the use of succeeding ages.

6. "Regum Fortunæ variæ, lib. I. The various Fortunes of Kings, in one Book."

7. "Dicta Sapientum, lib. I. The Sayings of wise Men, in one Book."

8. "Parabolæ et Sales, lib. I. Parables and pleasant Sayings, in one Book."

9. "Collectiones Chronicorum. Collections of Chronicles."

10. "Epistolæ ad Wulfsigium Episcopum. Epistles to Bishop Wulfsig, in one Book."

11. "Manuale Meditationum: A Manual of Meditations."

As to his translations, they were these:

12. "Dialogus D. Gregorii. A Dialogue of St. Gregory."

13. "Pastorale ejusdem Gregorii. The Pastoral of Gregory."

14. "Hormestam Pauli Orosii, lib. I." Of this work an English translation was published by Mr. Barrington, in 1772, with Ælfred's Anglo-Saxon. *ib.*

15. "Boetius de Consolatione, lib. V. Boetius's Consolations of Philosophy, in five Books."

Dr. Plot tells us, king Ælfred translated it at Woodstock, as he found in a MS. in the Cotton Library. *Nat. Hist. of Oxfordshire, chap. x. § 118.*

16. "Aſſerii

sider the qualifications of this prince, and the many virtues he possessed, we need not wonder that he died universally lamented, which happened after a reign of above twenty-eight years, and on the 28th of October, A. D. 900, as some writers inform us; though there is a disagreement in this particular, even amongst our best historians. He was buried in the cathedral of Winchester; but the canons of that church pretending they were disturbed by his ghost, his son and successor Edward caused his body to be removed to the new monastery, which was left unfinished at his death. Here it remained till the dissolution of monasteries, when Dr. Richard Fox, bishop of Winchester, caused the bones of all our Saxon kings to be collected and put into chests of lead, with inscriptions upon each of them, shewing whose bones they contained; these chests he took care to have placed on the top of a wall of exquisite workmanship, built by him to inclose the presbytery of the cathedral. Henry of Huntingdon honoured the memory of this prince with the following copy of Latin verse:

De Gest.
Reg. Ang.
p. 46.

Speed's
Chron. p.
945.
Leland Com.
de Script.
Brit. p. 132.

Nobilitas innata tibi probitatis honorem,
Armipotens Ælfrede, dedit; probitasque laborem;
Perpetuumque labor nomen; cui mixta dolore
Gaudia semper erant, semper spes mixta timori.
Si modo victor eras, ad crastina bella parabas;
Si modo victus eras, ad crastina bella parabas.
Cui vestes sudore jugi, cui sicca cruore
Tincta jugi, quantum sit onus regnare probarunt,
Non fuit immensi quisquam per climata mundi.
Cui tot in adversis, vel respirare liceret;
Nec tamen aut ferro contritus ponere ferrum,

16. "Asterii Sententia, lib. I. The Sayings of Asterius, in one Book."

17. "Martianæ Leges, lib. I. The Laws of queen Marthia, widow of Guithelinus, in one Book."

18. "Malmutinæ Leges, lib. I. The Laws of Malmotius, in one Book."

19. "Gestæ Anglorum Bedæ, lib. V. The Deeds of the English, in five Books, by Bede:" a copy of which is in the public library at Cambridge, with the following distich thereupon. (Spelman's Life of Ælfred, p. 213.)

Historicus quondam fecit me Bedæ Latinum,

Ælfred rex Saxo transtulit ille prius.

20. "Æsopi Fabulæ. Æsop's Fables;" which he is said to have translated from the Greek both into Latin and Saxon.

21. "Psalterium Davidicum, lib. I. David's Psalter, in one Book." This was the last work the king attempted, death surprising him before he had finished it; it was however completed by another hand, and published at London in 1640, in quarto, by sir John Spelman.

Besides all these, Malmesbury mentions his translating many Latin authors; and the old History of Ely asserts, that he translated the Old and New Testaments. Malmib. de Gest. Reg. Ang. p. 45. Hist. Elicn. lib. ii.

Aut

Aut gladio potuit vitæ finire labores.
 Jam post transactos vitæ, regnique dolores,
 Christus ei sit vera quies, scēptrumque perenne,

Thus translated by sir John Spelman :

Thy true nobility of mind and blood
 (O warlike Ælfred !) gaye thee to be good.
 Goodness industrious made thee ; industry
 Got thee a name to all posterity.
 'Twixt mixed hopes and fears, 'twixt joy and grief,
 Thou ever felt'st distress, and found relief.
 Victor this day, next day thou dost ne'erth'less
 I' the field dispute thy former day's success.
 O'ercome this day, next day, for all the blow,
 Thou giv'st or tak'st another overthrow.
 Thy brows from sweat, thy sword from blood ne'er dry,
 What 'twas to reign, so to us signify :
 The world cannot produce so much as one,
 That through the like adversities has gone.
 Yet found'st thou not the rest thou soughtest here,
 But with a crown Christ gives it thee elsewhere.

ÆLIAN (CLAUDIUS), born at Præneste in Italy. He ^{Suidas in} taught rhetoric at Rome, according to Perizonius, under the ^{Lexico.} emperor Alexander Severus. He was surnamed *Μελιχλωστός*, Honey-mouth, on account of the sweetness of his style. He was likewise honoured with the title of sophist, an appellation in his days given only to men of learning and wisdom. He loved retirement, and devoted himself to study ; and his works shew him to have been a man of excellent principles and strict integrity. He greatly admired and studied Plato, Aristotle, Isocrates, Plutarch, Homer, Anacreon, Archilochus, &c. and, though a Roman, gives the preference to the writers of the Greek nation. His two most celebrated works are his "Var. Hist. ^{lib. ix. c. 324} Var. History," and that "Of Animals." He wrote also an invective against Heliogabulus, or, as some think, Domitian ; but this is not certain, for he gives the tyrant, whom he lashes the fictitious name of Gynnis. He composed likewise a book "Of Providence," mentioned by Eustathius ; and another on di- ^{In Περικλέους} vine appearances, or the declarations of providence. Some ^{Dionysii.} ascribe to him also the work intitled "Tactica, or De Re Militari ;" but Perizonius is of opinion, that this piece belonged ^{Hist. Literaria, vol. ii.} to another author of the same name, a native of Greece. There have been several editions of his "Various History." [A]

[A] The Greek text was published at Rome in 1545, by Camillus Perusinus. Justus Vulteiuss gave a Latin translation, which was printed separately in 1548; and joined to the Greek text in a new edition, by Henricus Petrus, at Basil, 1555. It contains likewise the works of several other authors, who have treated on such subjects as *Ælian*. John Turnæsius published three several editions at Lyons, in 1587, 1610, and 1625. All these were eclipsed by that of John Schefferus, in 1647 and 1662: he rectified the text in many places, and illustrated the whole with very learned notes and animadversions. Perizonius gave a new edition in two volumes octavo,

at Leyden, 1701. He followed the translation of Vulteiuss, which he rectified in many places, together with the Greek text, illustrating the most intricate passages with learned notes. The next edition of this work is that of Abraham Gronovius, who has given the Greek text and version of Vulteiuss, as corrected by Perizonius, together with the notes of Conrad Gésner, John Schefferus, Tanaquil Faber, Jacob Kuhniius, and Jac. Perizonius; to which he has added short notes of his own, and the fragments of *Ælian*, which Kuhniius collected from Suidas, Stobæus, and Eustathius.

Lannoius
Hist. Gymn.
Navarræ,
p. 13.

ÆMILIUS (PAULUS), a native of Verona. The reputation he had acquired in Italy, made Stephen Poucher, bishop of Paris, advise king Lewis XII. to engage him to write a Latin history of the kings of France. He was accordingly invited to Paris, and a canonry in the cathedral church was given him. He retired to the college of Navarre, to compose this work; but though he spent many years at it, yet he was not able to finish the tenth book, which was to include the beginning of the reign of Charles VIII. He is said to have been very nice and scrupulous in regard to his works, having always some correction to make: hence Erasmus imputes the same fault to him that was objected to the painter Protogenes, who thought he had never finished his pieces: " [A] That very learned man Paulus *Æmiliius* (says he) gave pretty much into this fault; he was never satisfied with himself, but as often as he revised his own performances, he made such alterations, that one would not take them for the same pieces corrected, but for quite different ones; and this was his usual custom. This made him so slow, that elephants could bring forth sooner than he could produce a work; for he took above thirty years [B] in writing

" his

[A] Huic vitio affinis fuit vir eximie doctus Paulus *Æmiliius* Veronensis, qui sibi nunquam satisfacerebat, sed quoties recognoscebat sua, mutabat pleræque: diceret non opus correctum sed aliud, idque subinde faciebat. Quæ res in causa fuit, ut citius elephantum pariant quam ille quicquam edere posset. Nam historiam quam edidit plusquam triginta annis habuit præ manibus. Et suspicor huc adductum ut evulgaret. Erasmus, Apoph. lib. vi. p. m. 524.

[A] Mr. Bayle thinks it was an error in Erasmus, to assert that *Æmiliius* was thirty years about his history. " There is (says he) in the king of France's library, an edition, containing the first four books of Paulus *Æmiliius*, printed at Paris, without a date; but it must have been before the year 1520; and in the beginning of the reign of Francis I. this copy having been presented to him before he wore the close crown. *Æmiliius* was in-
" vited

"his history." Lipsius was mightily pleased with this performance: "Paulus Æmilius (says that author) is almost the only modern who has discovered the true and ancient way of writing history, and followed it very closely. His manner of writing is learned, nervous, and concise, inclining to points and conceits, and leaving a strong impression on the mind of a serious reader. He often intermixes maxims and sentiments not inferior to those of the ancients. A careful examiner, and impartial judge of facts; nor have I met with an author in our time, who has less prejudice or partiality. It is a disgrace to our age, that so few are pleased with him; whence it would appear that there are but few capable of relishing his beauties. Among so many perfections there are however a few blemishes; for his style is somewhat unconnected, and his periods too short. This is not suitable to serious subjects, especially annals, the style of which, according to Tacitus, should be grave and unaffected. He is also unequal, being sometimes too studied and correct, and thereby obscure; at other times (this however but seldom) he is loose and negligent. He affects also too much of the air of antiquity in the names of men and places, which he changes and would reduce to the ancient form, often learnedly, sometimes vainly, and in my opinion always unbecoming [c]." Æmilius's history is divided into ten books, and extends from Pharamond to the fifth year of Charles VIII. in 1488. The tenth book was found among his papers, in a confused condition; so that the editor, Daniel Xavarisio, a native of Verona and relation of Æmilius, was obliged to collate a great number of papers full of rasures, before it could be published. He has been

"vited into France, in order to compose this work, by Lewis XII. Now the reign of this prince began but in 1498; and had he sent for this author immediately after his accession to the crown, Æmilius could not have employed above eighteen years at most in writing the history of France."

[c] Paulus Æmilius, ut rem dicam, præne unus inter novos, veram et veterem Historiæ viam vidit, eamque firmo pede calcavit. Genus scribendi ejus doctum, nervosum, pressum; ad subtilitatem et argutias inclinans, et relinquens desigensque aliud in animo seri lectoris. Sententias et dicta sæpe miscet, paria antiquis. Rerum ipsarum seculus scrutator, severus judex: nec legi nostro ævo, qui magis liber ab affectu. Dedecus

ævi est, quod minus illi placeat, quasi pauci sint qui capiant hæc bona. In tantis tamen virtutibus etiam hæc labeculæ, quod stilum parum nescit, et spargit; dividiq; eum in minuta quædam membra. Hoc cum in omni seriosa oratione parum congruum, tum in annalibus minime, quorum est, ut ille ait, tarda quædam et iners scriptura. Deinde quod inæqualis. Alibi nimium anxius et castigatus ideoque subobscurus, alibi (sed raro uter) laxus et solutus. Vetustatis etiam nescio quid affectat in nominibus hominum, locorum, urbium immutandis, et in veterem formam redigendis; sæpe erudite, interdum vene; sed, ut ego judico, semper indecoræ. Lipsius, Not. ad lib. i. Politicorum, cap. 9. p. m. 217. tom. iv. Operum edit. Velsal. 1675.

Sorel Bib-
liotheque
Francoise,
ch. viii.

censured by several of the French writers, particularly by M. Sorel: "It does not avail (says this author) that his oratorical pieces are imitations of those of the Greeks and Romans: all are not in their proper places; for he often makes barbarians to speak in a learned and eloquent manner. To give one remarkable circumstance; though our most authentic historians declare, that Hauier, or Hanier, the counsellor, who spoke an invective, in presence of king Lewis Hautin, against Enguerrand de Marigny, came off poorly, and said many silly things; yet Paulus Æmilius, who changes even his name, calling him Annalis, makes him speak with an affected eloquence. He also makes this Enguerrand pronounce a defence, though it is said he was not allowed to speak; so that what the historian wrote on this occasion, was only to exercise his pen." He has been also animadverted upon, for not taking notice of the holy vial at Rheims. "[D] I shall not (says Claude de Verdier) pass over Paulus Æmilius of Verona's malicious silence, who omitted mentioning many things relating to the glory of the French nation. Nor can it be said he was ignorant of those things, upon which none were silent before himself; such as that oil which was sent from heaven for anointing our monarchs; and also the lilies. And even though he had not credited them himself, he ought to have declared the opinion of mankind." Julius Scaliger mentions a book containing the history of the family of the Scaligers, as translated into elegant Latin by Paulus Æmilius; and in his letter about the antiquity and splendor of the family, he has the following passage: "By the injury of time, the malice of enemies, and the ignorance of writers, a great number of memoirs relating to our family were lost; so that the name of Scaliger would have been altogether buried in obscurity, had it not been for Paulus Æmilius of Verona, that most eloquent writer and preserver of ancient pedigrees; who having found, in Bavaria, very ancient annals of our family, written, as he himself tells us, in a coarse style, polished and translated them into Latin. From this book my father extracted such particulars, as seemed to reflect the

[D] Pauli Æmilii Veronensis malignum silentium non silebo, qui multorum non meminit quæ ad Gallorum gloriam pertinerent. Nec ea ignorasse dici potest, quæ nullus ante eum præterit, ut oleum illud ad unctionem Re-

gum cælitus demissum et lilia similiter: quibus si fidem non adhibuit, eam saltem hominum mentibus opinionem insitam esse dicere oportuit. Claud. Verdierius in Auct. cens. p. 32.

" greatest

“greatest honour on our family [E]” Scaliger speaks also of it in the first edition of his Commentary on Catullus, in 1576; and in the second, in 1600, but in such a manner, as differs somewhat from the passage above cited. Scioppius has severely attacked Scaliger on account of these variations; he observes, that no mention being made of the place, where this manuscript was pretended to be found, nor the person who possessed it, and such authors as had searched the Bavarian libraries with the utmost care, having met with no such annals; he therefore asserts, that whatever the Scaligers advanced concerning this work, was all imposture. *Æmilius*, as to his private life, was a man of exemplary conduct and untainted reputation. He died in 1529, and was buried in the cathedral at Paris.

Scioppius
in Scaligero
Hypobolico,
lib. 2, fol. 40.
vers.

[E] Injuria temporum, malevolentia hostium, imperitia scriptorum, eos tuniculos in generis nostri memoria egerunt, ut de totius nominis Scaligeri ruina metuendum esset, nisi præsto fuisset eloquentissimus vir, et antiquarum originum vindex Paulus Æmilius Veronensis, qui natus in Norico æta et annales pro-

sapientie nostræ vetustissimos, pingui filo, ut ipse ait, conceptos, edolavit eos et Latine loqui docuit. Ex eo libro parva mea ea excerptis, quæ ad nostri generis claritatem præcipue pertinere visa sunt. Joseph Scalig. in Epistola de Vetustate et Splendore Gentis Scaligeræ, p. 8, 9.

ÆNEAS (GAZEUS), or **ÆNEAS** of Gaza, a sophist by profession, was originally a Platonic philosopher, but afterwards became a christian, and flourished about the year 487. His age is ascertained from his assuring us, that he saw the African confessors, whose tongues were cut out by Hunneric king of the Vandals, in 484, under the reign of the Emperor Zeno: and in this we may believe him. But can we so safely believe him, when he affirms, that he heard these confessors speak very plainly and distinctly, after their tongues were indeed cut out? He wrote a dialogue, intitled, “Theophrastus,” concerning the immortality of the soul, and the resurrection of the body; which he has enlivened with many curious enquiries into the sentiments of the philosophers, and with many agreeable stories. This dialogue was first translated into Latin, and published at Basil, in 1516: afterwards in Greek and Latin, at Basil, in 1560, with other pieces: afterwards at Leipzig, 1658, with a translation and notes, by Barthius, in quarto.

Fabric. Bill.
Græc. lib.
II. c. 10.
Cave's Hist.
Literar.

ÆNEAS (SYLVIVS), or **PIUS II**, was of the family of the Piccolomini, born in the year 1405, at Corsigny in Sienna, where his father lived in exile. He was educated at the grammar school of that place; but his parents being in low circumstances, he was obliged, in his early years, to submit to

many servile employments. In 1423, by the assistance of his friends, he was enabled to go to the university of Sienna, where he applied himself to his studies with great success, and in a short time published several pieces in the Latin and Tuscan languages. In 1431, he attended cardinal Dominic Campanica to the council of Basil as his secretary. He was likewise in the same capacity with cardinal Albergoti, who sent him to Scotland to mediate a peace betwixt the English and Scots; and he was in that country when king James I. was murdered. Upon his return from Scotland, he was made secretary to the council of Basil, which he defended against the authority of the popes, both by his speeches and writings, particularly in a dialogue and epistles which he wrote to the rector and university of Cologne. He was likewise made by that council clerk of the ceremonies, abbreviator, and one of the duodecemviri, or twelve men, an office of great importance. He was employed in several embassies; once to Trent, another time to Francfort, twice to Constance, and as often to Savoy, and thrice to Strasburg, where he had an intrigue with a lady, by whom he had a son; he has given an account of this affair in a letter to his father, wherein he endeavours to vindicate himself with a good deal of humour and gaiety [A].

In

Append. ad
Cave Hist.
Lit. p. 114.
edit. Colon.
Allobrog.
1720.

Buch, lib. x.
xi.

Oudin,
Com. de
Script. Ec-
cles. tom.
iii. § 15.

[A] The following is a copy of the letter: "Æneas Sylvius the poet to his father Sylvius. You write to me that you are doubtful whether you ought to rejoice or to be sorry, because God has given me a son: for my own part, I see reason for joy, but none for sorrow; for what greater pleasure is there in life than to beget another like one's self, to extend one's own blood, and to leave a person who may survive you? what is more agreeable than to see one's son's sons? To me it is the highest satisfaction that my seed is propagated, and that I have produced something before I die, which may survive me; and I return thanks to God, who has formed the fetus into a male, that the little boy may divert you and my mother, and afford you that comfort and assistance, which it was my duty to do. If my birth was any pleasure to you, why should not the birth of my son be so likewise? will not the sight of the little infant give you some satisfaction, when you shall see my image in his countenance? will it not be agreeable to you, to have him

"hang about your neck, and shew his little fondness for you? But you say you are sorry for my crime, because I have got this child in an unlawful way; I cannot imagine, sir, what opinion you have formed of me; it is certain that you, who partake of flesh and blood, did not beget me of a rigid insensible constitution; you are conscious to yourself what a man of gallantry you was. For my part, I am neither an eunuch, nor impotent; nor an hypocrite, in chusing to seem good, rather than really be so: I frankly own my fault, because I am neither more holy than king David, nor wiser than Solomon. This is a crime of very ancient standing, and I cannot tell who is exempt from it. This plague is very extensive (if it be a plague to use one's natural powers); so that I cannot see why this appetite should be so much condemned, since nature, which does nothing amiss, has implanted it in all creatures, in order to preserve the species. But you seem to say, that there are certain limits within which this is lawful; and that this appetite should never be indulged beyond

In 1439, he was employed in the service of pope Felix ; and being soon after sent embassador to the emperor Frederic, he was crowned by him with the poetic laurel, and ranked amongst his friends. In 1442, he was sent for from Basil by the emperor, who appointed him secretary to the empire, and raised him to the senatorial order. He could not at first be

" beyond the just boundaries of marriage. This is very true; and yet even
 " in the married state there are frequent crimes committed. There is
 " a certain rule and measure for eating,
 " and drinking, and speaking; but who
 " observes them? who is so righteous
 " as not to fall seven times a day? Let
 " the hypocrite speak, and declare himself
 " to be conscious of no sin: I know
 " there is no merit in me, and only depend
 " upon God's goodness for mercy, who
 " knows that we are liable to fall, and
 " to be hurried away by irregular pleasures;
 " he will never shut up from me the fountain
 " of pardon, which is open to all. But I have said sufficient
 " of this point. And since you ask my reasons,
 " why I think this child my own, left you should
 " maintain another man's instead of mine, I will give you
 " a short account of the whole affair. It is not
 " two years since I was embassador at Strasburgh.
 " While I was there at leisure for several days,
 " a lady, who came from England, and had
 " beauty and youth about her, lodged in the
 " same house with me: she being very well
 " skilled in the Italian tongue, addressed me
 " in the Tuscan dialect; which was so much
 " the more agreeable to me, as it was very
 " uncommon in that country. I was charmed
 " with her wit and gaiety, and immediately
 " recollected that Cleopatra had engaged
 " Antony, as well as Julius Cæsar, by the
 " elegance of her conversation: I said to
 " myself, who will blame me, inconsiderate
 " as I am, for doing what the greatest men
 " have not thought beneath them? I sometimes
 " thought upon the example of Moses, some-
 " times that of Aristotle, and sometimes that
 " of christians themselves; in short, pleasure
 " overcame me, I grew fond of the lady,
 " and addressed her in the softest terms;
 " but she resisted all my applications as
 " firmly as the rock repels the waves of the
 " sea, and for three days kept me in
 " suspense: she had a daughter five years old,
 " who was

" recommended to our landlord by Melanthus
 " the father, and the lady was very fearful
 " lest our landlord should perceive something
 " of the affair, and turn the child out of
 " doors, because she might follow her mother's
 " example. The night came on, and she
 " was to go away the next day; so that I,
 " apprehensive lest I should lose my prey,
 " desired her not to bolt the door at night,
 " and told her I would come at midnight;
 " she denied me, and gave me no manner
 " of hopes: I urged her, but she still
 " persisted in her denial. She went to bed:
 " I resolved with myself to see whether
 " she had done as I desired her. I recollected
 " the story of Zima the Florentine, and
 " imagined she might follow the example of
 " his mistress. Upon this I was determined
 " to try: when I found every thing silent
 " in the house, I went to her chamber;
 " the door was shut, but not bolted;
 " I opened it and went in, and obtained
 " the lady's favour, and from hence came
 " this son: the mother's name is Elizabeth.
 " From the ides of February to the ides
 " of November there is just the number of
 " months which is the usual term from a
 " woman's first pregnancy to the birth;
 " she told me this when she was afterwards
 " at Basil: and though I had procured her
 " favour not by gifts, but by the utmost
 " solicitation and courtship, I imagined
 " she said this with a design to get money
 " from me, and I did not believe her;
 " but since I see she affirms this now,
 " when she can have no hopes of obtaining
 " any thing of me, and the circumstance
 " of the name and time agree, I believe
 " the child is mine; and I desire you to
 " take him, and bring him up till he is
 " capable of coming under my care and
 " instruction: for you have no reason to
 " suppose that a rich lady would tell a
 " falsity in the case of her son." Wharton's Append. to Dr. Cave's
 " Hist. Literaria, p. 114. anno 1458.

prevailed

prevailed on to condemn the council of Basil, nor to go over absolutely to Eugenius's party, but remained neuter. However, when the emperor Frederic began to favour Eugenius, Æneas likewise changed his opinion gradually. He afterwards represented the emperor in the diet of Nuremberg, when they were consulting about methods to put an end to the schism, and was sent ambassador to Eugenius: at the persuasion of Thomas Sarzanus, the apostolical legate in Germany, he submitted to Eugenius entirely, and made the following speech to his holiness, as related by John Gobelín, in his Commentaries of the life of Pius II. "Most holy father (said he) before I declare the emperor's commission, give me leave to say one word concerning myself. I do not question but you have heard a great many things which are not to my advantage. They ought not to have been mentioned to you; but I must confess, that my accusers have reported nothing but what is true. I own I have said, and done, and written, at Basil, many things against your interests; it is impossible to deny it: yet all this has been done not with a design to injure you, but to serve the church. I have been in an error, without question; but I have been in just the same circumstances with many great men, as particularly with Julian cardinal of St. Angelo, with Nicholas archbishop of Palermo, with Lewis du Pont (Pontanus) the secretary of the holy see; men who are esteemed the greatest luminaries in the law, and doctors of the truth; to omit mentioning the universities and colleges which are generally against you. Who would not have erred with persons of their character and merit? It is true, that when I discovered the error of those at Basil, I did not at first go over to you, as the greatest part did; but being afraid of falling from one error to another, and by avoiding Charibdis, as the proverb expresses it, to run upon Scylla, I joined myself, after a long deliberation and conflict within myself, to those who thought proper to continue in a state of neutrality. I lived three years in the emperor's court in this situation of mind, where having an opportunity of hearing constantly the disputes between those of Basil and your legates, I was convinced that the truth was on your side: it was upon this motive that when the emperor thought fit to send me to your clemency, I accepted the opportunity with the utmost satisfaction, in hopes that I should be so happy as to gain your favour again: I throw myself therefore at your feet; and since I sinned out of ignorance, I intreat you to grant me your pardon. After which I shall open

"open to you the emperor's intentions." This was the prelude to the famous retraction which Æneas Sylvius made afterwards. The pope pardoned every thing that was past; and in a short time made him his secretary, without obliging him to quit the post which he had with the emperor.

He was sent a second time by the emperor on an embassy to Eugenius, on the following occasion: The pope having deposed Thierry and James, archbishops and electors of Cologne and Treves, because they had openly declared for Felix and the council of Basil, the electors of the empire were highly offended at this proceeding; and at their desire the emperor sent Æneas Sylvius to prevail on the pope to revoke the sentence of deposition.

Upon the decease of pope Eugenius, Æneas was chosen by the cardinals to preside in the conclave, till another pope should be elected. He was made bishop of Targestum by pope Nicholas, and went again into Germany, where he was appointed counsellor to the emperor, and had the direction of all the important affairs of the empire. Four years after, he was made archbishop of Sienna; and in 1452, he attended Frederic to Rome, when he went to receive the imperial crown. Æneas, upon his return, was named legatè of Bohemia and Austria. About the year 1456, being sent by the emperor into Italy, to treat with pope Callixtus III. about a war with the Turks, he was made a cardinal. Upon the decease of Callixtus, in the year 1458, he was elected pope, by the name of Pius II. After his promotion to the papal chair, he published a bull, retracting all he had written in defence of the council of Basil; and thus he apologizes for his former conduct: "We are men, (says he) and we have erred as men; we do not deny, but that many things which we have said or written, may justly be condemned: we have been seduced, like Paul, and have persecuted the church of God through ignorance; we now follow St Austin's example, who, having suffered several erroneous sentiments to escape him in his writings, retracted them; we do just the same thing, : we ingenuously confess our ignorance, being apprehensive lest what we have written in our youth, should occasion some error, which may prejudice the holy see. For if it is suitable to any person's character to maintain the eminence and glory of the first throne of the church, it is certainly so to ours, whom the merciful God, out of pure goodness, has raised to the dignity of vicegerent of Christ, without any merit on our part. For all these reasons, we exhort you and advise you in the Lord, not to pay any regard

Labbe's Col-
lection of
Councils,
tom. xiii.
p. 1407.

"gard to those writings, which injure in any manner the author-
"rity of the apostolic see, and assert opinions which the holy
"Roman church does not receive. If you find any thing con-
"trary to this in our dialogues and letters, or in any other of
"our works, despise such notions, reject them, follow what
"we maintain now; believe what I assert now I am in years,
"rather than what I said when I was young: regard a pope
"rather than a private man; in short, reject Æneas Sylvius,
"and receive Pius II. Nec privatum hominem pluris
"facite, quam summum pontificem; Æneam rejicite, Pium
"accipite."

Pius behaved in his high office with great spirit and activity. He suppressed the war which Piccinus was raising in Umbria; and recovered Assisi and Nucera. He ordered a convention of princes at Mantua, where he was present himself; and a war was resolved upon against the Turks. Upon his return to Rome, he went to Viterbo, and expelled several tyrants from the territories of the ecclesiastical state. He excommunicated Sigismund duke of Austria, and Sigismund Malatesta; the former for imprisoning the cardinal of Cusa, and the latter because he refused to pay the hundredths to the church of Rome: and he deprived the archbishop of Mentz of his dignity. He confirmed Ferdinand in the kingdom of Naples, and sent cardinal Ursini to crown him king. He made a treaty with the king of Hungary; and commanded Pogebrac king of Bohemia to be cited before him. During his popedom he received ambassadors from the patriarchs of the East: the chief of his embassy was one Moses archdeacon of Austria, a man well versed in the Greek and Syriac languages, and of a distinguished character. He appeared before his holiness in the name of the patriarchs of Antioch, Alexandria, and Jerusalem; he told his holiness, that the enemy who sows tares, having prevented them till then from receiving the decree of the council of Florence, concerning the union of the Greek and Latin churches, God had at last inspired them with a resolution of submitting to it; that it had been solemnly agreed to, in an assembly called together for that purpose; and that for the future they would unanimously submit to the pope as vicegerent of Jesus Christ. Pius commended the patriarchs for their obedience, and ordered Moses's speech to be translated into Latin, and placed amongst the archives of the Roman church. A few days after the arrival of these ambassadors from the East, there came others also from Monobasse, or, Monembussie, a city in Peloponnesus, situated upon a mountain near the sea: these offered the obedience of their city

Flcury,
tom. xxiii.
p. 118, 119.

city to the pope, who received them in the name of the church of Rome, and sent them a governor.

Comment.
Pii II. lib. iii.

Pius, in the latter part of his pontificate, made great preparations against the Turks, for which purpose he summoned the assistance of the several princes in Europe; and having raised a considerable number of croisses and others, he went to Ancona to see them embarked, where he was seized with a fever, and died the 14th of August, 1464, in the 59th year of his age, having enjoyed the see of Rome six years, eleven months, and twenty-seven days. His body was carried to Rome, and interred in the Vatican. Spondanus, in *Ad ann.* his Ecclesiastical Annals, says, that he was inferior to none in *1438. lcc. 9* learning, eloquence, dexterity, and prudence. The cardinal *13* of Pavia, in his speech to the conclave concerning the choice of a successor, gives this elogium to Pius II. that he was a pope who had all the virtues in his character; and that he had deserved the utmost commendation by his zeal for religion, his integrity of manners, his solid judgment, and profound learning. His secretary, John Gobel, published a history of his life, which is supposed to have been written by this pope himself: it was printed at Rome in quarto, in 1584 and 1589; and at Francfort, in folio, in 1614. We have an edition of Æneas Sylvius's works, printed at Basil, in folio, in 1551.

Pius was famous for his wise and witty sayings, some of which are as follow: That there were three persons in the Godhead; not proved to be so by reason, but by considering who said so. That to find out the motion of the stars, had more pleasure than profit in it. That as a covetous man is never satisfied with money, so a learned man should not be with knowledge. That common men should esteem learning as silver, noblemen prize it as gold, and princes as jewels. That the laws had power over the commonality, but were feeble to the greater ones. A citizen should look upon his family as subject to the city, the city to his country, the country to the world, and the world to God. That the chief place with kings was slippery. That as all rivers run into the sea, so do all vices into the court. That the tongue of a sycophant was a king's greatest plague. That a prince who would trust nobody, was good for nothing; and he who believed every body, no better. That it is necessary that he who governs many, should himself be ruled by many. That those who went to the law were the birds, the court the field, the judge the net, and the lawyers the fowlers. That men ought to be presented to dignities, not dignities to men.

That

That a covetous man never pleases any body, but by his death. That it was a slavish vice to tell lies. That lust sullies and stains every age of man, but quite extinguishes old age.

If, Cassaubon
ad Menagii
Not. in Diog.
Laert. Vit.
Æschin.

Laert.
Hefych.
Stanley's
Lives.
Vit. Æsch.

Photii
Biblioth.
cod. lxi.
De Formis
Orationis,
lib. ii.
cap. 12.

Photius,
cod. clviii.

ÆSCHINES, a Socratic philosopher, the son of Charinus a sausage-maker. He was continually with Socrates, which occasioned this philosopher to say, that the sausage-maker's son was the only person who knew how to pay a due regard to him. It is said that poverty obliged him to go to Sicily, to Dionysius the Tyrant, and that he met with great contempt from Plato. We are informed of this by Diogenes Laertius, in his Life of Æschines, who repeats the same in his Life of Plato. This however is inconsistent with a passage of Plutarch, in his book "Concerning the Difference between a Friend and a Flatterer," where this author introduces Plato recommending Æschines to Dionysius; who, upon Plato's recommendation, treats him in the most friendly and honourable manner. Æschines was extremely well received by Aristippus; to whom he shewed some of his dialogues, and received a handsome reward from him. He would not venture to profess philosophy at Athens, Plato and Aristippus being in such high esteem; but he set up a school to maintain himself. He afterwards wrote orations for the Forum. Laertius tells us, that Polycritus Mendæus affirmed, in his first book "Of the History of Dionysius," that Æschines lived with the tyrant till he was deposed upon Dion's coming to Syracuse; and there is extant an epistle of his to Dionysius. Phrynicius, in Photius, ranks him amongst the best orators, and mentions his orations as the standard of the pure Attic style. Hermogenes has also spoken very highly of him.

Æschines had so faithfully copied the doctrines of Socrates, and his dialogues were so exactly agreeable to the genius and manner of that great philosopher, that Aristippus suspected, and Menedemus accused him of having assumed to himself what had been written by Socrates. According to Suidas, Æschines wrote the following dialogues, Miltiades, Callias, Rhinon, Aspasia, Axiochus, Telauges, Alcibiades, Acephali, Phædon, Polænus, Eryxias, Erasistratus, Scythici, and one Concerning Virtue. Of these there are only three extant: 1. "Concerning Virtue," whether it can be taught. 2. "Erixias or Erasistratus, concerning riches, whether they are good." 3. "Axiochus, concerning death, whether it is to be feared." They were translated into Latin by Rudolphus Agriicola, Sebastian Corradus, and John Serranus; but their versions

versions being, according to Mr. Le Clerc, too remote from the original meaning, he undertook a new translation, which he published in 1711, in octavo, with notes, and several dissertations, intitled "*Silvæ Philologicæ*;" in the second chapter whereof he examines the doctrine of Æschines' first dialogue. In the *Axiochus* there is an excellent passage concerning the immortality of the soul; the speakers are Socrates, Clinias, and *Axiochus*. Clinias had brought Socrates to his father *Axiochus*, who was sick, and apprehensive of death, in order to support him against the fears of it. Socrates, after a variety of arguments, proceeds as follows: "For human nature (says he) could not have arrived at such a pitch in executing the greatest affairs, so as to despise even the strength of brute creatures, though superior to our own; to pass over seas, build cities, and found commonwealths; contemplate the heavens, view the revolutions of the stars, the courses of the sun and moon, their rising and setting, their eclipses and immediate restoration to their former state, the equinoxes and double returns of the sun, the winds and descents of showers; this, I say, the soul could never do, unless possessed of a divine spirit, whereby it gains the knowledge of so many great things. And therefore, *Axiochus*, you will not be changed to a state of death or annihilation, but of immortality; nor will your delights be taken from you, but you will enjoy them more perfectly; nor will your pleasures have any tincture of this mortal body, but be free from every kind of pain. When you are disengaged from this prison, you will be translated thither, where there is no labour, nor sorrow, nor old age. You will enjoy a state of tranquillity, and freedom from evil, a state perpetually serene and easy.—"*Axioch.*" You have drawn me over, Socrates, to your opinion by your discourse; I am now no longer fearful of death, but ambitious of it, and impatient for it; my mind is transported into sublime thoughts, and I run the eternal and divine circle. I have disengaged myself from my former weakness, and am now become a new man." Philostrates, in his epistles to Julia Augusta, says, that Æschines wrote an oration concerning Thargelia, and that he imitated Gorgias in it. Menage tells us, that Athenæus mentions a dialogue of Æschines, which he entitled *Πολύμχος*, but Mr. Le Clerc could not find any such passage in *Athe- næus*.

In præfat.
edit. fuzæ
Dial. Æsch.

Æschin.
Dial. III. de
Morte,
p. 166, edit.
J. Clerici,
1711.

Nat. in
Laert. Vit.
Æschinis,
p. 8.

ÆSCHINES, a celebrated orator, contemporary with Demosthenes, and but just his inferior. Some say that Isocrates, some Gr. l. 929.

some say that Socrates, some that Gorgias, was his master. Being overcome by Demosthenes, he went to Rhodes, and opened a school there; and afterwards removed to Samos, where he died at the age of seventy-five. There are only three of his orations extant, which however are so very beautiful, that Fabricius compares them to the three graces. One is against Timarchus his accuser, whom he treated so severely, as to make him weary of life; and some have said, that he did actually lay violent hands upon himself. Another is an "Apology" for himself against Demosthenes, who had accused him of perfidy in an "Embassy" to Philip. The third "against Ctesiphon," who had decreed the golden crown to Demosthenes. This excellent oration, together with that of Demosthenes against it, was translated by Cicero into Latin, as St. Jerome and Sidonius inform us. The three orations were published by Aldus, 1513, and by Henry Stephens among other orators 1575, in Greek. Wolfius has given them, in his edition of Demosthenes, with a Latin version and notes.

ÆSCHYLUS, the tragic poet, was born at Athens. Authors differ in regard to the time of his birth, some placing it in the 65th, others in the 70th Olympiad; but according to Stanley, who relies on the Arundelian marbles, he was born in the 63d Olympiad. He was the son of Euphorion, and brother to Cynegirus and Aminias, who distinguished themselves in the battle of Marathon, and the sea-fight of Salamis, at which engagements Æschylus was likewise present. In this last action, according to Diodorus Siculus, Aminias, the younger of the three brothers, commanded a squadron of ships, and behaved with so much conduct and bravery, that he sunk the admiral of the Persian fleet, and signalized himself above all the Athenians. To this brother our poet was, upon a particular occasion, obliged for saving his life; Ælian relates, that Æschylus being charged by the Athenians with certain blasphemous expressions in some of his pieces, was accused of impiety, and condemned to be stoned to death: they were just going to put the sentence in execution, when Aminias, with a happy presence of mind, throwing aside his cloak, shewed his arm without a hand, which he had lost at the battle of Salamis, in defence of his country. This sight made such an impression on the judges, that, touched with the remembrance of his valour, and the friendship he shewed for his brother, they pardoned Æschylus. Our poet however resented the indignity of this prosecution, and resolved to leave a place where his life had been in danger. He became more determined in this

Scholias-
tes
in Vita Æs-
chyli.

Lib. ii. c. 27.

Var. Hist.
lib. v. c. 19.

this resolution, when he found his pieces less pleasing to the Athenians than those of Sophocles, though a much younger writer. Simonides had likewise won the prize from him in an elegy upon the battle of Marathon. Suidas having said that Æschylus retired into Sicily, because the seats broke down during the representation of one of his tragedies, some have taken this literally, without considering that in this sense such an accident did great honour to Æschylus; but, according to Joseph Scaliger, it was a phrase amongst the comedians; and he was said to *break down the seats*, whose piece could not stand, but fell to the ground [A]. Some affirm, that Æschylus never sat down to compose but when he had drank liberally. This perhaps was in allusion to his style and manner of writing, wherein he was so hurried away by the excessive transports of his imagination, that his discourse might seem to proceed rather from the fumes of wine than solid reason. He wrote a great number of tragedies, of which there are but seven remaining [B]: and notwithstanding the sharp censures of some critics, he must be allowed to have been the father of the tragic art. In the time of Theſpis there was no public theatre to act upon; the strollers drove about from place to place in a cart. Æschylus furnished his actors with masks, and dressed them suitable to their characters. He likewise introduced the buskin, to make them appear more like heroes.

Plot. in Cl.
mon. p. 483

Le Fevre's
Life of Æschylus.

Athenæus,
lib. i. p. 22.

Ignotum tragicæ genus invenisse camenæ
Dicitur, et plaustris vexisse poemata Theſpis,
Qui canerent agerentque, peruncti sæcibus ora,
Post hunc personæ pallæque refertor honestæ
Æschylus, et modicis intravit pulpita tignis,
Et docuit magnumque loqui nitique cothurno.
Hor. Art. Poet. ver. 75.

Theſpis, inventor of the tragic art,
Carried his vagrant players in a cart;
High o'er the crowd the mimic tribe appear'd,
And play'd and sung, with lees of wine besmear'd.

[A] *Subsellia frangere dicebatur*; qui, ut comici loquuntur, non stetit, sed ex-cidit: hoc est, non placuit, sicut a viro doctissimo Josepho Scaligero jamdiu monitum est. Stanleyus in Æschylum, p. 707.

[B] They are as follow:
1. Προμηθεύς δεσμώτης, Prometheus bound.

2. Ἑpta ἐστὶ Θέβας, Seven against Thebes.

3. Πέρσαι, The Persians.

4. Ἀγαμέμνων, Agamemnon.

5. Χορηφοί, The Infernal Regions.

6. Εὐμνίδες, The Furies.

7. Ἰκέτιδες, The Suppliants.

Then Æschylus a decent vizard us'd,
Built a low stage, the flowing robe diffus'd;
In language more sublime his actors rage,
And in the graceful buskin tread the stage.

Francis.

Dacier sur
Hor. tom. x.
p. 290. Hol-
edit.

Stanleius, p.
702. 707.
In his Life
of Æschy-
lus.

Scholias-
t. Aristopha-
nis apud
Stanl. p.
707.

Val. Man.
lib. ix. 12.
Plin. lib. x.
cap. 3.

The ancients give Æschylus also the praise of having been the first who removed murders and shocking fights from the eyes of the spectators. He is said likewise to have lessened the number of the chorus; or rather this reformation was owing to an accident: in his *Eumenides*, the chorus which consisted of fifty persons, appearing on the stage with frightful habits, had such an effect on the spectators, that the women with child miscarried, and the children fell into fits; this occasioned a law to be made to reduce the chorus to fifteen. Mr. Le Fevre has observed, that Æschylus never represented women in love, in his tragedies, which, he says, was not suited to his genius; but in representing a woman transported with fury he was incomparable. Longinus says, that Æschylus has a noble boldness of expression; and that his imagination is lofty and heroic. It must be owned, however, that he affected pompous words, and that his sense is too often obscured by figures: which gave Salmasius occasion to say, that he was more difficult to be understood than the Scripture itself [c]. But notwithstanding these imperfections, this poet was held in great veneration by the Athenians, who made a public decree that his tragedies should be played after his death. When Æschylus retired to the court of Hiero king of Sicily, this prince was then building the city of Ætna, and our poet celebrated the new city by a tragedy of the same name. After having lived some years at Gela, we are told that he died of a fracture of his skull, caused by an eagle's letting fall a tortoise on his head; and the manner of his death is said to have been predicted by an oracle, which had foretold that he should die by somewhat from the heavens. This happened, according to Mr. Stanley, in the 69th year of his age. He had the honour of a pompous funeral from the Sicilians, who buried him near the river Gela; and the tragedians of the country performed plays and theatrical ex-

[c] Quis Æschylum possit affirmare Græce nunc scienti magis patere explicabilem quam evangelia aut epistolas apostolicas? unus ejus Agamemnon obsecrante superat quantum est librorum sa-

crorum cum suis Hæbraïsmis, et Syriais, et tota Hellenistica suppellex vel farragine. De Hellenistica, p. 37. Epist. Dedicat.

æsciles

erces at his tomb; upon which was inscribed the following epitaph:

Æschylus, Euphorion's son, whom Athens bore,
Lies here interr'd, on Gela's fruitful shore.
The plains of Marathon his worth record,
And heaps of Medes that fell beneath his sword [D].

[D] Αἰσχύλος Εὐφορίωνος Ἀθηναῖος τὸδε κεῖθι
Μνημα καταφθιμενον πυροφόροιο Γέλας
Ἀλλὰ δὲ εὐδόκιμον Μαραθῶνιος ἄλσος ἀνείποι
Καὶ βαθυλαλήτης Μῆδος ἐπισάμενος.

ÆSOP, the Phrygian, lived in the time of Solon, about the 50th Olympiad, under the reign of Cræsus the last king of Lydia. As to genius and abilities, he was greatly indebted to nature; but in other respects not so fortunate, being born a slave, and extremely deformed. St. Jerome, speaking of him, says, he was unfortunate in his birth, condition, and death; hinting thereby at his deformity, servile state, and tragical end. His great genius, however, enabled him to support his misfortunes; and in order to alleviate the hardships of servitude, he composed those entertaining and instructive fables, which have acquired him so much reputation. He is generally supposed to have been the inventor of that kind of writing: but this is contested by several, particularly Quintilian, who seems to think that Hesiod was the first author of fables. Æsop, however, certainly improved this art to a very high degree; and hence it is that he has been accounted the author of this sort of productions:

Æsopus auctor quam materiam reperit,
Hanc ego polivi versibus senariis.

Phæd. Prol. ad. lib. i.

If any thoughts in these iambics shine,
Th' invention's Æsop's, and the verse is mine.

The first master whom Æsop served, was one Carasius Demetriacus, an inhabitant of Athens; and there, in all probability, he acquired his purity in the Greek tongue. After him he had one or two more masters, and at length came under a philosopher named Xanthus. It was in his service that he first displayed his genius: Xanthus being one day walking in the fields, a gardener asked him why those plants, which he nursed with so much care, did not thrive so

H 2

well

well as those which the earth produced without any cultivation? The philosopher ascribed all to Providence, and continued his walk: but Æsop, having stopped with the gardener, compared the earth to a woman, who always regards her own children more affectionately than those whom by a second marriage she may become a stepmother to: the earth, said he, is the stepmother to laboured and forced productions, but the real mother to her own natural produce. Æsop was afterwards sold to Idmon, or Iadmon, the philosopher, who enfranchised him. After he had recovered his liberty, he soon acquired a great reputation amongst the Greeks; so that, according to Meziriac, the report of his wisdom having reached Cræsus, this king sent to enquire after him, and engaged him in his service. He travelled through Greece, according to the same author; whether for his own pleasure, or upon the affairs of Cræsus, is uncertain; and passing by Athens, soon after Pisistratus had usurped the sovereign power, and finding that the Athenians bore the yoke very impatiently, he told them the fable of the frogs who petitioned Jupiter for a king. Some relate, that, in order to shew that the life of man is full of miseries, Æsop used to

Meziriac ex
Themistio.

say, that when Prometheus took the clay to form man, he tempered it with tears. The images made use of by Æsop are certainly very happy inventions to instruct mankind; they have all that is necessary to perfect a precept, being a mixture of the useful with the agreeable. "Æsop the fabulist (says Aulus Gellius) was deservedly esteemed wise, since he did not, after the manner of the philosophers, rigidly and imperiously dictate such things as were proper to be advised and persuaded, but, framing entertaining and agreeable apologues, he thereby charms and captivates the human mind [A]." Apollonius of Tyana, talking of the

Philostratus
in the Life
of Apollonius,
lib. v.
cap. 5.

fables of Æsop, greatly prefers them to those of the poets: they, he says do but corrupt the ears of the hearers; they represent the infamous amours of the gods, their incests, quarrels, and a hundred other crimes. Those who find such things related by the poets as real facts, learn to love vice, and are apt to believe they sin not in gratifying the most irregular appetites, seeing they do but imitate the gods. Æsop, not contented with rejecting fables of this nature, in favour of

[A] Æsopus ille e Phrygia fabulator haud immerito sapiens existimatus est; quum quæ utilia monitu sualique erant, non severe, non imperiose præcepit et censuit, ut philosophis mos est, sed festi-

vos delectabileque apologes commentus, res salubriter ac prospicienter animadvertens, in mentes animosque hominum cum audiendi quadam illecebra inducit. A. Gellius, Noctes Atticæ, lib. ii, cap. 26.

wisdom

wisdom has invented a new method, Apollonius, continuing his parallel, shews, by several other reasons, how much the fables of Æsop surpass those of the poets: after which he tells a story that he had learnt of his mother in his infancy. Æsop, it seems, being a shepherd, and feeding his flock near a temple of Mercury, often besought this god to grant him the possession of wisdom. Mercury had a great number of suitors, who all entered the temple with their hands full of rich offerings; while Æsop, being poor, was the only one who made no precious offerings, having presented only a little milk and honey, with a few flowers. When Mercury came to make a distribution of wisdom, he had regard to the price of the offerings: he gave accordingly, philosophy to one, rhetoric to another, astronomy to a third, and poetry to a fourth. He did not remember Æsop, till after he had finished his distribution; and at the same time recollecting a fable, which the Hours had told him when at nurse, he bestowed on Æsop the gift of inventing apologues, which was the only one left in Wisdom's apartment.

Æsop was put to death at Delphi. Plutarch tells us, that he came there with a great quantity of gold and silver, being ordered by Cræsus to offer a sacrifice to Apollo, and to give a considerable sum to each inhabitant; but a quarrel arising betwixt him and the Delphians, he sent back the sacrifice and the money to Cræsus; for he thought that those, for whom the prince designed it, had rendered themselves unworthy of it. The inhabitants of Delphi contrived an accusation of sacrilege against him, and pretending they had convicted him, threw him headlong from a rock. For this cruelty and injustice, we are told, they were visited with famine and pestilence; and consulting the oracle, they received for answer, that the god designed this as a punishment for their treatment of Æsop. They endeavoured to make an atonement by raising a pyramid to his honour.

ÆSOP, a Greek historian, who wrote a romantic history of Alexander the Great: it is not known at what time he lived. His work was translated into Latin by one Julius Valerius, who is not better known than Æsop. Freinshemius has the following passage concerning this work: "Julius Valerius wrote a fabulous Latin history of Alexander, which by some is ascribed to Æsop, by others to Callisthenes. Hence Antoninus, Vincentius, Uspargensis, and others, have greedily taken their romantic tales. It may not be amiss to quote here the opinion of Barthius, in his

“ *Adversaria* : “ There are many such things (says this author) in the learned monk, who some years ago published a life of Alexander the Great, full of the most extravagant fictions; yet this romance had formerly so much credit, that it is quoted as an authority even by the best writers. “ Whether this extraordinary history was ever published, I know not; I have it in manuscript, but I hardly think it worthy of a place in my library. It is the same author that Francisus Juretus mentions under the name of “ *Æsop*.” Thus far Barthius [A]. Freinshemius tells us, that this work was published in German at Strasburg, in 1486.

[A] Julius Valerius Latinam fecit historiam fabulosam de Alexandro, quæ ab aliis *Æsopo*, ab aliis Callistheni adscripta fuit. Unde fabulas suas certatim hauserunt Antonius, Vincentius, Urspergensis, alii. Pretium videbatur adscribere hæc loco judicium Barthii ex Q. X. *Adversariorum*. Talia multa in non inrudito monarcho sunt, qui vitam Alexandri magni prodigiis mendaciis fardam edidit ante aliquam multa sæcula quæ fabula tantum olim fidei habuit; ut a prudentibus etiam scriptoribus sit testimonio citata, qualis sane ante plusquam quatuor sæcula fuit in Anglia Silvester

Giraldus, qui non dubitavit ejus cellionis auctoritate uti. An ea egregia historia edita unquam sit nescio, nos in charta scriptum habemus sed tanti vix æstimamus, ut in bibliothecam recipiamus: est idem auctor quem *Æsopum* vocat, et interpretatum a Julio Valerio Francisus Juretus ad Symmachi, lib. i. epist. 54. editione quidem priore. Ego vero neque de auctore neque de interprete credo Romani Græcive hominis esse, maxima enim in eo Græci sermonis ignorantia, nec ulla Romani notitia est. Hactenus Barthius, Freinshemius's Preface to his *Commentary on Quintus Curtius*.

ÆSOP (CLODIUS), a celebrated actor, who flourished about the 670th year of Rome. He and Roscius were contemporaries, and the best performers who ever appeared upon the Roman stage; the former excelling in tragedy, the latter in comedy. Cicero put himself under their direction to perfect his action. *Æsop* lived in a most expensive manner, and at one entertainment is said to have had a dish which cost above eight hundred pounds: this dish we are told was filled with singing and speaking birds, some of which cost near fifty pounds. Pliny (according to Mr. Bayle) seems to refine too much, when he supposes that *Æsop* found no other delight in eating these birds, but as they were imitators of mankind: and says, that *Æsop* himself being an actor was but a copier of man; and therefore he should not have been lavish in destroying those birds, which, like himself, copied mankind [A]. The delight which *Æsop* took in this sort of

Plutarch. in
Cicer. Vita,
p. 863.

[A] Maxime insignis est in hac memoria Clodii *Æsopi* tragici histriionis patina sesterium centum taxata: in qua posuit aves cantu aliquo aut humano sermone vocales sestertia sex singulas co-

emptas: nulla alia inductus suavitatis nisi ut in his imitationem hominis manderet, ne quæstus quidem suos reveritus illos optimos et voce meritos. Plin. lib. x. cap. 51. pag. m. 443.

birds

birds proceeded, as Mr. Bayle observes, from the expence. He did not make a dish of them because they could speak, this motive being only by accident, but because of their extraordinary price. If there had been any birds that could not speak, and yet more scarce and dear than these, he would have procured such for his table. Æsop's son was no less luxurious than his father, for he dissolved pearls for his guests to swallow. Some speak of this as a common practice of his, but others mention his falling into this excess only on a particular day, when he was treating his friends. Horace speaks only of one pearl of great value, which he dissolved in vinegar, and drank.

Val. Max.
lib. ix. cap. 1.
num. 2.

Filius Æsopi detractam aure Metellæ
(Scilicet ut decies solidum exforberet) aceto
Diluit insignem baccam: qui sanior, ac si
Illud idem in rapidum flumen jaceretve cloacam?
Hor. Sat. III. lib. ii. ver. 232.

An a s o r's son dissolv'd a wealthy pearl
(The precious ear-ring of his fav'rite girl)
In vinegar, and thus luxurious quaff'd
A thousand solid talents at a draught.
Had he not equally his wisdom shewn,
Into the sink or river were it thrown?

Francis.

Æsop, notwithstanding his expences, is said to have died worth above a hundred and sixty thousand pounds. When he was upon the stage, he entered into his part to such a degree, as sometimes to be seized with a perfect extasy. Plutarch mentions it as reported of him, that whilst he was representing Atreus deliberating how he should revenge himself on Thyestes, he was so transported beyond himself in the heat of action, that with his truncheon he smote one of the servants crossing the stage, and laid him dead on the place.

Macrob.
Saturn. lib.
ii. cap. 10.

Plut. in Cic.
Vit. p. 262.

AETION, a celebrated painter, who has left us an excellent picture of Roxana and Alexander, which he exhibited at the Olympic Games: it represents a magnificent chamber, where Roxana is sitting on a bed of a most splendid appearance, which is rendered still more brilliant by her beauty. She looks downwards, in a kind of confusion, being struck with the presence of Alexander standing before her. A number of little Cupids flutter about, some holding up the curtain, as if to shew Roxana to the prince, whilst others are busied in undressing the lady; some pull Alexander by the

cloak,

cloak, who appears like a young, bashful bridegroom, and presents him to his mistress: he lays his crown at her feet, being accompanied by Ephestion, who holds a torch in his hand, and leans upon a youth, who represents Hymen. Several other little Cupids are represented, playing with his arms; some carry his lance, stooping under so heavy a weight; others bear along his buckler; upon which one of them is seated, whom the rest carry in triumph; another lies in ambush in his amour, waiting to frighten the rest as they pass by. This picture gained Aetion so much reputation, that the president of the games gave him his daughter in marriage.

ÆTIUS, an ancient physician, was born at Amida, a town of Mesopotamia; but at what time he lived medical historians are not agreed. Some place him in the year 350, others in 437, and others in 455: to which last opinion Merklin seems to subscribe. But Dr. Freind will have him to be much later: he says, "it is plain, even from his own books, that he did not write till the very end of the fifth, or the beginning of the sixth century; for he refers not only to St. Cyril, Archbishop of Alexandria, who died in 444, but to Petrus Archiater, who was physician to Theodoric, and therefore must have lived still later." He studied at Alexandria, and in several places of his works agrees with the pharmacy of the Egyptians. His "Tetrabiblos," as it is called, is a collection from the writings of those physicians who went before him, chiefly from Galen; but contains nevertheless some new things, for which we are entirely indebted to this author. His work consists of sixteen books, eight of which were published in Greek only at Venice, 1534, in folio; but Janus Cornarius, a physician of Frankfort, made a Latin version of the whole, and published it with the Greek at Basil, 1542, in folio. Henry Stephens afterwards printed it among his "Medici Principes" at Geneva, 1567, in folio.

Euseb,
Chron.
num. 2060.

Tacit.
Annal. lib.
iv. cap. 52.

AFER (DOMITIUS), a famous orator, born at Nîmes: He flourished under Tiberius and the three succeeding emperors. He was elected to the Prætorship; but not being afterwards promoted according to his ambitious expectations, and desirous at any rate to advance himself, he turned informer against Claudia Pulchra, cousin of Agrippina, and pleaded himself in that affair. Having gained this cause, he was thereupon ranked amongst the first orators, and got into favour with Tiberius, who had a mortal hatred to Agrippina: but this princess was so far from thinking Domitius the au-
thor

thor of this process, that she did not entertain the least resentment against him on that account; so that one day, when he was likely to meet her in the streets, and had turned away, she imagining he had done this from a principle of shame, ordered him to be called back, and bidding him not be afraid, repeated a line from a Homer, importing that she looked not upon him but Agamemnon as the cause of the late affair.

The encomiums passed by the emperor on the eloquence of Domitius, made him now eagerly pursue the profession of an orator; so that he was seldom without some accusation or defence, whereby he acquired a greater reputation for his eloquence than his probity. In the 779th year of Rome, he carried on an accusation against Claudia Pulchra; and the year following, Quintilius Varus her son was impeached by him and Publius Dolabella. Nobody was surprised that Afer, who had been poor for many years, and squandered the money got by former impeachments, should return to this practice; but it was matter of great surprize that one who was a relation of Varus, and of such an illustrious family as that of Publius Dolabella, should associate with this informer. Afer had a high reputation as an orator for a considerable time, but this he lost by continuing to plead when age had impaired the faculties of his mind. "Knowledge, (says Quintilian) which increases indeed with years, does not alone form the orator, since he must have a voice and lungs; for if these are broken by age or sickness, there is reason to fear the greatest orator may then be deficient; that he stop through weariness, and, being sensible that he is not sufficiently heard, complain first of himself. I myself saw the greatest orator I ever knew, Domitius Afer, in his old age daily losing the reputation he formerly acquired; for when he was pleading, though known to have been once the greatest man at the bar, some would laugh, which was extremely indecent, others would blush; hence people took occasion to say, that Domitius would rather fail than desist: nor are these evils, in comparison of others, but of the least kind. The orator, therefore, to prevent his falling into these snares of old age, should sound a retreat, and bring his vessel tight and sound into the harbour."

Quintil. xii.

Quintilian, in his youth, cultivated the friendship of Domitius very assiduously. He tells us that his pleadings abounded with pleasant stories, and that there were public collections of his witty sayings, some of which he quotes. He also mentions two books of his, "*On Witnesses*." Domitius was once in great danger from an inscription he put upon a statue erected

Lib. v. cap. 7.
lib. vi. cap. 3.

Dion. Caff.
lib. lix. ad
ann. 792.

erected by him in honour of Caligula, wherein he declared, that this prince was a second time a consul at the age of twenty-seven. This he intended as an encomium, but Caligula taking it as a sarcasm upon his youth, and his infringement of the laws, raised a process against him, and pleaded himself in person. Domitius, instead of making a defence, repeated part of the emperor's speech, with the highest marks of admiration; after which he fell upon his knees, and begging pardon declared, that he dreaded more the eloquence of Caligula than his imperial power. This piece of flattery succeeded so well, that the emperor not only pardoned, but also raised him to the consulship. Afer died in the reign of Nero.

Nicolson's
Eng. Histor.
Library,
p. 208.

Athen.
Oxon. vol. i.
col. 519.

Hearne's
Col. p. 19.

Ibid. p. 70.

AGARD (ARTHUR), a learned English antiquary, born at Toston in Derbyshire in 1540, was bred to the law, and in a little time made a clerk in the exchequer office. In 1570, he was appointed deputy chamberlain in the exchequer, which he held forty-five years, under the following chamberlains, sir Nicholas Throckmorton, sir Thomas Randolph, sir Thomas West, George Young, esq. sir Walter Cope, sir William Killigrew, and sir John Poyntz. His fondness for English antiquities induced him to make many large collections, and his office gave him an opportunity of acquiring great skill in that study. A conformity of taste brought him acquainted with the celebrated sir Robert Cotton, and most of the learned and eminent men in the kingdom. In his time, as Mr. Wood informs us, a most illustrious assembly of learned and able persons was set on foot, who styled themselves a Society of Antiquaries, and Mr. Agard was one of the most conspicuous members [A]. Mr. Hearne published the essays composed by that society: those of Mr. Agard, printed in that collection, are as follow. 1. Opinion touching the Antiquity, Power, Order, State, Manner, Persons, and Proceedings of the High Court of Parliament in England. 2. On this Question, *Of what Antiquity Shirts were in England?* In this essay various antient manuscripts are cited; and Mr. Agard seems to think king Ælfred was the author of this division: it was delivered before the society in Easter term, 33 Eliz. 1591. 3. On the Dimensions of the Lands in England. In this he settles the meaning of these words, *selin, bida, carucata, jugum, virgata, ferlingata,*

[A] See a particular account of this the introduction to the "Archæologia," institution, and its early members, in vol. I.

serlinges, from antient manuscripts and authentic records in the exchequer. 4. The Authority, Office, and Privileges of Heraults (heralds) in England. He is of opinion, that this office is of the same antiquity with the institution of the *Gar-* Hearne's Col. p. 100.
 ter. 5. Of the Antiquity or Privileges of the Houses or Inns Ibid. p. 105. of Court, and of Chancery. In this he observes, that in more antient times, before the making of Magna Charta, our lawyers were of the clergy: that in the time of Edward I. the law came to receive its proper form; and that in an old record, the Exchequer was styled the mother-court of all courts of record. He supposes that at this time lawyers began to have settled places of abode, but affirms he knew of no privileges. 6. Of the Diversity of Names of this Island. In this we find that the first Saxons, landing in this island, Ibid. p. 157. came here under the command of one Aelle and his three sons, in 435; and that the reason why it was called England rather than Saxonland, was because the Angles, after this part of the island was totally subdued, were more numerous than the Saxons.

Mr. Agard made the Domestday-book his peculiar study; he composed a large and learned work on purpose to explain it, under the title of *Tractatus de usu et obscurioribus verbis libri de Domestday*, i. e. A Treatise on the Use and true Meaning of the obscure Words in the Domestday-book; which was preserved in the Cotton library, under Vitellius N. IX. He spent likewise three years in compiling a book for the benefit of his successors in office: it consisted of two parts, the first containing a catalogue of all the records in the four treasuries belonging to his majesty; the second, an account of all leagues, and treaties of peace, intercourses, and marriages with foreign nations. This he deposited with the officers of Nic. Libr. his majesty's receipt, as a proper index for succeeding officers. p. 108. He also directed by his will, that eleven other manuscript treatises of his, relating to exchequer-matters, should, after a small reward paid to his executor, be delivered up to the office. All the rest of his collections, containing at least twenty volumes, he bequeathed to his friend sir Robert Cotton. After having spent his days in honour and tranquillity, he died the 22d of August, 1615, and was interred near the chapter-door, in the cloister of Westminster-abbey.

AGATHIAS, a Greek historian, who lived in the sixth century, under the emperor Justinian, was born at Myrina in Asia Minor. Some have concluded from Suidas, that he was an advocate at Smyrna, as Vossius; but Fabricius denies that Fabric. Bibl. Gr lib. v. c, 5 — Vossius, de hist. any Græc.

any such conclusion can be drawn from Suidas's account, only that he was in general an advocate, or "Scholasticus," as he is called, from having studied the law in the schools appointed for that purpose. In his youth he was strongly inclined to poetry, and published some small pieces of the gay and amorous kind, under the title of *Daphniaca*: he tells us likewise, that he was author of a collection of epigrams written by divers hands, a great part of which are presumed to be extant in the Greek "Anthologia," where however he calls himself *Agathius*. There have been doubts about his religion: Vossius and others have supposed him a Pagan; and they have concluded this chiefly from a passage in the third book of his history, where, giving a reason why the fortress of Onogoris in Colchis was called, in his time, *St. Stephen's Fort*, he says, that this first Christian martyr was stoned there, but uses the word *φορεῖ*, *they say*; as if he did not himself believe what might think it necessary to relate. But this is by no means conclusive; and Fabricius supposes him, upon much better grounds, to have been a Christian, because he more than once gives very explicitly the preference to the doctrine of Christians: and in the first book he speaks plainly of the Christians as embracing the most reasonable system of opinions, τῇ δρθωτάτῃ χρώμενοι δοξῇ.

He wrote an history of Justinian's reign in five books, at the desire of Eutychianus, secretary of state, who was his intimate friend, and probably furnished him with many rare and important materials for the purpose. It begins at the 26th year of Justinian's reign, where Procopius ends; and, as Evagrius says, was carried down to the flight of Cosroes the younger to the Romans, and his restoration by Mauritius: but the same Evagrius adds, that the work was not then published. It was printed in Greek with Bonaventure Vulcanius's Latin version and notes at Leyden, 1594, in 4to; and at Paris in the King's printing house, 1660, in folio.

AGRIPPA (HENRY CORNELIUS), a man of considerable learning, and a great magician according to report, in the sixteenth century, was born at Cologne, the 14th of September, 1486, of a noble family. He was very early in the service of the emperor Maximilian: acted at first as his secretary, but being no less formed for the sword than the pen, he afterwards took to the profession of arms, and served that emperor seven years in Italy, where he distinguished himself in several engagements, and received the honour of knighthood for his gallant behaviour. To his military honours he was desirous

Agrip. Epist.
xxvi. lib. vii.
p. 1041. ed.
Lugd. in 8vo.

desirous likewise to add those of the universities, and accordingly took the degrees of doctor of laws and physic. He was a man of an extensive genius, and well skilled in many parts of knowledge, and a variety of languages; as he himself tells us, though not perhaps with so much modesty as could be desired: "I am (says he) pretty well skilled in eight languages, and so complete a master of fix, that I not only understand and speak them, but can even make an elegant oration, dictate and translate in these languages. I have besides a pretty extensive knowledge in some abstruse studies, and a general acquaintance with the whole circle of sciences." His insatiable curiosity, the freedom of his pen, and the inconstancy of his temper, involved him in many misfortunes: he was continually changing his situation; always engaging himself in some difficulty or other; and, to complete his troubles, he drew upon himself the hatred of the ecclesiastics by his writings. According to his letters, he was in France before the year 1507, in Spain in 1508, and at Dole in 1509. At this last place he read public lectures on the mysterious work of Reuchlin, *De verbo mirifico*, which engaged him in a dispute with Catilinet, a Franciscan. These lectures, though they drew upon him the resentment of the monks, yet gained him general applause, and the counsellors of the parliament went themselves to hear them. In order to ingratiate himself into the favour of Margaret of Austria, governess of the Low Countries, he composed a treatise "On the Excellence of Women;" but the persecution he met with from the monks prevented him from publishing it, and obliged him to go over to England, where he wrote a Commentary upon St. Paul's Epistles. Upon his return to Cologne, he read public lectures upon these questions in divinity which are called *Quodlibetales*. He afterwards went to Italy, to join the army of the emperor Maximilian, and staid there till he was invited to Pisa by the cardinal de Sainte Croix.

Agrip. Epist. xxi. lib. vii.

Ibid. Ep. xxi. lib. vii. p. 1021.

Ibid. Ep. i. lib. i. Ep. x. lib. i. Ep. xviii. lib. i.

Oper. tom. ii. p. 508.

Ep. xlix. lib. i.

Ep. xii. lib. ii.

In the year 1515, he read lectures upon Mercurius Trismegistus at Paria. He left this city the same year, or the year following; but his departure seemed rather like a flight than a retreat. By his second book of Letters we find, that his friends endeavoured to procure him some honourable settlement at Grenoble, Geneva, Avignon, or Metz: he chose the last of these places; and in 1518, was employed as syndic, advocate, and counsellor for that city. The persecution raised against him by the monks, because he had refuted a vulgar notion about St. Anne's three husbands, and because

Ep. xxv.
lib. ii.
p. 743.

Ep. iii. lib. iv.

he protected a countrywoman who was accused of witchcraft [a], obliged him to leave the city of Metz. The abuse which his friend James Faber Satulensis had received from the clergy of Metz, for affirming that St. Anne had but one husband, had raised his indignation, and incited him to maintain the same opinion. Agrippa retired to Cologne in the year 1520, leaving without regret a city, which those turbulent inquisitors had rendered averse to all polite literature and real merit. He left his own country in 1521, and went to Geneva: here his income must have been inconsiderable, for he complains of not having enough to defray his expences to Chamberi, in order to solicit a pension from the duke of Savoy. In this however his hopes were disappointed; and in 1523, he removed to Fribourg, in Switzerland. The year following he went to Lyons, and obtained a pension from Francis I. He was appointed physician to the king's mother; but this did not turn out so much to his advantage as might be expected, nor did he attend her at her departure from Lyons, in August 1525, when she went to conduct her daughter to the borders of Spain. He was left behind at Lyons, and was obliged to implore the assistance of his friends in order to obtain his salary; and before he received it, had the mortification of being informed that he was struck off the list. The cause of his disgrace was, that, having received orders from his mistress to examine by the rules of astrology, what success would attend the affairs of France, he too freely expressed his dislike that she should employ him in such idle curiosities, instead of things of consequence: at which the lady was highly offended; and became yet more irritated against him, when she understood that his astrological calculations promised new successes to the constable of Bourbon. Agrippa finding himself thus abandoned, gave way to the utmost rage and impetuosity of temper: he wrote several menacing letters, and threatened to publish some books, wherein he would expose the secret history of those courtiers who had worked his ruin: nay, he proceeded so far as to say, that he would for the future account that prince's, to whom he had

[a] This countrywoman was of Vapey, a village situated near the gates of Metz, and belonging to the chapter of the cathedral. There appeared in the clergy of Metz, who were the accusers of that woman, so much prejudice, and such ignorance of all polite learning and

philosophy, that Agrippa gives the city of Metz the character of being "omnium bonarum literarum virtutumque noverca," the stepmother of all true learning and virtue. Agrippa's Letter, June 2, 1519.

been counsellor and physician, as a cruel and perfidious Jezebel [c].

He now resolved to remove to the Low Countries; this he could not do without a passport, which he at length obtained, after many tedious delays, and arrived at Antwerp in July 1528. The duke de Vendome was the principal cause of these delays; for he, instead of signing the passport, tore it in pieces in a passion, protesting he would never sign it for a conjurer. In 1529, Agrippa had invitations from Henry king of England, from the chancellor of the emperor, from an Italian marquis, and from Margaret of Austria, governess of the Low Countries: he preferred the last, and accepted of being historiographer to the emperor, which was offered him by that princess. He published, by way of introduction, the History of the Government of Charles V. Soon after, Margaret of Austria died, and he spoke her funeral oration. Her death is said in some measure to have been the life of Agrippa, for great prejudices had been infused into that princess against him: "I have nothing to write you (says he in one of his letters) but that I am likely to starve here, being entirely forsaken by the deities of the court; what the great Jupiter himself (meaning Charles V.) intends I know not. I now understand what great danger I was in here: the monks so far influenced the princess, who was of a superstitious turn, as women generally are, that, had not her sudden death prevented it, I should undoubtedly have been tried for offences against the majesty of the cow and the sacred honour of the monks; crimes for which I should have been accounted no less guilty, and no less punished, than if I had blasphemed the Christian religion." His treatise "Of the Vanity of the Sciences [D]," which he published in 1530, greatly

[c] Nec ultra illum ego pro principe mea (jam enim esse desistit) sed pro atrocissima et perfida quadam Jesabele mihi habendam decrevi. Ep. LXII. lib. iv. p. 284.

[D] Agrippa speaks in severer terms of Luther in this work than in his letters: "When he wrote this treatise (says Mr. Bayle) he certainly did not entertain those hopes which he had at first conceived of Luther: I believe that he, as well as Erasmus, at first considered this reformer as a hero, who would put an end to that tyranny which the mendicant friars and the rest of the clergy exercised over

the minds and consciences of mankind. They were ignorant and voluptuous: they propagated the weakest and most absurd superstitions, and discouraged all polite learning: they would not themselves endeavour to rise from barbarity and ignorance, nor permit others to do so; so that a man of genius and learning was sure to become the perpetual object of their violent declamations. Agrippa, Erasmus, and several other men of distinguished abilities were extremely glad that Luther had broken the ice: they waited for an opportunity to deliver mankind from this oppression; but when

Ep. xx.
lib. vi.
p. 975.

greatly enraged his enemies; and that which he soon after printed at Antwerp, "Of the Occult Philosophy," afforded them fresh pretexts for defaming his reputation. It was lucky for him that Cardinal Campejus, the pope's legate, and the cardinal de la Mark, bishop of Liege, spoke in his favour. Their kind offices, however, could not procure him his pension as historiographer, nor prevent him from being thrown into prison at Brussels, in the year 1531. But he soon regained his liberty, and the year following paid a visit to the archbishop of Cologne, to whom he had dedicated his "Occult Philosophy," and from whom he had received a very obliging letter in return. The inquisitors endeavoured to hinder the impression of his "Occult Philosophy," when he was about to print a second edition with emendations and additions; however, notwithstanding all their opposition, he finished it in 1533. He staid at Bonne till 1535; when he returned to Lyons, he was imprisoned for what he had written against the

Job. Wierus
de Magis,
cap. v.
p. 111.

Naude Apol.
de grands
Hommes,
p. 427.

mother of Francis I. but he was soon released from his confinement, at the desire of several persons, and went to Grenoble, where he died the same year. Some authors say that he died in the hospital, but Gabriel Naude affirms it was at the house of the receiver general of the province of Dauphiny.

Agrippa had been twice married; speaking of his first wife, in his sixth letter, lib. ii. "I have (says he) the greatest reason to return thanks to Almighty God, who has given me a wife after my own heart, a virgin of a noble family, well behaved, young, beautiful, and so conformable to my disposition, that we never have a harsh word with each other; and what completes my happiness is, that in whatever situation my affairs are, whether prosperous or adverse, she still continues the same, equally kind, affable, constant, sincere, and prudent, always easy, and mistress of herself." This wife died in 1521. He married his second wife at Geneva, in 1522. The latter surpassed the former very much in fruitfulness; he had but one son by the former, whereas the latter was brought to bed thrice in

"when they saw that things took a different turn than what they wished for, they were the first to throw a stone at Luther." Bayle, remark (N), in the Life of Agrippa.

"I find (says Erasmus) by reading a little of the Vanity of Sciences, that Agrippa was a man of a lively fancy, great reading, and vast memory; but

"sometimes of greater copiousness than choice, and his style rather redundant than concise and elegant. Upon every subject he censures what is bad, and praises what is good. But there are some people who can bear nothing but applause." Erasmus, Ep. lib. xvii. p. 1083.

two years, and a fourth time the year following. The third son by this marriage had the cardinal Lorrain for his godfather. She was delivered of her fifth son at Antwerp, in March 1529, and died there in August following. Some say that he married a third time, and that he divorced his last wife; but he mentions nothing thereof in his letters. Mr. Bayle says that Agrippa lived and died in the Romish communion, but Sextus Senensis asserts that he was a Lutheran. Agrippa, in some passages of his letters, does indeed treat Luther with harsh epithets; however, in the nineteenth chapter of his Apology, he speaks in so favourable a manner of him, and with such contempt of his chief adversaries, that it is likely Sextus Senensis's assertion was founded upon that passage. Bishop Burnet, in his History of the Reformation, speaks of Agrippa, as if he had been an advocate for the divorce of Henry VIII. Mr. Bayle refutes this, and says that the ambassador of the emperor at London wrote to Agrippa, desiring him to support the interest of the queen: Agrippa replied that he would readily engage therein, if the emperor would give him orders for that purpose; and declares that he detested the base compliance of those divines who approved of the divorce: and with regard to the Sorbonne, "I am not ignorant (says he) by what arts this affair was carried on in the Sorbonne at Paris, who by their rascals have given sanction to an example of such wickedness. When I consider it, I can scarce contain myself from exclaiming in imitation of Persius, *Say, ye Sorbonnists, what has gold to do with divinity?* What piety and faith shall we imagine to be in their breasts, whose consciences are more venal than sincere, and who have sold their judgments and decisions, which ought to be revered by all the Christian world, and have now sullied the reputation they had established for faith and sincerity by infamous avarice." Agrippa was accused of having been a magician and forcerer; and in compact with the devil; but we shall not offer such an affront to the understandings of our readers as to aim at clearing him from this imputation [E]. However, as Mr. Bayle

[E] Paulus Jovius tells us, that Agrippa had always a devil attending him, in the shape of a black dog: that when he was dying, being advised to repent, he pulled from the dog's neck a collar, studded with nails which formed some necromantic inscription, and said to him, "Get away, thou wretched

"beast, which art the cause of my total destruction." The dog ran away to the river Soane, and leaped in, and was never seen more. In Elogiis, cap. xci.

Martin del Rio says, that when he travelled, he used to pay money at the inns, which seemed very good, but in a few days it appeared to be pieces of horn

Bayle says, if he was a conjurer, his art availed him little, for he was often in danger of wanting bread. Besides the works already mentioned of Agrippa, he wrote also a Commentary upon the Art of Raimund Lulli, and a Dissertation on original Sin, wherein he asserts, that the fall of our first parents was owing to their immodesty and lust. He promised a piece against the Dominicans, who being the chief directors of the inquisition, it is no wonder that he was exasperated against them: "Do not imagine (says he, addressing himself to the magistrates of Cologn) that this is the only heretical article in that order; there are many more, which I shall give a particular account of in another book, which I have intitled *A History of the Crimes and Heresies of the Predicant Friars*. Here I shall expose the wickedness of that order; how often they have poisoned the sacraments, what fictitious miracles they have invented, how many kings and princes they have destroyed, how many cities and commonwealths they have betrayed, how many nations they have seduced, with many other of their enormities." We must not omit mentioning the key he wrote to his "Occult Philosophy," which he reserved only for his friends of the first rank, and he explained it in a manner not very different from the doctrines of the Quietists. There was an edition of his works, printed at Lyons, 1550, in three volumes 8vo.

AINSWORTH (HENRY), a famous English nonconformist divine, who flourished in the latter end of the sixteenth and beginning of the seventeenth century. In the year 1590, he joined the Brownists, and by his adherence to that sect shared in their persecutions. He was well versed in the Hebrew language, and wrote many excellent commentaries on the holy Scriptures which gained him great reputa-

Neal's Hist.
of the Puri-
tans, vol. i.
p. 543. 577.

or shells. Disquis. Magic. lib. iii. quæst. 12, n. 10. The same author tells us, that Agrippa had a person who boarded with him at Louvain: that one day, when he was going out of town, he ordered his wife not to let any person into his study; however, the boarder got the key of it, and went in, where he met with a book of conjuration, which he began to read. He heard a knocking at the door once or twice, without interrupting his reading: the devil wanted to know who called for him, and upon what account: and because the man

gave him no answer, he strangled him upon the spot. Agrippa, at his return home, saw the devils leaping and dancing upon his house; he called to them, and understood from them what had happened. Upon this he commanded the devil, who had killed the man, to enter into his dead body, and to walk several turns in a place, which was much frequented by the students, and then to depart: which being done, the boarder, after three or four turns in the walk, fell down dead. Ibid. lib. ii. quæst. 29. § 1.

tion.

tion [A]. The Brownists having fallen into great discredit in England, they were involved in many fresh troubles and difficulties; so that Ainsworth at length quitted his country, and fled to Holland, whither most of the nonconformists, who had incurred the displeasure of queen Elizabeth's government, had taken refuge. At Amsterdam Mr. Johnson and he erected a church, of which Ainsworth was ^{Id. vol. iii.} the minister. In conjunction with Johnson, he published, ^{p. 47.} in 1602, a Confession of Faith of the People called Brownists; but being men of violent spirits, they split into parties about some points of discipline, and Johnson excommunicated his own father and brother: the presbytery of Amsterdam offered their mediation, but he refused it. This divided the congregation, half whereof joining with Ainsworth, they excommunicated Johnson, who made the like return to that party. The contest grew at length so violent, that Johnson and his followers removed to Embden, where he died soon after, and his congregation dissolved. Nor did Mr. Ainsworth and his adherents live long in harmony, for in a short time he left them, and retired to Ireland; but when the heat and violence of his party subsided, he returned to Amsterdam. His learned productions were esteemed even by his adversaries, who, while they refuted his extravagant tenets, yet paid a proper deference to his abilities; particularly Dr. Hall, bishop of Exeter, who wrote with great strength of argument against the Brownists. But nothing could have effect upon him, or make him return home: so he died in exile. His death was sudden, and not without suspicion of violence: for it is reported, that having found a diamond of great value, he advertised it; and when the owner, who was a Jew, came to demand it, he offered him any gratuity he would desire. Ainsworth, though poor, requested only of the Jew, that he would procure him a conference with some of his rabbis, upon the prophecies of the Old Testament relating to the Messiah, which the Jew promised; but not having interest to obtain such a conference, it was thought that he contrived to get

[A] They were printed in 1627, and reprinted in 1639. The title runs thus, Annotations upon the five Book of Moses, the Book of Psalms, and the Song of Songs or Canticles; wherein the Hebrew Words and Sentences are compared with, and explained by, the ancient Greek and Chaldeæ Versions, and other Records and Monuments of the Hebrews; but chiefly by conference with the holy Scriptures, Moses his Words, Laws, and

Ordinances, the Sacrifices and other legal Ceremonies heretofore commanded by God to the Church of Israel, are explained; with an Advertisement touching some Objections made against the Sincerity of the Hebrew Text, and Allegation of the Rabbins in these Annotations; as also, Tables, directing unto such principal things as are observed in the Annotations upon each several Book.

Ibid. p. 48. Ainsworth poisoned. He was undoubtedly a person of profound learning, and deeply read in the works of the rabbis. He had a strong understanding, quick penetration, and wonderful diligence. He published occasionally several treatises, many of which made a great noise in the world [B].

Patrick's
Preface to
the second
edition of
Ainsworth's
Thesaurus,
&c.

AINSWORTH (ROBERT), an Englishman, who has greatly served his country, by compiling the most useful Latin Dictionary that has yet appeared, was born at Woodyale, four miles from Manchester, in Lancashire, September 1660. He was educated at Bolton in that county, and afterwards taught a school in the same town. Some years after he went to London, and became master of a considerable boarding-school at Bethnal Green, where, in 1698, he wrote and published a short treatise of Grammatical Institution. From thence he removed to Hackney, and afterwards to other places near London; where teaching with good reputation for many years, and acquiring a competent subsistence, he left off, and lived privately. He had a turn for Latin and English poetry, as well as for antiquities; and some single poems of his have been printed in each of those languages. About 1714, a proposal was made to certain eminent booksellers in London, for compiling a new compendious English and Latin Dictionary, upon the same plan with Faber's Thesaurus; when Mr. Ainsworth being pitched upon, as a proper person for such a design, soon after undertook it. But the execution of it was attended with so many difficulties, that it went on very slowly for a long time, and for some years was entirely suspended: however, being at length resumed, it was finished, and published with a dedication to Dr. Mead, in 1736, 4to. The title will sufficiently explain the nature and contents of it; and therefore we will give it at full length, as it stands in the second edition, with additions and improvements by Sa-

[A] "A Counter-poison against Bernard and Crashaw, 1612," quarto.

2. "An Animadversion to Mr. Richard Clyfton's Advertisement, who, under Pretence of answering Charles Lawne's Book, hath published another man's private Letter, with Mr. Francis Johnson's Answer thereto; which Letter is here justified, the Answer hereto refuted, and the true Causes of the lamentable Breach that has lately fallen out in the English exiled Church at Amsterdam, manifested. Printed at Amsterdam, by Giles Thorp. A. D. 1613," quarto.

3. "A Treatise of the Communion of Saints."

4. "A Treatise of the Fellowship that the Faithful have with God, his Angels, and one with another, in this present life: 1615," octavo.

5. "The trying out of the Truth between John Ainsworth and Henry Ainsworth, the one pleading for, and the other against Popery:" quarto.

6. "An Arrow against Idolatry,"

7. "Certain Notes of Mr. Ainsworth's last Sermon on 1 Pet. ii. 4, 5. Printed in 1638," octavo.

much

A I N S W O R T H.

mucl Patrick, LL.D. and Usher of the Charter House School. "*Thesaurus Linguae Latinae Compendarius* : or a
 " Compendious Dictionary of the Latin Tongue; designed
 " for the Use of the British Nations: In three Parts. Con-
 " taining I. The English appellative words and forms of ex-
 " pression before the Latin; in which will be found some
 " thousand English words and phrases, several various senses
 " of the same word, and a great number of Proverbial ex-
 " pressions, more than in any former dictionary of this kind,
 " all carefully endeavoured to be rendered in proper and clas-
 " sical Latin. To which are subjoined, 1. The proper
 " names of the more remarkable places rendered into Latin.
 " 2. The Christian names of men and women. II. The
 " Latin appellatives before the English; in which are given
 " the more certain etymologies of the Latin words, their
 " various senses in English ranged in their natural order, the
 " principal idioms under each sense explained and accounted
 " for, all supported by the best authorities of the Roman
 " writers; with references to the particular book, chapter,
 " or verse, where the citations may be found. III. The
 " ancient Latin names of the more remarkable persons and
 " places occurring in classic authors, with a short account of
 " them, both historical and mythological; and the more
 " modern names of the same places, so far as they are known,
 " collected from the most approved writers: To which are
 " added, 1. The Roman calendar, much fuller than any
 " yet published. 2. Their coins, weights, and measures.
 " 3. A chronology of the Roman kings, consuls, and more
 " remarkable events of that state. 4. The notes of abbre-
 " viation used in ancient Latin authors and inscriptions.
 " 5. A short dictionary of the more common Latin words
 " occurring in our ancient laws." 1746 [A].

Mr. Ainsworth died at London the 4th of April 1743,
 aged 83 years, and was buried, according to his own desire,
 in the Cemetery of Poplar, under the following monumental
 inscription, composed by himself :

Rob. Ainsworth et uxor ejus, admodum senes
 Dormituri, vestem detritam hic exuerunt,
 Novam primo mane surgentes induturi.

[A] Mr. Ainsworth's other publica- tione Iſidis Delubrium repertum, 1729,"
 tions were, 1. "A short Treatise of 8vo. 4. "De Clypeo Camilli antiquo,
 Grammatical Institutions, &c. 1698," &c. 1734," 4to. Of all these, see a
 8vo. 2. "Monumenta vetustatis Kem- more particular account in the Anec-
 piana, &c. 1729," 8vo. 3. "IſEION, dotes of Bowyer, by Nichols, p. 108.

A I N S W O R T H.

Dum fas, mortalis, sapias, & respice finem:
Hoc suadeat Manes, hoc canit Amramides.

To thy reflection, mortal friend,
Th' advice of Moses I commend:
Be wise and meditate thy end.

AKENSIDE (MARK), a physician, who hath published in Latin a treatise upon "the Dysentery," in 1764, and a few pieces in the first volume of the "Medical Transactions" of the College of Physicians, printed in 1768 [A]; but far better known, and to be distinguished only hereafter, as a poet.

● Advertise-
ment to his
poems.

He was born at Newcastle upon Tyne, November 9, 1721; educated at the grammar-school in Newcastle, then sent to the universities of Edinburgh and Leyden; and took his degree of doctor in physic at the latter. He was afterwards admitted by mandamus to the same degree at Cambridge; elected a fellow of the College of Physicians, and one of the physicians at St. Thomas's Hospital; and, upon the establishment of the Queen's household, appointed one of the physicians to her Majesty. He died of a putrid fever, June 23, 1770; and is buried in the parish church of St. James's, Westminster.

Ibid.

His poems, published soon after his death in 4to and 8vo, consist of "The Pleasures of Imagination," two books of "Odes," a "Hymn to the Naiads," and some "Inscriptions." "The Pleasures of Imagination," his capital work, was first published in 1744; and a very extraordinary production it was from a man who had not reached his 23d year. He was afterwards sensible, however, that it wanted revision and correction, and he went on revising and correcting it for several years; but finding this task to grow upon his hands, and despairing of ever executing it to his own satisfaction, he abandoned the purpose of correcting, and resolved to write the poem over anew upon a somewhat different and enlarged plan. He finished two books of his new poem, a few copies of which were printed for the use of the author and certain friends; of the first book in 1757, of the second in 1765. He finished also a good part of a third book, and an introduction to a fourth; but his most munificent and excellent friend, conceiving all that is executed of the new work, too inconsiderable to supply the place,

[A] These pieces are, 1, "Observations upon Cancers." 2, "Of the use of Ipecacuanha in Asthma." 3, "A method of treating white swellings in the joints." He published

also, when he commenced doctor of physic, "Dissertationem Inauguralem de ortu et incremento fœtus humani." Leidæ, 1744.

and supersede the republication of the original poem, and yet too valuable to be withheld from the public, hath caused them both to be inserted in the collection of his poems. Dr. Akenside, in this work, hath done for the noble author of the "Characteristics," what Lucretius did for Epicurus formerly; that is, he hath displayed and embellished his philosophic system, that system which hath the *first-beautiful* and the *first-good* for its foundation, with all the force of poetic colouring.

He had very uncommon parts and learning, a strong and enlarged way of thinking, and no inconsiderable portion of that stoical enthusiasm, which his Archetype Shaftesbury makes the ground-work of every thing that can be great and good in us. He was, in short, one of innumerable instances to prove, that very sublime qualities may spring from very low situations in life; for he had this in common with the most high and mighty cardinal Wolsey, that he was indeed the son of a butcher.

ALAIN (CHARTIER), secretary to Charles VII. king of France, born in the year 1386. He was the author of several works in prose and verse; but his most famous performance was his Chronicle of King Charles VII. Bernard de Girard, in his preface to the History of France, styles him "an excellent historian, who has given an account of all the affairs, particulars, ceremonies, speeches, answers, and circumstances at which he was present himself, or had information of." Giles Coroxet tells us, that Margaret, His Collection of memorable Expressions of noble and illust. Pers. daughter to the king of Scotland, and wife to the dauphin, passing once through a hall where Alain lay asleep, stopped and kissed him before all the company who attended: some of them telling her, that it was strange she should kiss a man who had so few charms in his person, she replied, "I did not kiss the man, but the mouth from whence proceed so many excellent sayings, so many wise discourses, and so many elegant expressions." Mr. Fontenelle, among his Dialogues of the Dead, has one upon this incident, between the princess Margaret and Plato. Mr. Palquier compares Alain to Seneca, on account of the great number of beautiful sentences interspersed throughout his writings.

ALAMANNI (LEWIS), born at Florence, the 28th of October, 1495, was of a noble family, of the party of the Palechi, who were in the interest of the Medici, against the Poppoloni, or Assertors of Liberty. He studied in his own country, and, as some authors assert, under James Diacetto. Biblioth. Ital. tom. I. p. 263.

The friendship which he contracted with him and Buondelmonte proved very nigh fatal to him, for he entered with them into a conspiracy against Julius de Medici, and the plot being discovered, Diacetto was beheaded, but Alamanni and Buondelmonte saved themselves by flight; however they were proscribed, and a sum of money put upon their heads. They went by different roads to Venice, where they were very kindly entertained by Charles Capello, a gentleman of senatorian rank. Julius de Medici having been elected pope next year, under the name of Clement VII. they resolved to retire into France; as they passed through Brescia, they were arrested and thrown into prison, but Capello having used his interest in their favour, they were again set at liberty. Alamanni wandered from place to place, living sometimes in France, sometimes at Genoa, waiting for some happy change which might restore him to his native country: this change happened in the year 1527, when, Charles V's army having taken Rome, the pope was obliged to retire to the castle of St. Angelo. The Florentines seized this opportunity to restore the public liberty; and having driven the Medici out of the city, recalled Alamanni and Buondelmonte, with many others who had been exiled. But the emperor's army having been very successful in Italy, Nicholas Capponi, one of the chief magistrates of Florence, being apprehensive of some new misfortunes, proposed entering into an agreement with his imperial majesty. Several persons were of his opinion; and a council of the city being called, Alamanni made a long speech in support of Capponi's motion: but the opposite party having prevailed, Alamanni became suspicious to the Abettors of Liberty; so that now he appeared seldom at Florence, and lived mostly at Genoa. However, the commonwealth having raised an army in 1528, they appointed Alamanni commissary-general, and his commission was sent to him at Genoa. The affairs of the French being reduced very low in Italy, he once more endeavoured to draw off the Florentines from the interest of France; but all his endeavours proved ineffectual, and rendered him odious to the people, so that he was again obliged to leave Florence.

A truce having been concluded betwixt the emperor and Francis I. the Florentines now thought proper to send deputies to solicit peace with his imperial majesty; but he refused to treat with them, unless they restored the sovereign power to the Medici; and upon their refusal to comply with this demand, the emperor's and the pope's armies entered into Tuscany, took great part thereof, and besieged Florence. The
Florentines

Florentines applied to Francis I. but not finding him disposed to give them any relief, they had recourse to their citizens in exile: Alamanni, who had a true love for his country, forgetting the ill treatment he had received, raised all the money he possibly could, in order to assist his fellow-citizens; but it was too late, the Florentines were obliged to surrender their city on the 10th of August, 1530, and Alexander de Medici was invested with the sovereign authority. The leading men of the popular party were put to death, and Alamanni, among others, was banished to Provence; but not conforming to his sentence, was summoned to appear, and upon his non-appearance, declared a rebel in 1532. He now went again to France, where Francis I. from a love to his genius and merit, became his patron. This prince employed him in several important affairs, and honoured him with the collar of the order of St. Michael. About the year 1540, he was admitted a member of the *Inflammati*, an academy newly erected at Padua, chiefly by Daniel Barbaro and Ugolin Martelli. Peace having been concluded in 1544, between the emperor and the king of France, Alamanni was sent ambassador to the imperial court. Among the several poems which he had composed in the praise of Francis I. there was one pretty severe upon the emperor, wherein, amongst several other satirical strokes, there is the following, where the cock says to the eagle,

Aquila grifagna

Che per piu divorar due becchi porta,

Two crooked bills the ravenous eagle bears,

The better to devour,

The emperor had read this piece; and when Alamanni now appeared before him, and pronounced a fine speech in his praise, beginning every period with the word *Aquila*, he heard him with great attention, and at the conclusion thereof made no reply, but repeated

Aquila grifagna

Che per piu divorar due becchi porta,

This however did not disconcert Alamanni, who immediately made the following answer: "Sir, when I composed these lines, it was as a poet, who is permitted to use fictions; but now I speak as an ambassador, who is bound in honour to tell the truth. I spoke then as a youth, I speak now as a man advanced in years: I was then swayed by rage and passion, arising from the desolate condition of my country; but now I am calm and free from passion." The emperor was highly pleased with this answer, and treated Alamanni with

Ibid.

Bibl. Ital.
tom. i.
p. 264.

with great friendship and civility. After the death of Francis Henry duke of Orleans, who succeeded him in 1537, shewed no less favour to Alamanni; and in the year 1551, sent him as his ambassador to Genoa: this was his last journey to Italy; and being returned to France, he died at Amboise on the 18th of April, 1566, being in the sixty-sixth year of his age. He left many beautiful poems, and other valuable performances [A], in the Italian language.

[A] 1. "Opere Toscane, vol. I. Lyons, 1532." A second was published at the same place, the year following.

2. "La Coltivazione;" which went through various editions.

3. "Gyrene Cortese;" a translation in Italian verse from a French romance, then in great esteem.

4. "La Avarchide." The subject of this poem is taken from the ancient town of Avaricum, mentioned by Julius Caesar: the author endeavours to imitate Homer's Iliad, and the incidents do indeed much resemble those in the Greek poem.

5. "Flora, a comedy."

6. "Epigrammi;" in the taste and spirit of Martial.

7. "Orazione et Sylva." A dis-

course which he made to the militia of Florence, in 1529.

8. "Rime;" Printed in several Italian collections.

9. "Lettera all' Marchese de Peschiera;" and "Lettera a Pietro Aretino."

10. "Orazione." This is inserted in Varchi's History, being the discourse which he had made to engage the Florentines to enter into an agreement with Charles V.

11. "Canzone." Printed in the Journal of Venice, tom. xxxii. p. 364.

12. We have also some notes of his upon Homer's Iliad and Odyssey, the former of which was printed in the Cambridge edition of Homer, in 1689; and Joshua Barnes has also inserted them in his fine edition of Homer, in 1711. Nicotob.

ALAMOS (BALTHASAR) a Spanish writer, born at Medina del Campo in Castile. After having studied the law at Salamanca, he entered into the service of Anthony Perez, secretary of state under Philip II. He was in high esteem and confidence with his master, upon which account he was imprisoned after the disgrace of this minister; he was kept in confinement eleven years; when Philip III. coming to the throne, set him at liberty, according to the orders given by his father in his will. Alamos continued in a private capacity, till the duke of Olivarez, the favourite of Philip IV. called him to public employments. He was appointed advocate-general in the court of criminal causes, and in the council of war. He was afterwards chosen counsellor of the council of the Indies, and then of the council of the king's patrimony; and a knight of the order of St James. He was a man of wit as well as judgement, but his pen was superior to his tongue. He died in the eighty-eighth year of his age. His Spanish translation of Tacitus, and the aphorisms which he added in the margin, gained him great reputation: the aphorisms however have been censured by some authors, particularly

cularly by Mr. Amelot, who says, "that they are quite different from what one would expect; that instead of being more concise and sententious than the text, the words of the text are always more so than the aphorism." This work was published at Madrid in 1614, and was to have been followed, as mentioned in the king's privilege, with a Commentary, which however has never yet appeared. The author composed the whole during his imprisonment. He left several other works which have never yet been printed [A].

[A] 1. "Advertiement al gobierno;" addressed to the duke of Lerma, about the beginning of the reign of Philip III.
2. "El Conquistador;" containing instructions relating to the conquests to be made in the new world.
3. "Pontos politicos ode estado." Don Garcias Tello de Sandoval, knight of Calatrava, son-in-law to Alamos, gave information of these manuscripts to don Nicholas Antonio.

ALAN, ALLEN, ALLYN (WILLIAM), cardinal-priest of the Roman church, was born at Rossal in Lancashire, in 1532. In 1547, he was entered at Oriel college, Oxford, where he had for his tutor Philip Morgan, a very famous man, and a zealous papist, under whom he studied philosophy with such success, that he was unanimously elected fellow of his college in 1550; and the same year also took the degree of bachelor of arts. In 1556, he was chosen principal of St. Mary's hall, and one of the proctors of the university, being then but twenty-four years of age. In 1558, he was made canon of York. But on queen Elizabeth's accession to the throne, he lost all hopes of preferment; and therefore, in 1560, he retired to Louvain in the Spanish Netherlands, where an English college was erected of which he became the chief support. Here he began to write in defence of the catholic religion; and his first production was against a piece written by bishop Jewell, on the subject of purgatory and prayers for the dead. The great application he gave to his studies, soon brought him into a bad state of health; and the physicians being of opinion that nothing would recover him but his native air; though his going to England was attended with great danger; yet he embarked for it in 1565. He went first, as the doctors advised him, into Lancashire; and there, without any regard to his safety, he laboured to the utmost of his power, to propagate the catholic religion. For this purpose he wrote and dispersed several little pieces; but so strict a search was made after him, that he was forced to retire from that county into the neighbourhood

Fitzherbert
in Vit. Card.
Alani.

Id. ibid.

Watson's
Quodlibets,
octavo;
p. 240.
Camden's
Annal.
p. 224.

bourhood of Oxford, where he wrote an apology for his party, under the title of Brief Reasons concerning the Catholic Faith. He was obliged to fly from hence to London; and not long after, with some difficulty, made his escape to Flanders, in 1558. He went to Mechlin, in the duchy of Brabant, where he read lectures on divinity with great applause; thence he removed to Doway, where he was made doctor of divinity: he had also the canonry of Cambray bestowed upon him as a reward for his zeal in the service of the catholic church. Not long after, he was appointed canon of Rheims through the interest of the Guises, and thither he removed the seminary which had been settled at Doway; for don Lewis de Requerens, governor of the Netherlands, had obliged the English fugitives to withdraw out of his government.

Dr. Alan having written various treatises in defence of the doctrines and practices of the Romish church, was now esteemed the champion of his party. In his own country, however, he was reputed a capital enemy of the state; all correspondence with him was deemed treason, and Thomas Alfield was executed for bringing certain books of his into England [A]. It was thought to be owing to the instigation of Dr. Alan, and some fugitive English noblemen, that Philip II. undertook to invade and conquer England. In order to facilitate this, pope Sixtus V. was prevailed upon to renew the excommunication thundered against queen Elizabeth by

[A] There is still among the papers of the lord treasurer Burleigh, a brief of the treasonable expressions extracted out of Dr. Alan's books, in order to ground his indictment. These expressions are most of them contained in a treatise written by Dr. Alan, intitled, "The Defence of the twelve Martyrs in one Year." In order to give the reader some notion of his style and manner of writing, we shall transcribe a paragraph or two from this indictment: "The bond and obligation we have entered into, for the service of Christ and the church, far exceedeth all other duty which we owe to any human creature; and therefore, where the obedience to the inferior hindereth the service of the other, which is superior, we must, by law and order, discharge ourselves of the inferior. The wife, if she cannot live with her own husband, being an infidel, or an heretic, without injury or dishonour to God, she may depart from him; or contrariwise, he may depart from her for the like cause;

"neither oweth the innocent party, nor can the other lawfully claim any conjugal duty or debt in this case. The bond-slave, which is in another kind no less bound to his lord and master, than the subject to his sovereign, may also, by the ancient imperial laws, depart, and refuse to obey or serve him, if he become a heretic; yea, if a factio, he is made free. Finally, the parents that become heretics, lose the superiority and dominion they have by the law of nature, over their own children; therefore let no man marvel, that in case of heresy, the sovereign loseth the superiority over his people and kingdom." The indictment charges, that the author did hereby intend, that queen Elizabeth, by reason of her heresy, had fallen from her sovereignty: and it charges Thomas Alfield with bringing the said traitorous books of William Alan into her majesty's dominions, and there publishing them, on the 10th of September, in the 26th year of her reign, that is, in 1584.

Pius

Pius V. About this time too sir William Stanley basely betrayed the town of Daventer to the Spaniards, and went, with his whole regiment of 1200 men, into their service. Rowland York, who had been entrusted with a strong fort in the same country, acted in the like infamous manner. Yet Alan wrote a treatise in defence of this scandalous proceeding: it was printed in English, in form of a letter, and afterwards in Latin, under the title of "*Epistola de Daventriae ditione.*" For this, and other services, he was created cardinal on the 28th of July, 1587, by the title of St. Martin in montibus; and soon after the king of Spain gave him an abbey of great value in the kingdom of Naples. Ibid. p. 552.

In April, 1586, Alan published the work which rendered him so infamous in his own country. It consisted of two parts, the first explaining the pope's bull for the excommunication and deprivation of queen Elizabeth; the second, exhorting the nobility and people of England to desert her, and take up arms in favour of the Spaniards. Many thousand copies were printed at Antwerp, to be put on board the armada, that they might be dispersed all over England; but on the failing of this enterprize, all these books were destroyed. Watson, ubi supra. One of them, as soon as printed, having been transmitted by some of the lord treasurer's spies to the English council, queen Elizabeth sent Dr. Dale into the Low Countries, to complain thereof to the prince of Parma. After the armada was destroyed, Howard earl of Arundel, who had been three years in prison, under a charge of high treason, was brought to his trial; and it being proved that he held a correspondence with cardinal Alan, he was found guilty by his peers. Cameron's Annals. p. 564. This same year the king of Spain promoted Alan to the archbishoprick of Mechlin. The remainder of his life he spent at Rome. The English ministry had always spies upon him; for it appears by Burleigh's papers, that he had exact accounts of every step the cardinal took. In the last years of his life, he is said to have altered his sentiments, and to have been extremely sorry for the pains he had taken to promote the invasion of England by the Spaniards. Mr. Watson tells us, that when he perceived the Jesuits intended nothing but the destruction of his native country, he wept bitterly; and this behaviour drew upon him the ill-will of that powerful society. He died on the 26th of October, 1594, in the 63d year of his age, and was buried in the English college at Rome, where a monument is erected to his memory, with an inscription preserved by Godwin. He is generally said to have died of a retention of urine; but it is shrewdly suspected that Table of contents to Strype's 4th volume. Quodlibets, p. 240.

that he was poisoned by the Jesuits, who, after his death, used to say, that he was well gone, and that God had taken him away in good time. Besides the works of his already mentioned, he wrote also several other pieces; one, in particular, "Of the Worship due to Saints, and their Relics; a true, sincere, and modest Defence of Christian Catholics, that suffered for their Faith, at home and abroad, against a false, seditious, and slanderous Libel, intituled, "The Execution of Justice in England;" wherein it is declared how unjustly the Protestants do charge the Catholics with Treason; how untruly they deny their persecution for Religion; and how deceitfully they seek to abuse Strangers about the Cause, Greatness, and Manner of their Sufferings: with divers other matters pertaining to this purpose."

The book to which this was an answer, was penned by Lord Burleigh himself; and the original, under his own hand, as Strype tells us (Annals, vol. iii. p. 481.), is yet preserved.

ALARIC, a famous general of the Goths. He entered Thrace at the head of 200,000 men, and laid waste all the country through which he passed. He marched next to Macedonia and Thessaly: the Thessalians met him near the mouth of the river Peneas, and killed about 3000 of his army; nevertheless he advanced into Greece, and after having ravaged the whole country, returned to Epirus, loaded with immense spoils: after staying here five years, he resolved to turn his arms towards the West. He marched through Pannonia; and, finding little resistance, entered Italy, under the consulship of Stilicho and Aurelianus, A. D. 400, but did not perform any memorable exploit for two years. In 402, being encamped near Polenzo, Stilicho came against with a powerful army, and made a sudden attack upon his troops on Easter-day, being in hopes that the Goths would not defend themselves on that day: but he was disappointed; for though many of the Goths were slain in the beginning of the battle, yet at last they took to their arms, and Alaric made so vigorous an attack upon the Roman army, that, according to Cassiodorus as well as Jornandes and Orosius, he routed them, took their camp, and got an immense booty: but Claudian and Prudentius say, on the contrary, that the Goths were defeated. Certain it is, Alaric soon after engaged Stilicho; and it was not till after several defeats, and when many of his Goths had deserted, that he was obliged to retire into Pannonia.

Whilst Alaric was in Pannonia, Stilicho concluded a peace with him, on condition that he should retire into Epirus; which

Joan. Magn.
Hist. Goth.
lrv. cap. 8.
p. 486.
Secrates,
Hist. Ecclef.
lib. vii.
cap. 10.

Petav. Rat.
Temp.
tom. ii.
part. ii.
p. 112.

Chron.

Claudian
apud Sigon.
col. 352.

Sigon. ibid.

which he accordingly did, expecting that Stilicho, pursuant to his promise, would endeavour to add Illyricum to the western empire. But finding that Stilicho did not keep his promise, he returned to Pannonia, and sent ambassadors to Stilicho at Ravenna, demanding money for the time he had lost in Epirus, and threatening to invade Italy again if he was not satisfied. Stilicho left the ambassadors at Ravenna, and went immediately to Rome, to consult what was proper to be done. The senate being assembled, the majority were of opinion not to comply with Alaric's demand, but to make war against him. Stilicho and his dependants were of a different opinion, ^{Zosimus, lib. v. p. 352, &c.} which prevailed; and accordingly it was resolved to give forty thousand pounds, and conclude a peace. Stilicho being killed soon after, the Roman soldiers murdered all the wives and children of the Goths they could find. The Goths, upon this, went to Alaric, and pressed him to make war against the Romans; but being desirous to maintain peace, he sent ambassadors to the emperor Honorius, demanding some money and hostages, promising that he would also send some noblemen as hostages to the emperor, upon which conditions he would preserve the peace, and return with his army to Pannonia. The emperor refusing, he prepared to invade Italy again, and sent to Ataulphus, his wife's brother, who was in Upper Pannonia, to advance with all the Huns and Goths under his command. However, without staying for him, he marched with his own army as far as the Po, without meeting any obstruction; and after passing that river, he went directly towards Rome, taking all the forts and towns in the way. He besieged Rome very closely; and after having made himself master of the Tiber, prevented any provisions from being carried to the city. The inhabitants, though in want of the necessaries of life, resolved to stand out the siege, being in hopes that the emperor, who was then at Ravenna, would come to their relief; but finding that he neglected them, and being reduced to the last extremity, they sent ambassadors to the enemy. The ambassadors told Alaric, that the Romans were ready to submit, provided they could obtain tolerable terms; but that if once they took up arms, nothing could deter them from fighting. Alaric answered to these last words, that "the closer hay was pressed, the easier it would be cut;" intimating thereby, that when the Romans joined all in a body, they would fall an easier prey to him: and he treated the ambassadors in an insulting manner. He said, he would not raise the siege, unless the Romans delivered to him all their gold and silver, the household-goods, wearing apparel, and all the

the barbarian slaves they had: when the ambassadors asked, what he was resolved to leave them? he answered briskly, *Ibid. p. 254.* "their lives." The ambassadors having procured a cessation of arms, returned to Rome, and declared the terms which Alaric offered. The Romans sent back the ambassadors to Alaric, who at last consented to the following conditions: that the city should pay him five thousand pounds of gold, thirty thousand of silver, four thousand silk waistcoats, three thousand scarlet fleeces, three thousand pounds of pepper, and that some of the sons of persons of the first rank should be delivered up as hostages: on these conditions, he promised to make peace with the Romans, and enter into an alliance with them against whoever should attack them. The Romans having acquainted Honorius with this, he submitted, and a peace was concluded. Alaric then withdrew his army to Tuscany, where he encamped.

Ibid. p. 347. Some time after, Ataulphus arrived at the head of his troops; of which Honorius being informed, and resolved to prevent his joining with Alaric, collected all the forces he could, and sent them, to attack Ataulphus. Alaric looking upon this as a breach of the peace lately concluded, advanced within thirty miles of Ravenna, where Jovius met him, to hear the conditions he required, which were, that a certain sum of money should be paid him, and a certain quantity of provisions sent yearly; and that he should be permitted to settle with his Goths in Venetia, Dalmatia, and the country now called Bavaria. These conditions were rejected by the emperor. Alaric afterwards abated somewhat of his pretensions; he gave up the tribute he had asked, and would now be satisfied with that part of Bavaria which borders upon Istria; but this being also refused, he marched with all his troops against Rome, and having made himself master of the post upon the Tiber, he cut off the city from all necessary provisions; this obliged them at last to submit, and to receive him into the city. A peace was soon after concluded, the conditions whereof, in regard to Alaric, were, that he should be in alliance with the emperor; that he should settle in Gaul with his Goths, and there make war against Honorius's enemies. But this peace did not last long; for one Sarus attacked the Goths unawares; the peace with them not being favourable to his ambitious projects. Alaric, to revenge this injury, returned to Rome; *Sozomen. Hist. Eccles. lib. ix. c. 9.* took it by treachery, and permitted his soldiers to plunder it; this happened A. D. 409. Alaric, having laid waste great part of Italy, intended to pass into Sicily, but a storm obliging him to land again, he besieged the city of Cosenza; and hav-

ing

ing took it, he died there in 411, eleven years after he first entered Italy.

ALBAN (ST.) is said to have been the first person who suffered martyrdom for Christianity in Britain; he is therefore usually styled the protomartyr of this island. He was born at Verulam [A], and flourished towards the end of the third century. In his youth he took a journey to Rome, in company with Amphibalus a monk of Caerleon, and served seven years as a soldier under the emperor Diocletian. At his return home, he settled in Verulam; and, through the example and instructions of Amphibalus, renounced the errors of paganism, in which he had been educated, and became a convert to the Christian religion. It is generally agreed that Alban suffered martyrdom during the great persecution under the reign of Diocletian; but authors differ as to the year when it happened: Bede and others fix it in 286, some refer it to 296, but Usher reckons it amongst the events of 303. The story and circumstances relating to his martyrdom, according to Bede, are as follows: being yet a pagan (or at least it not being known that he was a Christian) he entertained Amphibalus in his house; of which the Roman governor being informed, sent a party of soldiers to apprehend Amphibalus; but Alban, putting on the habit of his guest, presented himself in his stead, and was carried before that magistrate. The governor, having asked him of what family he was? Alban replied, "To what purpose do you enquire of my family? if you would know my religion, I am a Christian." Then being asked his name, he answered, "My name is Alban, and I worship the only true and living God, who created

Bede, Hist.
Gent. Angl.
lib. i. cap. 7.

Id. ibid.
Usher, Brit.
Eccles. Ant.
Lond. 1687.
p. 77.

Bede ubi
supra.

[A] This town was anciently called Werlamcester, or Watlingacester, the former name being derived from the river Warlame, which ran on the east side; the latter, from the Roman highway called Watling-street, which lay to the west. (Mat. Westm. Flor. Hist. an. 313.) Tacitus calls it Verulamium; and Ptolemy, Urolanium. The situation of this place was close by the town of St. Alban's in Hertfordshire. There is nothing now remaining of old Verulam but ruins of walls, chequered pavements, and Roman coins, which are often dug up. It is conjectured, from the situation, that this was the town of Cassivelaunus, so well defended by woods and marshes, which was taken by Cæsar. In

Nero's time it was esteemed a municipium, or a town whose inhabitants enjoyed the rights and privileges of Roman citizens. It was entirely ruined by the Britons, during the war between the Romans and Boadicea queen of the Iceni. Afterwards Verulam flourished again, and became a city of great note. About the middle of the fifth century, it fell into the hands of the Saxons; but Uther Pendragon, the Briton, recovered it with much difficulty, after a very long siege. After his death, Verulam fell again into the hands of the Saxons; but by frequent wars, it was at last entirely ruined. Camden's Britannia, by bishop Gibson, vol. i. col. 355.

"all things." The magistrate replied, "If you would enjoy the happiness of eternal life, delay not to sacrifice to the great gods." Alban answered; "The sacrifices you offer are made to devils; neither can they help the needy, nor grant the petitions of their votaries." His behaviour so enraged the governor, that he ordered him immediately to be beheaded. In his way to execution, he was stopped by a river, over which was a bridge so thronged with spectators, that it was impossible to cross it; when the saint, as we are told, lifting up his eyes to heaven, the stream was miraculously divided, and afforded a passage for himself and a thousand more persons. Bede does not indeed give us the name of this river; but notwithstanding this omission, the miracle we suppose will not be the less believed. This wonderful event converted the executioner upon the spot, who threw away his drawn sword, and, falling at St Alban's feet, desired he might have the honour to die with him: and thus, the execution being delayed till another person could be got to perform the office, St. Alban walked up to a neighbouring hill, where he prayed for water to quench his thirst, and a fountain of water sprang up under his feet: here he was beheaded, on the 23d of June. The executioner is said to have been a signal example of divine vengeance; for as soon as he gave the fatal stroke, his eyes dropt out of his head. Milton, in his history of England, speaks of St. Alban, "the story of whose martyrdom, (he says,) soiled and worse martyred with the fabling zeal of some idle fancies, more fond of miracles than apprehensive of the truth, deserves no longer digression." Between four and five hundred years after St. Alban's death, Offa, king of the Mercians, built a very large and stately monastery to his memory; and the town of St. Alban's in Hertfordshire takes its name from our protomartyr.

ALBANI (FRANCIS), a celebrated painter, born in Bologna, March 17, 1578. His father was a silk merchant, and intended to bring up his son to that business; but Albani having a strong inclination to painting, when his father died, devoted himself entirely to that art, though then but twelve years of age. He first studied under Denys Calvert; Guido Rheni being at the same time under this master, with whom Albani contracted a very great friendship. Calvert drew but one profit for Albani, and afterwards left him entirely to the care of Guido; under whom he made great improvement, his fellow-disciple instructing him with the utmost humanity and good humour. He followed Guido to the school of the Carraches,

raches, but a little after their friendship for each other began to cool; which was owing perhaps to the pride of Albani, who could not bear to see Guido surpass him, or to the jealousy of Guido at finding Albani make so swift a progress. They certainly endeavoured to eclipse one another; for when Guido had set up a beautiful altar-piece, Albani would oppose to it some fine picture of his: thus did they behave for some time, and yet spake of each other with the highest esteem. Albani, after having greatly improved himself under the Caraches, went to Rome, where he continued many years, and married in that city; but his wife dying in childbed, at the earnest request of his relations, he returned to Bologna, where he entered again into the state of matrimony. His second wife (Doralice) was well descended, but had very little fortune; which he perfectly disregarded; so strongly was he captivated with her beauty and good sense. Albani, besides the satisfaction of possessing an accomplished wife, reaped likewise the advantage of having a most beautiful model; so that he had now no occasion to make use of any other woman to paint a Venus, the Graces, Nymphs, and other deities, whom he took a particular delight in representing. His wife answered this purpose admirably well; for besides her bloom of youth, and the beauty of her person, he discovered in her so much modesty, so many graces and perfections, so well adapted to painting, that it was impossible for him to meet with a more finished woman. She afterwards brought him several boys, all extremely beautiful and finely proportioned; so that she and her children were the originals of his most agreeable and graceful compositions. Doralice was so conformable to his intentions, that she took a pleasure in setting the children in different attitudes, holding them naked, and sometimes suspended by strings, when Albani would draw them in a thousand different ways. It was from them too, that the famous sculptors Flåmand and Argaldi modelled their little Cupids.

Painting illustrated, by Aglionby, p. 89. quarto edit.

Felibien, tom. iii. p. 524.

Albani was well versed in some branches of polite literature, but did not understand Latin, much to his regret; he endeavoured to supply this defect by carefully perusing the Italian translations of such books as could be serviceable to him in his profession. He excelled in all parts of painting, but was particularly admired for his small pieces; though he himself was much dissatisfied that his large pieces, many of which he painted for altars, were not equally applauded. He delighted much in drawing the fair sex, whom he has represented with wonderful beauty; but has been reckoned not so happy in his imitation of men. He sometimes represented

Ibid. tom. iii. p. 525.

divine stories, but his compositions on love subjects were most eagerly sought after. "He did not" says Malvasia, "feign Cupid heavy and sleeping, as Guido did, but represented him seated majestically on a throne; now directing the sportive exercises of the little Loves, shooting at a heart fixed on a trunk of a tree; now presiding over their sprightly dances, round the marble monument of Flora crowned with a chaplet of blooming flowers; and now surveying the conquest of the little winged boys over the rural satyrs and fauns. If he represented a dead Adonis, he always introduced a band of lovers, some of which, viewing the wound, drew back in the utmost horror; while others, exasperated, broke to pieces their bows and arrows, as being no longer of use to them, since Adonis was no more; and others again, who, running behind the fierce wild boar, brandished their darts with an air of vengeance." Albani was of a happy temper and disposition, his paintings, says the same author, breathing nothing but content and joy: happy in a force of mind that conquered every uneasiness, his poetical pencil carried him through the most agreeable gardens to Paphos and Citherea: those delightful scenes brought him over the lofty Parnassus to the delicious abodes of Apollo and the Muses; whence what Du Fresnoy says of the famous Giulio Romano may be justly applied to Albani:

Taught from a child in the bright Muses' grots,
He open'd all the treasures of Parnassus,
And in the lovely poetry of painting,
The mysteries of Apollo has reveal'd.

He died the 4th of October, 1660, to the great grief of all his friends and the whole city of Bologna. Malvasia has preserved some verses of Francisco de Lemene, intended for his monument, the sense whereof is, "That the mortal remains of the illustrious Albani, he who gave life to shade, lie interred in this tomb: the earth never produced so wonderful an artist, or a hand equal to his immortal one, which gave colours to the soul, and a soul to colours. Prometheus animated dead clay, and gave life by means of the sun; but Albani animated merely by the assistance of shade." He was very famous in his life-time, and had been visited by the greatest painters: several princes honoured him with letters, and amongst the rest king Charles I. who invited him to England, by a letter signed with his own hand.

Academia
Picura,
p. 182.

ALBERTUS

ALBERTUS (MAGNUS), a learned Dominican friar, born at Lawingen on the Danube, in Suabia, in 1205, or, according to some, in 1193. He received his education at Lawingen, and thence was sent to Pavia; where having heard father Jourdain the Dominican preach, he was so taken with him, that he put on the religious habit of his order, in 1223. After the decease of Jourdain, he was vicar-general, then provincial of the Dominican order, and was sent to teach at Cologne, where he acquired great reputation, and had a vast number of scholars. In 1245 he made a journey to Paris, where he taught for three years; and, in 1248, was admitted a doctor of divinity. Soon after he returned to Cologne; but being sent for to Rome by Pope Alexander IV. he taught there, and for some time had the office of master of the holy palace: it was about this time too that he disputed with William de Saint Amour. In 1260, he was chosen bishop of Ratibon; but so great was his love for solitude, that he soon resigned this dignity, to enter again into the monastic life. He is said to have acted as a man-midwife; and some have been highly offended, that one of his profession should follow such an employment. A book entitled "*De natura rerum*," of which he was reputed the author, gave rise to this report: in this treatise there are several instructions for midwives, and so much skill shewn in their art, that one would think the author could not have arrived at it without having himself practised; but the advocates for Albert say he was not the writer thereof, nor of that other piece, "*De secretis mulierum*," in which there are many phrases and expressions unavoidable on such a subject, which gave great offence, and raised a clamour against the supposed author. It must be acknowledged, however, that there are, in his Comment upon the Master of Sentences, some questions concerning the practice of conjugal duty, in which he has used some words rather too gross for chaste and delicate ears: but they allege what he himself ^{Id. ibid.} used to say in his own vindication, that he came to the knowledge of so many monstrous things at confession, that it was impossible to avoid touching upon such questions. Albert was certainly a man of a most curious and inquisitive turn of mind, which gave rise to other accusations brought against him: they say, that he laboured to find out the philosopher's stone; that he was a magician; and that he made a machine in the shape of a man, which was an oracle to him, and explained all the difficulties he proposed. He had great knowledge in the mathematics, and by his skill in that science might probably have formed a head, with springs capable of

Ravnaud
Hoplath, §11.
serm. 3.
cap. 10.

Lib. i. Var. articulate sounds; like to the machines of Boetius, of which
 Epist. 45. Cassiodorus has said, "Metals lowe, the birds of Diomedes
 " trumpet in brass, the brazen serpent hisses, counterfeited
 " swallows chatter, and such as have no proper note, from
 " brass send forth harmonious music." John Matthæus de
 Cap. xii. Luna, in his treatise "De rerum inventoribus," has attributed
 fol. 10. the invention of fire-arms to Albert; but in this he is con-
 Annals of futed by Naude, in his "Apologie des grands hommes." We
 Brovius, are told, that Albert was naturally very dull, and so incapa-
 vol. i. ble of instruction, as to be upon the point of quitting the
 cloister, from despair of learning what his habit required;
 but that the holy Virgin appeared to him, and asked him in
 which he chose to excel, philosophy or divinity? that having
 chosen the former, she assured him he should become incom-
 parable therein; but that, as a punishment for not preferring
 divinity, he should sink, before he died, into his former stu-
 pidity. It is added, that after this apparition he had an in-
 finite deal of wit, and that he advanced in all the sciences
 with so quick a progress, as utterly astonished his masters;
 but that three years before his death, he stopped short when
 reading a divinity-lecture at Cologne, and having in vain en-
 deavoured to recal his ideas, he found that the Virgin's pre-
 diction was accomplished. "It would be very unnecessary,"
 says Bayle, after relating these particulars, "to observe that
 " they are fables; those who would believe me, need not be
 " told this, since they would judge in the same manner of
 " their own accord; and as for such as think otherwise, they
 " would not alter their opinion by reading here, that I am of
 " a different way of thinking." Albert died at Cologne,
 November 15, 1280, being about 87, or, according to some,
 75 years of age. He wrote such a number of books, that
 they make twenty-one volumes in folio, in the Lyons edition
 of 1615.

ALCÆUS, a famous ancient lyric poet, born at Mitylene,
 in the island of Lesbos. Horace seems to think he was the
 author of lyric poetry.

He flourished in the 44th Olympiad, at the same time with
 Sappho, who was likewise of Mitylene. In Aristotle's Rhe-
 toric, Alcæus is introduced, requesting a favour of that lady,
 in these words:

Οἶλω τὴν εἰπεῖν, ἀλλὰ με κωλύει
 Αἰδώς.

Fain would I speak, but must, thro' shame, conceal
 The thought my eager tongue would soon reveal.

Sappho..

Sappho thus answers :

Αἰ δῖνε ἰσλῶν, &c.

Aristot. in
Rhetor.
lib. i. cap. 9.

Were your request, O bard! on honour built,
Your cheeks would not have worn these marks of guilt:
But in prompt words the ready thoughts had flown,
And your heart's honest meaning quickly shewn.

In the time of Alcæus, Mitylene suffered under the oppression of Pittacus. He headed a strong party for the deliverance of his country; but in this proved unsuccessful, and was taken prisoner by Pittacus, who gave him his liberty, although he had been treated by him in a most abusive manner: for he had inveighed against Pittacus in very coarse terms, having called him, as Suidas tells us, Splay-foot, Fat-guts, and other opprobrious names. But, notwithstanding this clemency, still caballing and railing at him, he was no longer used with favour.

Alcæus was present at an engagement, wherein the Athenians gained a victory over the Lesbians; and here, as he himself is said to have confessed, he threw down his arms, and saved himself by flight. It was some comfort to him, however, in his disgrace, that the conquerors ordered his arms to be hung up in the temple of Minerva at Sigæum. Horace, who, of all the Latin poets, most resembled Alcæus, has made the like confession. Herod. lib. v. cap. 95.

Alcæus was much addicted to the Greek vice, the love of boys. The name of his favourite was Lycus, of whom Horace speaks; and who is probably the boy whom Cicero notes for having a mole upon his finger, which, in the poet's eye, was a beauty. Alcæus was so amorous, says Scipio Gentilis, that he compares himself to a hog, who, whilst he is eating one acorn, devours another with his eyes; "so is it with me, says he; whilst I enjoy one girl, I am wishing for another." Ode 32. lib. i. Cicero, De Nat. Deor. lib. i. cap. 28. Notes on the Apology of Apuleius, p. 65.

The poetical abilities of Alcæus are undisputed; and though his writings were chiefly in the lyric strain, yet his muse was capable of treating the sublimest subjects with a suitable dignity. Nothing remains of him but scraps. Horat. Ode xiii. lib. 2.

ALCIAT (ANDREW), a great lawyer, was the son of a rich merchant of Milan, according to Pancirolus, and born in that city in 1492. After having studied the liberal sciences under Janus Parrhasius at Milan, he attended the law-lectures of Jason at Pavia, and those of Charles Ruinus De claris Leg. Interp. lib. ii. cap. 169.

Mines, in
Vit. Alciat

at Bologna. Then taking a degree in law, he followed his profession at the bar, in the city of Milan, till he was called to the law-chair by the university of Avignon. He discharged his office with so much capacity, that Francis I. thought he would be a very proper person to promote the knowledge of the law in the university of Bourges, and accordingly prevailed on him to remove thither in 1529: and the next year he doubled his salary, which before was six hundred crowns. Alciat acquired here great fame and reputation: he interspersed much polite learning in his explication of the law, and abolished that barbarous language, which had hitherto prevailed in the lectures and writings of the lawyers. Francis Sforza, duke of Milan, thought himself obliged to bring back to his native country a man, who could do it so much honour; and this he compassed at last, by giving him a large salary and the dignity of a senator. Alciat accordingly went to teach the law at Pavia, but soon after removed to the university of Bologna, where he continued four years, and then returned to Pavia; from whence he went to Ferrara, being solicited thither by duke Hercules d'Este, who was desirous to render his university famous. It resumed its reputation under a professor so much followed; but at the end of four years Alciat left it, and returned to Pavia. Paul III. gave him an honourable reception as he passed by Ferrara, and offered him ecclesiastical preferment; but Alciat was contented with that of prothonotary, and would not give up his profession of the law. He seems to rejoice that he had refused Paul's offers, in a letter he wrote to Paulus Jovius, whom the pope had a long time amused with fallacious promises: "I am very glad (says he) that I did not suffer myself to be deceived by this pope's offers, who, under the promise of a great recompence, wanted to draw me to Rome." The emperor created Alciat a count-palatin and a senator; and Philip, afterwards king of Spain, presented him with a golden chain, as he passed by Pavia.

Epist. ad P.
Jov. Oe. 7,
1549.

Alciat died at Pavia, on the 12th of January, 1550, being then in the fifty-eighth year of his age. After the death of his mother, who died in a very advanced age, he intended to have employed his wealth in the foundation of a college; but having received an affront from some insolent scholars, he dropt that design, and chose for his heir Francis Alciat, a very distant relation, though a promising youth, and one whom he himself had brought up at his house. Mr. Teissier says, that Andrew Alciat passed his life in celibacy; but this is a mistake, as may be seen from a passage of a letter he wrote

A Letter
written in
1532.

wrote to his friend Francis Calvus, after he had withdrawn from Milan to Avignon. He published many law-books, and some notes upon Tacitus: his Emblems have been much esteemed, and many learned men have thought them worthy to be adorned with their commentaries. Scaliger the elder, who was not lavish of praises, speaks thus of them: "I have not happened (says he) to see any thing of Alciat but his Emblems, and they are such as may be compared with any work of genius; they are sweet, they are pure, they are elegant, and not without strength, and the sentiments such as may be of use in life." These Emblems have been translated into French, Italian, and Spanish. In his "Parerga," a work he published in his latter days, he retracted many things which the fire of youth had made him utter precipitately; and when his "Dispunctiones" were reprinted in 1529, he signified, that in retouching that book, he had not pretended to give his approbation to all he had inserted there in his younger years. In 1695, they printed at Leyden a letter, which Alciat did not intend for the public; it was addressed to his colleague Bernard Mattius, and contained a strong description of the abuses of the monastic life.

Francis Alciat succeeded to the chair as well as fortune of Andrew, and soon made himself famous for his law-lectures at Pavia. Cardinal Borromeo, who had been his scholar, sent for him to Rome, and brought him into such favour with pope Pius IV. that he procured him a bishopric, the office of datary or chancellor of Rome, and a cardinal's hat. There are some treatises of cardinal Alciat, who died at Rome in April 1580, being about fifty years old.

ALCMAN, a lyric poet, who flourished in the 27th Olympiad. Some say that he was of Lacedæmon, others that he was born at Sardis, a city in Lydia. He composed several poems, none of which are remaining, but fragments quoted by Athenæus and other ancient writers. He was a man of a very amorous constitution, is accounted the father of love-verses, and said to have first introduced the custom of singing them in public. Megalostрата was one of his mistresses, who likewise wrote some poetical pieces. Alcman is reported to have been one of the greatest eaters of his age; upon which Mr. Bayle remarks, that such a quality would have been extremely inconvenient, if poetry had been then upon such a footing as it has been often since, not able to procure the poet bread. He is said to have died a very singular death, viz. to have been eaten up with lice.

Athen.
lib. xiii.
p. 600.

Plutarch. in
Sylla, p. 474.

ALCOCK

ALCOCK (JOHN), doctor of laws and bishop of Ely in the reign of king Henry VII. born at Beverly in Yorkshire, and educated at Cambridge. He was first made dean of Westminster, and afterwards master of the rolls. In 1471, he was consecrated bishop of Rochester; in 1476, translated to the see of Worcester; and in 1486, to that of Ely, in the room of Dr. John Morton, preferred to the see of Canterbury. He was a prelate of great learning and piety, and so highly esteemed by king Henry, that he appointed him lord president of Wales, and afterwards lord chancellor of England. Alcock founded a school at Kingston upon Hull, and built the spacious hall belonging to the episcopal palace at Ely. He was also the founder of Jesus college in Cambridge, for a master, six fellows, and as many scholars. This house was formerly a nunnery, dedicated to St. Radegund; and, as Godwin tells, the building being greatly decayed, and the revenues reduced almost to nothing, the nuns had all forsaken it, except two; whereupon bishop Alcock procured a grant from the crown, and converted it into a college. But Camden and others tell us, that the nuns of that house were so notorious for their incontinence, that king Henry VII. and pope Julius II. consented to its dissolution: Bale accordingly calls this nunnery "spiritualium meretricum conobium, a community of spiritual harlots." Bishop Alcock wrote several pieces, amongst which are the following four: 1. "Mons perfectionis." 2. "In psalmos penitenciales." 3. "Homiliae vulgares." 4. "Meditationes piee." He died October 1, 1500, and was buried in the chapel he built at Kingston upon Hull.

ALCUINUS, or ALBINUS (FLACCUS), a famous English writer of the eighth century, born in Yorkshire, or, as others tell us, not far from London. He had his education first under Venerable Bede, and was afterwards under the tuition of Egbert archbishop of York, who made him keeper of the library which he founded in that city. Alcuinus flourished about the year 780, was deacon of the church of York, and at last abbot of the monastery of Canterbury. In 793, he went to France, being invited thither by Charlemagne, to confute the heresy of Felix bishop of Urgel. He was highly esteemed by that prince, who not only honoured him with his friendship and confidence, but became his pupil, and was instructed by him in rhetoric, logic, mathematics, and divinity. The year following he attended Charlemagne to the council

council of Francfort, and upon his recommendation was admitted a member thereof; this prince gave him likewise the abbey of Ferrara, St. Jodocus, and St. Lupus. In 796, he desired leave to retire from secular affairs, but his request was not granted. In 798, he wrote against the bishop of Urgel, and confuted his errors in seven books. In 799, he was invited by Charlemagne to accompany him in his journey to Rome, but excused himself on account of old age and infirmities. In 803, Charlemagne being returned from Italy, and newly declared emperor, Alcuinus went to congratulate him upon this occasion; and he importuned him so warmly for leave to retire from court, that he at length obtained his request, and went to the abbey of St. Martin at Tours, which the emperor had lately given him. Here he spent the remainder of his life in devotion and study; and instructed the youth in the school which he had founded in that city, though the emperor in vain endeavoured to recall him to court by repeated letters. He died at Tours, on Whitsunday, 804; and was buried in the church of St. Martin, where a Latin epitaph, of twenty-four verses, of his own composition, was inscribed upon his tomb. This epitaph is preserved by father Labbe, in his "Thesaurus Epitaphiorum," printed at Paris 1686. He understood the Latin, Greek, and Hebrew languages extremely well; was an excellent orator, philosopher, mathematician; and, according to William of Malmesbury, the best English divine after Bede and Adhelme. France was greatly indebted to him for her flourishing state of learning in that and the following ages, as we learn from a German poet; cited by Camden, in his Britannia:

Quid non Alcuino, facunda Lutetia, debes?
Instaurare bonas ibi qui feliciter artes,
Barbariemque procul solus depellere cæpit.

He wrote a great number of books, most of which are extant. His style is elegant and sprightly, and his language very pure, considering the age in which he lived. His works were collected and published in one volume folio, by Andrew du Chesne, at Paris, in 1617. They are divided into three parts: the first contains his tracts upon scripture; the second, those upon doctrine, discipline, and morality; and the third, his historical treatises, letters, and poems.

ALCYONIUS (PETER), a learned Italian, who flourished in the 16th century. He was well versed in the Greek and Latin tongues, and wrote some pieces of eloquence which met with great approbation. He was corrector of the press a considerable

Cave's
Hist. Litera-
ria, sæc. viii.
ad ann. 780.

Jovius Elog.
cap. 123.

Ibid.

considerable time for Aldus Manutius, and is entitled to a share in the praises given to the editions of that learned printer. He translated into Latin several treatises of Aristotle: Sepulveda wrote against these versions, and pointed out so many errors in them, that Alcyonius had no other remedy, but buying up as many copies as he could get of Sepulveda's work, and burning them. The treatise which Alcyonius published "Concerning Banishment," contained so many fine passages, with others quite the reverse, that it was thought he had interwoven with somewhat of his own several fragments of Cicero's treatise, "De gloria;" and that afterwards, in order to save himself from being detected in this theft, he burnt the manuscript of Cicero, the only one extant. Paulus Manutius, in his commentary upon these words of Cicero, "Librum tibi celeriter mittam De gloria," has the following passage relating to this affair: "He means," says he, "his two books On Glory, which were handed down to the age of our fathers; for Bernard Justinian, in the index of his books, mentions Cicero De gloria. This treatise however, when Bernard had left his whole library to a nunnery, could not be found, though sought after with great care: nobody doubted but Peter Alcyonius, who, being physician to the nunnery, was intrusted with the library, had basely stolen it. And truly, in his treatise Of Banishment, some things are found interspersed here and there, which seem not to favour of Alcyonius, but of some higher author." The two orations he made after the taking of Rome, wherein he represented very strongly the injustice of Charles V. and the barbarity of his soldiers, were two excellent pieces. There is another oration ascribed to him, on the knights who died at the siege of Rhodes.

Alcyonius was professor at Florence in the pontificate of Adrian VI. and, besides his salary, had ten ducats a month from the cardinal de Medicis, to translate Galen "De partibus animalium." As soon as he understood that this cardinal was created pope, he asked leave of the Florentines to depart; and though he was refused, he went nevertheless to Rome, in great hopes of raising himself there. He lost all his fortune during the troubles the Columnas raised in Rome; and some time after, when the emperor's troops took the city, in 1527, he received a wound when flying for shelter to the castle of St. Angelo: he got thither notwithstanding he was pursued by the soldiers, and joined Clement VII. He was afterwards guilty of base ingratitude towards this pope; for, as soon as the

siege was raised, he deserted him, and went over to cardinal Pierius Valerianus, de Pompeius Columna, at whose house he fell sick and died, a few months after. Alcyonius might have made greater advances in learning, had he not been too much puffed up with vanity and self-conceit, which hindered him from taking the advice of his friends. He was likewise too much addicted to detraction and abuse, which raised him many enemies: yet there have been learned men, who have highly praised Alcyonius and his translations. Liter. infelic. p. 63.

ALDHELM. or **ADELM** (St.) an English divine, who was bishop of Shireburn in the time of the Saxon heptarchy: William of Malmesbury says that he was the son of Kenred, or Kenter, brother of Ina king of the West-Saxons. He was born at Caer Bladon, now Malmesbury, in Wiltshire. He had part of his education abroad in France and Italy, and part at home under Maildulphus an Irish Scot, who had built a little monastery where Malmesbury now stands. Upon the death of Maildulphus, Aldhelm, by the help of Eleutherius bishop of Winchester, built a stately monastery there, and was himself the first abbot thereof. When Hedda, bishop of the West Saxons, died, the kingdom was divided into two dioceses, viz. Winchester and Shireburn, and king Ina promoted Aldhelm to the latter, comprehending Dorsetshire, Wiltshire, Devonshire, and Cornwall: he was consecrated at Rome by pope Sergius I. and Godwin tells us that he had the courage to reprove his holiness for having a bastard. Aldhelm, by the directions of a diocesan synod, wrote a book against the mistake of the Britons concerning the celebration of Easter, which brought over many of them to the catholic usage in that point. He likewise wrote a piece, partly in prose and partly in hexameter verse, in praise of virginity, dedicated to Ethelburga abbess of Barking, and published amongst Bede's *Opuscula*, besides several other treatises, which are mentioned by Bale and William of Malmesbury, the latter of whom gives him the following character as a writer: "The language of the Greeks," says he, "is close and concise, that of the Romans splendid, and that of the English pompous and swelling: as for Aldhelm, he is moderate in his style; seldom makes use of foreign terms, and never without necessity; his catholic meaning is clothed with eloquence, and his most vehement assertions adorned with the colours of rhetoric: if you read him with attention, you would take him for a Grecian by his acuteness, a Roman by his elegance, and an Englishman by the pomp" W. Malmesb. de Vit. S. Aldhemi. Inter Episc. Sherborni-ens. 715.

Baleus, de
Script. Brit.
cent. i. n. 83.

"pomp of his language." The monkish authors, according to custom, have ascribed several miracles to Aldhelm; and they tell us, that, in order to put his virtue to trial, he used frequently to lay all night with a young woman, and yet without violating his chastity. He is said to have been the first Englishman who ever wrote in Latin, and, as he himself tells us in one of his treatises on metre, the first who introduced poetry into England: "These things," says he, "have I written concerning the kinds and measures of verse, collected with much labour, but whether useful I know not; though I am conscious to myself I have a right to boast as Virgil did [A]:

I first, returning from th' Aonian hill,
Will lead the Muses to my native land."

Gul. Malmesb. ubi
supra.

William of Malmesbury tells us, that the people in Aldhelm's time were half-barbarians, and little attentive to religious discourses: wherefore the holy man, placing himself upon a bridge, used often to stop them, and sing ballads of his own composition: he thereby gained the favour and attention of the populace, and insensibly mixing grave and religious things with those of a jocular kind, he by this means succeeded better than he could have done by austere gravity. Aldhelm lived in great esteem till his death, which happened May the 25th, 709.

[A] Hæc de metrorum generibus et fructuosè, collecta, quamvis mihi conschematicus pro utilitate ingenii mei scius sum me illud Virgilianum posse habes, multum laboriosè, nescio si jactare,

Primus ego in patriam meam, modo vita superest,
Aonio rediens deducam vertice Musas.

Gul. Malmesb. ibid.

Athen.
Oxon.

ALDRICH (HENRY), an eminent scholar and divine, was son of Henry Aldrich of Westminster gent. and born there in 1647. He was educated at Westminster under the famous Busby, and admitted of Christ Church, Oxford, in 1662. Having been elected student, he took a master of arts degree in April 1669; and, entering soon after into orders, he became an eminent tutor in his college. February 1681, he was installed canon of Christ Church; and, May following, accumulated the degrees of bachelor and doctor in divinity. In the controversy with the Papists, under James II. he bore a considerable part; and Burnet ranks him among those eminent clergymen, who "examined all the points of Popery with a solidity of judgment, a clearness of arguing, a depth of learning, and a vivacity of writing,

"writing, far beyond any thing which had before that time appeared in our language." In short, he had rendered himself so conspicuous, that, at the Revolution, when Massey, the Popish dean of Christ Church, fled beyond sea, the deanery was conferred upon him, and he was installed in it June the 17th, 1689. In this station he behaved in a most exemplary manner, and zealously promoted learning, religion, and virtue in the college where he presided. In imitation of his predecessor Bishop Fell, he published generally every year some Greek classic, or portion of one, as a gift to the students of his house. He wrote also a system of logic, entitled, "Artis Logicæ Compendium;" and many other things, which no more than his editions of the Greek authors we are able to say precisely. The publication of Clarendon's History of the Rebellion was committed to him and Bishop Spratt; and they were charged by Oldmixon with having altered and interpolated that work; but the charge was sufficiently refuted.

Besides attainments in letters, he possessed also very great skill in architecture and music; so great, that, as the connoisseurs say, his excellence in either would alone have made him famous to posterity. The three sides of the quadrangle of Christ Church, Oxford, called Peckwater-square, were designed by him; as was also the elegant Chapel of Trinity College, and the Church of All-Saints in the high-street; to the erection whereof Dr. Racliff, at his solicitation, was a liberal contributor. He cultivated also music, that branch of it particularly which related both to his profession and his office. To this end he made a noble collection of church music, and formed also a design of writing a history of the science; having collected materials, which are still extant in the library of his own college. In truth, his abilities as a musician have caused him to be ranked among the greatest masters of the science: he composed many services for the church, which are well known; as are also his anthems, to the number of near twenty. In the "Pleasant Musical Companion," printed 1726, are two catches of his; the one, "Hark the bonny Christ Church Bells," the other, intitled "A Smoaking Catch;" for he himself was, it seems, a great smoker.

Besides the preferments already mentioned, he was rector of Wem in Shropshire. He was prolocutor of the convocation in 1702. He died at Christ Church, December 14, 1710. The tracts he published in the Popish controversy were two, "Upon the Adoration of our Saviour in the Eucharist,"

Hist. of own times.

Hawkins, Hist. of Music, vol. v. p. x.

printed in 1687, and 1688, 4to. We have not been able to get an account of the Greek authors he published, except these following: 1. "Xenophontis Memorabilium, lib. 4. 1690," 8vo. 2. "Xenophontis Sermo de Agesilao, 1691," 8vo. 3. "Aristæ Historia 72 Interpretum, 1692," 8vo. 4. "Xenophon de re equestri, 1693," 8vo. 5. "Epicætetus et Theophrastus, 1707," 8vo. 6. "Platonis, Xenophontis, Plutarchi, Luciani, Symposia, 1711," 8vo. This last was published in Greek only, the rest in Greek and Latin; and all printed at Oxford. I have mentioned his Logic already. He printed also Elements of Architecture in Latin. He had a hand in Gregory's Greek Testament, printed at Oxford in 1703, folio; and some of his notes are printed in Havercamp's edition of Josephus.

ALDROVANDUS (ULYSSES), professor of philosophy and physic at Bologna, the place of his nativity, was a most curious enquirer into natural history, and travelled into the most distant countries on purpose to inform himself of their natural productions. Minerals, metals, plants, and animals, were the objects of his curious researches; but he applied himself chiefly to birds, and was at great expence in having figures of them drawn from the life. Aubert le Mire says, that he gave a certain painter, famous in that art, a yearly salary of two hundred crowns, for thirty years and upwards; and that he employed at his own expence Lorenzo Bennini and Cornelius Swintus, as well as the famous engraver Christopher Coriolanus. These expences ruined his fortune, and at length reduced him to the utmost necessity; and it is said that he died blind in an hospital at Bologna, at a great age, in 1605. Mr. Bayle observes, that antiquity does not furnish us with an instance of a design so extensive and so laborious as that of Aldrovandus, with regard to natural history; that Pliny indeed has treated of more subjects, but only touches them lightly, whereas Aldrovandus has collected all he could meet with.

His compilation, or what at least was compiled upon his plan, consists of several volumes in folio, some of which were printed after his death. He himself published his Ornithology, or History of Birds, in three folio volumes, in 1599; and his seven books Of Insects, which make another volume of the same size. The volume Of Serpents, three Of Quadrupeds, one Of Fishes, that Of exsanguineous Animals, the History of Monsters, with the Supplement to that Of Animals, the treatise Of Metals, and the Dendrology or

History

History of Trees," were published at several times after his death, by the care of different persons.

The volume "*Of Serpents*" was put in order, and sent to the press by Bartholomæus Ambrosinus; that "*Of Quadrupeds which divide the Hoof*," was first digested by John Cornelius Uterverius, and afterwards by Thomas Demster, and published by Marcus Antonius Bernia and Jerome Tamburini; that "*Of Quadrupeds which do not divide the Hoof*," and that "*Of Fishes*," were digested by Uterverius, and published by Tamburini; that "*Of Quadrupeds with Toes or Claws*," was compiled by Ambrosinus; the "*History of Monsters*," and the Supplements, were collected by the same author, and published at the charge of Marcus Antonius Bernia; the "*Dendrology*" is the work of Ovidius Montalbanus. Mercklinus, in *Lindenio renovato*, p. 1047.—"*Aldrovandus*," says M. l'Abbé Gallois, "is not the author of several books published under his name; but it has happened to the collection of natural history, of which those books are part, as it does to those great rivers which retain during their whole course the name they bore at their first rise, though in the end the greatest part of the water which they carry into the sea does not belong to them, but to other rivers which they receive: for as the first six volumes of this great work were Aldrovandus's, although the others were composed since his death by different authors, they have still been attributed to him, either because they were a continuance of his design, or because the writers of them use his memoirs, or because his method was followed, or perhaps that these last volumes might be the better received under so celebrated a name." *Journal des Savans*, Nov. 12, 1668, p. 425.

ALEANDER (JEROME), archbishop of Brindisi and a cardinal, was born at a little village on the confines of Istria, the 13th of February, 1480. His father, Francis Aleander, a physician, educated him with great care, and sent him to Venice, where he made considerable proficiency in all branches of learning: he studied the mathematics, natural philosophy, and physic. He also applied with great assiduity to the Greek and Hebrew languages, in which he made so great a progress, with the assistance of an excellent memory, that he spoke and wrote them with fluency. Pope Alexander VI. being informed of his great abilities, intended to have made him secretary to his son, and had afterwards some thoughts of sending him his nuncio to Hungary: but Aleander, being taken ill, could not at that time leave Venice. In 1508, at

the invitation of Lewis XII. he went to France, where he taught the belles lettres in the university of Paris. He entered afterwards into the service of Everard de la Mark bishop of Liege, who sent him to Rome, to facilitate his promotion to a cardinal's hat. Leo X. found him a man of such capacity, that he was desirous to retain him in his service; to which the bishop of Liege consented. His holiness sent him nuncio to Germany, in 1519; and in 1520, though absent, he was appointed librarian of the Vatican, upon the death of Acciaoli. He gained a considerable character as nuncio, and made a great figure for his eloquence in the diet of Worms; where he harangued three hours against the doctrine of Luther: he could not, however, prevent Luther from being heard in that diet; and though he refused to dispute with him, he obtained an order that his books should be burnt, and his person proscribed: and he himself drew up the edict against him.

Pallavicini
Hist. Conc.
Trident.

Ibid. lib. i.
cap. 28.

Upon his return to Rome, Clement VIII. made him archbishop of Brindisi, and appointed him nuncio to France; and he was in this capacity with Francis I. when he besieged Pavia, where he fell into the hands of some soldiers, who used him pretty roughly. He was sent nuncio a second time into Germany, in 1531, where he found a great change in affairs: the people in the protestant cities, as he says, were no longer animated against the holy see as formerly; the reason of which was, that having hoped for greater liberty by shaking off the papal yoke, they now found by experience that that of the secular power, under which they were obliged to live, proved no less heavy. Aleander exerted his utmost endeavours, but without success, to hinder Charles V. from making a truce with the protestants in Germany. In 1536, he went to Rome, where he was created a cardinal by Paul III. and was intended to be president at the council of Trent; but his death, which happened the 1st of February, 1542, prevented this: some say that he died by a mistake of his physician.

Luther and his followers have thrown great reproaches against Aleander: they have also asserted that he was a Jew; but this we believe to be a mistake, especially as Ulric Hutten, who published an invective against him, speaks as if there was no truth in this matter. Erasmus has frequently made mention of him, and in several places to his disadvantage: in one he says, that he was not only of a warm and simple, but also of a credulous disposition; in another he gives him the title

title of bull-carrier: he says also, that he was not a man too much addicted to truth.

ALEANDER (JEROME), a learned man of the seventeenth century, born in the principality of Friuli, of the same family with the preceding. When he went to Rome, he was employed as secretary under cardinal Octavio Bandini, and he discharged this office with great honour for almost twenty years. He began betimes to venture his reputation as an author; for no sooner had he received his degrees in law, than he published "A Commentary on the Institutions of Caius." He was one of the first members of the Academy of Humourists, and he wrote a learned treatise in Italian on the device of the society. He displayed his genius on many different subjects. He published a treatise on two antiques [A]: he wrote also on the question of the suburban churches; and he was the author of a piece against an anonymous writer on that subject in favour of the protestants. He printed also a volume of verses, which was followed with a vindication of ^{Nicius Ery-} the Adonis of the cavalier Marino, against the violent attacks ^{thæus,} ^{Piancoth. i.} of the cavalier Stigliani.

Urban VIII. had a great esteem for Aleander, and took all imaginable pains to draw him from the service of cardinal Bandini, and to engage him with the Barberini; in which he at length succeeded, and Aleander became secretary to cardinal Francis Barberini. He accompanied him to Rome, when he went there in the character of legate à latere; and bore the fatigues of this long journey with great alacrity, notwithstanding his delicate constitution and infirm state of health. He did not escape so well from good cheer: he had entered into an agreement with some of his intimate friends, ^{Baillet Jugement sur les} that they should treat one another by turns every three days; ^{Postes,} and at one of these entertainments he indulged to an excess, ^{num. 1446,} which threw him into a disorder, of which he died. Cardinal Barberini gave him a magnificent funeral, at the Academy of Humourists: the academists carried his corpse to the grave: and Gaspar de Simeonibus made his funeral oration there the 31st of December, 1631. Aleander had so neat and easy a manner of writing, that the compliment which Nicius Ery-

[A] These were two marbles, a table and a statue, the former containing the figure and symbols of the sun, the latter gilt with a zone full of sculptures. The title of Aleander's work is as follows, "Explicatio antiquæ tabulæ marmoreæ,

"solis effigie symbolisque exculptæ: explicatio sigillorum zonæ veterem statuam marmoream cingentis." It was printed in quarto at Rome in 1616, and at Paris in 1617.

thraus often paid him on this account, may not improperly be mentioned: "When I read your works," said he, "I think myself a learned man; but when I read those of some others who affect to be eloquent, I think myself very ignorant, for I understand not what they write."

ALEGAMBE (**PHILIP**), a Flemish Jesuit, born at Brussels the 22d of January, 1592, was trained in polite literature in his own country. He went afterwards to Spain, and entered into the service of the duke of Ossuna, whom he attended to Sicily, when the duke went there as viceroy. Alegambe, being inclined to a religious life, took the habit of a Jesuit at Palermo, the 7th of September, 1613, where he went through his probation, and read his course of philosophy. He pursued his study of divinity at Rome, whence he was sent to Austria, to teach philosophy in the university of Gratz. Having discharged the duties of this function to the satisfaction of his superiors, he was chosen professor of school-divinity, and promoted in form to the doctorship in 1629. About this time the prince of Eggenberg, who was in high favour with the emperor Ferdinand II. having resolved that his son should travel, and being desirous he should be attended by some learned and prudent Jesuit, Alegambe was judged a proper person; and he accordingly travelled with him five years, visiting Germany, France, Spain, Portugal, and Italy. In 1638, the young prince with whom he travelled, being appointed by the emperor Ferdinand III. ambassador of obedience to the pope, invited Alegambe to go with him, who accordingly accompanied him to Rome, in quality of his confessor. After he had discharged this office, the general of the Jesuits retained him as secretary of the Latin dispatches for Germany. Alegambe, having spent four years in the discharge of this laborious office, was obliged to resign it, the continual application to writing having considerably weakened his sight. He was now appointed president of spiritual affairs in the professed house, and had the office also of hearing confessions in the church, in which capacity he acquitted himself with great honour. He died of the dropy at Rome, the 6th of September, 1652. He was reputed an excellent writer, though he wrote but few books [A].

ALENIO

Sotuel,
Biblioth.
Script. Soc.
Jesu, Romæ
1675, folio,
p. 706, &c.

[A] All the Jesuit Sotuel allows to be his, are these:

1. "Bibliotheca scriptorum societatis Jesu, Antwerpæ, 1643," in folio,

2. "Vita P. Joannis Cardin, Lusitani, ex societate Jesu, Romæ 1649, in 12mo."

3. "Heroes et victimæ charitatis societatis

"societatis Jesu, Romæ 1558," in "de societate Jesu, qui in odium fidei
4to. "ab hæreticis vel aliis occisi sunt," Ro-
4. "Mortes illustres et gesta eorum" "mæ 1657," in folio.

ALENIO (JULIUS), a Jesuit, born in Brescia, in the re-
public of Venice. He travelled into the eastern countries,
and arrived at Maca in 1610, where he taught mathematics. ^{Sotuel,}
From thence he went to the empire of China, where he con- ^{Biblioth.}
tinued to propagate the Christian religion for thirty-six ^{Script. Soc.}
years. He was the first who planted the faith in the province ^{Jesu.}
of Xanfi, and he built several churches in the province of
Fokien. He died in August, 1649 [A].

[A] He left several works in the "of St. Bernard betwixt the Soul and
Chinese language: 1. "The Life of "Body, in Chinese Verse." 9. "A
"Jesus Christ," in eight volumes. 2. "Treatise on the Sciences of Europe."
"The Incarnation of Jesus Christ." 3. 10. "Practical Geo.netry, in four
"Of the Sacrifice of the Mass," 4. "books." 11. "The Life of P.
"The Sacrament of Penitence." "Matthew Ricci." 12. "The Life
5. "The Original of the World." "of Dr. Michael Yam, a Chinese Con-
6. "Proof of the Existence of a Deity." "vert." 13. "The Theatre of the
7. "Dialogues." 8. "The Dialogue "World, or Cosmography."

ALES (ALEXANDER), a celebrated divine of the confes-
sion of Augsbourg, was born at Edinburgh April, 23,
1500. He soon made a considerable progress in school-divi-
nity, and entered the lists very early against Luther, this
being then the great controversy in fashion, and the grand
field wherein all authors, young and old, used to display their
abilities. Soon after he had a share in the dispute, which
Patrick Hamilton maintained against the ecclesiastics, in fa-
vour of the new faith he had imbibed at Marpurg: he en-
deavoured to bring him back to the catholic religion, but
this he could not effect, and even began himself to doubt
about his own religion, being much affected by the discourse
of this gentleman, and more still by the constancy he shewed
at the stake, where David Beton, archbishop of St. Andrew's,
caused him to be burnt. The doubts of Ales would perhaps
have been carried no further, if he had been left unmolested
to enjoy his canonry in the metropolitan church of St. An-
drew's; but he was persecuted with so much violence [A];
that

[A] This persecution was raised very severe sermon against priests who
against him, because he had preached were guilty of fornication: The provost
before the provincial synod, in 1529, of St. Andrew's, whose lewd intrigues
were

that he was obliged to retire into Germany, where he became at length a perfect convert to the protestant religion, and persevered therein till his death. In the different parties which were formed, he sometimes joined with those that were least orthodox; for, in 1560, he maintained the doctrine of George Major, concerning the necessity of good works. The change of religion, which happened in England after the marriage of Henry VIII. with Anna Boleyn, induced Ales to go to London, in 1535: he was highly esteemed by Cranmer, archbishop of Canterbury, Latimer, and Thomas Cromwel, who were at that time in high favour with the king. Upon the fall of these favourites, he was obliged to return to Germany, where the elector of Brandenburg appointed him professor of divinity at Francfort upon the Oder, in 1540. Two years afterwards he had a dispute there upon the question, "Whether the magistrate can and ought to punish fornication?" and he maintained the affirmative, with Melancthon. He was greatly offended at their not deciding this dispute; and perhaps his discontent was the reason of his quitting Francfort in a hurry; and it is certain that the court of Brandenburg complained of him, and wrote to the university of Wittenberg to have him punished. He retired to Leipzig; and while he was there, he refused a professor's chair, which Albert duke of Prussia intended to erect at Koninsberg, and which was erected the year following. Soon after, he was chosen professor of divinity at Leipzig, and enjoyed it till his death, which happened on the 17th of March, 1565 [B].

were known to every body, knew that he himself was lashed in this discourse, and imagined that it was on purpose to expose him to the audience; he therefore resolved to avenge himself the first opportunity, and being informed that the chapter was assembled to send complaints against him to king James V. he repaired thither with a body of armed men, and ordered them to seize Ales, who, with the other canons, was thrown into prison. All the rest however were discharged; but Ales was confined in a dungeon for twenty days, and the provost represented him to the bishop as a man who had broached his heretical no-

tions before the synod. Jacob. Thomaeus in Oratione de Aleſio.

[3] The following are the titles of his principal works: 1. "De necessitate et merito bonorum operum, disputatio proposita in celebri academia Lipsica ad 29 Nov. 1560." 2. "Commentarii in evangelium Joannis, et in utramque epistolam ad Timotheum." 3. "Expositio in Psalmos Davidis." 4. "De justificatione, contra Osiandrum." 5. "De sancta Trinitate, cum confutatione erroris Valentini." 6. "Responsio ad triginta et duos articulos theologorum Lovanienſium."

ALEXANDER the GREAT, king of Macedon, hath Quintus Curtius, and Arrian, Plutarch, and Diodorus, for his historians; and if what they have said of him be true, he may be deemed,

deemed, as Bayle expresses it, "of all mankind the greatest prodigy:" but it is both reasonable and necessary to make some abatements in their accounts. His extraction was as illustrious as it could be, his father Philip having been descended from Hercules, and his mother Olympias from Achilles. He was born at Pella the first year of the 106th Olympiad, the 398th from the building of Rome, and the 356th before the birth of Christ. On the night of his birth, the temple of Diana at Ephesus was set on fire, and burnt to the ground, which latter circumstance, said Timæus an historian, "was not to be wondered at, since the goddess was so engaged at Olympias's labour, that she could not be present at Ephesus to extinguish the flames." This Cicero praises as an acute and elegant saying; but in our opinion, Plutarch and Longinus condemn it, with better reason, as quaint and frigid.

Bayle's Dict.
Art. MA-
CEDON.

Potavi R.
tionar.
Tempor.

De Nat.
Deor. lib. 2.

At fifteen years of age, Alexander was delivered to the tuition of Aristotle. He discovered very early a mighty spirit, and symptoms of that vast and immoderate ambition, which was afterwards to make him the scourge of mankind, and the pest of the world. One day, when it was told him that Philip had gained a battle, instead of rejoicing he looked much chagrined; and said, that "if his father went on at this rate, there would be nothing left for him to do." Upon Philip's shewing some little wonder, that Alexander did not engage in the Olympic games, "Give me," said the youth, "kings for my antagonists, and I will present myself at once." The taming and managing of the famous Bucephalus is always mentioned among the exploits of his early age. This remarkable horse was brought from Thessaly, and purchased at a very great price; but upon trial he was found so wild and vicious, that neither Philip nor any of his courtiers could mount or manage him. In short, he was upon the point of being sent back as an intractable and useless beast, when Alexander, expressing his grief, that so noble a creature should be rejected and set at nought, merely because nobody had the dexterity to manage him, was at length permitted to try what he could do. Now Alexander had perceived, that the frolicsome spirit and wildness of Bucephalus proceeded solely from the fright which the animal had taken at his own shadow: whereupon, turning his head directly to the sun, and gently approaching him with address and skill, he threw himself at length upon him; and though Philip at first was extremely distressed and alarmed for his son, yet when he saw him safe, and perfectly master of his steed, received him

Plutarch
in vit.
Alexandri,

him with tears of joy, saying, "O, my son, thou must seek
" elsewhere a kingdom, for Macedonia cannot contain thee."
One more instance of this very high spirit shall suffice.
When Philip had repudiated Olympias for infidelity to his
bed, the young prince felt a most lively resentment on the
occasion; yet, being invited by his father to the nuptials with
his new wife, he did not refuse to go. In the midst of the
entertainment, Attalus, a favourite of Philip, had the impru-
dence to say, that the Macedonians must implore the gods to
grant the king a lawful successor. "What, you scoundrel!
" do you then take me for a bastard?" says Alexander; and
threw a cup that instant at his head. Philip, intoxicated
with wine, and believing his son to be the author of the
quarrel, rushed violently towards him with his sword; but,
slipping with his foot, fell prostrate upon the floor. Upon
which, said Alexander insulting, "See, Macedonians, what a
" general you have for the conquest of Asia, who cannot
" take a single step without falling;" for Philip had just be-
fore been named for this expedition in a common assembly of
the Greeks; and was preparing for it, when he was murdered
by Pausanias at a feast.

Plutarch.
ibid.

Alexander, now twenty years of age, succeeded his father as
king of Macedon: he was also chosen, in room of his father,
generalissimo in the projected expedition against the Persians;
but the Greeks, agreeably to their usual fickleness, deserted from
him, taking the advantage of his absence in Thrace and Illy-
ricum, where he began his military enterprises. He hastened
immediately to Greece, when the Athenians and other states
returned to him at once; but, the Thebans standing out, he
directed his arms against them, slew a prodigious number of
them, and destroyed their city; sparing nothing but the de-
scendants and the house of Pindar, out of respect to the me-
mory of that poet. This happened in the second year of the
3d Olympiad. It was about this time that he went to con-
sult the oracle at Delphi; when, the priestess pretending that
it was not on some account lawful for her to enter the temple
then, he being impatient, hauled her along, and occasioned
her to cry out, "Ah, my son, there is no resisting you:"
upon which Alexander, seizing the words as ominous, re-
plied, "I desire nothing farther: this oracle suffices." It
was also probably at this time that the remarkable interview
passed between our hero and Diogenes the cynic. Alexander
had the curiosity to visit this philosopher in his tub, and com-
plimented him with asking, "if he could do any thing to
" serve him?" "Nothing" said the brute, "but to stand from
" betwixt

“ betwixt me and the sun.” The attendants were expecting ^{Diog. Laert. in vit.} what resentment would be shewn to this savage behaviour; when Alexander surpris’d them by saying, “ Positively, if I “ was not Alexander, I would be Diogenes.”

Having settled the affairs of Greece, and left Antipater as his viceroy in Macedonia, he pass’d the Hellespont, in the third year of his reign, with an army of no more than 30,000 foot, and 4,500 horse; and with these forces, brave and veteran it is true, he overturned the Persian empire. His first ^{Petavius, as above.} battle was at the Granicus, a river of Phrygia, in which the Persians were routed. His second was at Issus, a city of Cilicia, where he was also victorious in an eminent degree: for the camp of Darius, with his mother, wife, and children, fell into his hands; and the humane and generous treatment which he shewed them, is justly reckoned the noblest and most amiable passage of his life. While he was in this country, he caught a violent fever by bathing when hot, in the cold waters of the river Cydnus; and this fever was made more violent from his impatience at being detained by it. The army was under the utmost consternation, and no physician durst undertake the cure. At length one Philip of Acarnan desired time to prepare a potion, which he was sure would cure him; and while this potion was preparing, Alexander received a letter from his most intimate confident Parmenio, informing him, that this Acarnan was a traitor, and employed by Darius to poison him, at the price of a thousand talents and his sister in marriage. What a situation for a sick prince! The same greatness of soul, however, which accompanied him upon all occasions, did not forsake him here. He ^{Curtius, lib. iii. c. 5, 6.} did not seem to his physician under any apprehensions; but, after receiving the cup into his hands, delivered the letter to Acarnan, and with eyes fixed upon him drank it off. The medicine at first acted so powerfully, as to deprive him of his senses, and then without doubt all concluded him poisoned: however, he soon came round, and by a cure so speedy, that it might almost be deemed miraculous, was restored to his army safe and sound.

It was at Anchyala, a town of Cilicia, that he was shewed a monument of Sardanapalus, with this inscription: “ Sardanapalus built Anchyala and Tarsus in a day: passenger, “ eat, drink, and enjoy yourself: every thing else is nothing.” This no doubt would move his contempt very strongly, by being compared with what he projected.—From Cilicia he marched forwards to Phœnicia, which all surrendered to him, except Tyre; and it cost him a siege of seven months to reduce

Diod. Arr.
Curt. Plat.

Josephus,
lib. ii. c. 8.

duce this city. The vexation of Alexander, at being unreasonably detained by this obstinacy of the Tyrians, occasioned a mighty destruction and carnage; and the cruelty he exercised here is quite inexcusable. After besieging and taking Gaza, he went to Jerusalem, where he was received by the high priest; and, making many presents to the Jews, sacrificed in their temple. He told Jadduas, for that was the priest's name, that he had seen in Macedonia a god, in appearance exactly resembling him, who had exhorted him to this expedition against the Persians, and given him the firm assurance of success. Afterwards, entering Ægypt, he went to the oracle of Jupiter Ammon, and upon his return built the city of Alexandria. It was now that he took it into his head to assume divinity, and to pretend himself the son of the said Jupiter Ammon, for which his mother Olympias would sometimes rally him not unpleasantly: "Pray," she would say, "cease to be called the son of Jupiter; you will certainly embroil me in quarrels with Juno." Policy, however, was at the bottom of this; it was impossible that any such belief should be really rooted in his breast; but he found by experience that this opinion inclined the barbarous nations to submit to him; and therefore he was content to pass for a god, and to admit (as he did) of divine adoration. So far, indeed, was he from believing this of himself, that he used among his friends to make a jest of it. Thus afterwards, when he was bleeding from a wound he had received, "See here," says he, "this is your true genuine blood, and not that *ixap*, or thin fine liquor, which issues, according to Homer, from the wounds of the immortals." Nay, even his friends did sometimes make free with this opinion, which shews that he did not hold it sacred; for once, when it thundered horribly loud, and somewhat terrified the company, the philosopher Anaxarchus, who was present, said to Alexander, "And when will you, son of Jupiter, do the like?" "Oh," says Alexander, "I would not frighten my friends."

His object now was to overtake and attack Darius in another battle; and this battle was fought at Arbela, when victory, granting every thing to Alexander, put an end to the Persian empire. Darius had offered his daughter in marriage, and part of his dominions to Alexander, and Parmenio advised him to accept the terms: "I would," says he, "if I was Alexander;" "and so would I," replied the conqueror, "if I was Parmenio." The same Parmenio, counselling the prince to take the advantage of the night in attack-

ing

ing Darius, "No," said Alexander, "I would not steal a victory." Darius owed his escape from Arbela to the swiftness of his horse; and while he was collecting forces to renew the war, was insidiously slain by Bessus, governor of the Bactrians. Alexander wept at the fate of Darius; and afterwards procuring Bessus to be given up to him, punished the inhuman according to his deserts. From Arbela Alexander pursued his conquests eastward; and every thing fell into his hands, even to the Indies. Here he had some trouble with king Porus, whom however he subdued and took. Porus was a man of spirit, and his spirit was not destroyed even by his defeat; for, when Alexander asked him, "how he would be treated," he answered very intrepidly, "like a king:" which, it is said, so pleased the conqueror, that he ordered the greatest attention to be paid him, and afterwards restored him to his kingdom. Having ranged over all the East, and made even the Indies provinces of his empire, he returned to Babylon, where he died in the 33d year of his age, some say by poison, others by drinking.

The character of this hero is so familiar to every body, that it is almost needless labour to draw it. All the world knows, says Mr. Bayle, that it was equally composed of very great virtues and very great vices. He had no mediocrity in any thing but his stature: in his other properties, whether good or bad, he was all extremes. His ambition rose even to madness. His father was not at all mistaken in supposing the bounds of Macedon too small for his son: for how could Macedon bound the ambition of a man, who reckoned the whole world too small a dominion? He wept at hearing the philosopher Anaxarchus say, that there was an infinite number of worlds: his tears were owing to his despair of conquering them all, since he had not yet been able to conquer one. Livy, in a short digression, has attempted to enquire into the events which might have happened, if Alexander, after the conquest of Asia, had brought his arms into Italy? Doubtless things might have taken a very different turn with him; and all the grand projects, which succeeded so well against an effeminate Persian monarch, might easily have miscarried if he had to do with rough hardy Roman armies. And yet the vast aims of this mighty conqueror, if seen under another point of view, may appear to have been confined in a very narrow compass; since, as we are told, the utmost wish of that great heart, for which the whole earth was not big enough, was, after all, to be praised by the Athenians: for it is related, that the difficulties which he encountered in order

to pass the Hydaspes, forced him to cry out, "O. Athenians, could you believe to what dangers I expose myself for the sake of being celebrated by you?" But Bayle affirms, that this was quite consistent with the vast unbounded extent of his ambition, as he wanted to make all future time his own and be an object of admiration to the latest posterity; yet did not expect this from the conquest of worlds, but from books. He was perfectly in the right, says Bayle; "for if Greece had not furnished him with good writers, he would long ago have been as much forgotten as the kings who reigned in Macedon before Amphitryon."

Alexander has been praised upon the score of continency, yet his life could not surely be quite regular in that respect. Indeed, the fire of his early youth appeared so cold towards women, that his mother suspected him to be impotent; and, to satisfy herself in this point, did, with the consent of Philip, procure a very handsome courtesan to lie with him, whose caresses, however, were all to no purpose. His behaviour afterwards to the Persian captives shews him to have had a great command over himself in this particular. The wife of Darius was a finished beauty; her daughters likewise were all beauties; yet this young prince, who had them in his power, not only bestowed on them all the honours due to their high rank, but managed their reputation with the utmost delicacy. They were kept as in a cloyster concealed from the world, and secured from the reach of every dishonourable (not only attack, but) imputation. He did not give the least handle to scandal, either by his visits, his looks, or his words: and for other Persian dames his prisoners, equally beautiful in face and shape, he contented himself with saying gaily, that they gave indeed much pain to his eyes. In the mean time, what are we to conclude from his causing his favourite mistress Pancaste to be drawn naked by Apelles, though it is true he gave her to the painter, who fell in love with her? What of that immoderate love of boys, which Athenæus relates of him? What of that prodigious number of wives and concubines which he kept?

His excesses with regard to wine were notorious, and beyond all imagination; and he committed, when drunk, a thousand extravagances. It was owing to wine, that he killed Clytus who saved his life, and burnt Persopolis, one of the most beautiful cities of the East: he did this last indeed at the instigation of the courtesan Thais; but this circumstance made it only the more heinous. It is generally believed, that he died by drinking immoderately: and even

Plutarch,

Plutarch.

Deipnos.
lib. xiii.

Q. Curtius,
lib. viii.

utarch, who affects to contradict it, owns that he did nothing but drink the whole day he was taken ill.

Diod. Sic.

lib. 17.

Seneca,

Epist. 83.

In short, to sum up the character of this prince, we cannot be of opinion, that his good qualities did in any wise compensate for his bad ones. Heroes make a noise: their actions are large, and strike the senses forcibly; while the infinite deduction and misery they occasion lies more in the shade, and out of sight. One good legislator is worth all the heroes that ever did or will exist.

After his death, his conquests were broken into a great many pieces; but the fragments were valuable: they converted those of his generals into kings, to whose lot they fell in the division; and made the Greek nation a long time renowned and powerful in Asia.

ALEXANDER (NECKAM), an eminent English writer in the twelfth and thirteenth centuries, born at St. Alban's in Hertfordshire. After having finished his studies in his native country, he went abroad to the universities of France and Italy, where he applied with great assiduity. He resided chiefly at Paris, which was at that time the most celebrated university of Europe, where he greatly distinguished himself by his genius and learning, being considered as an excellent philosopher, a profound divine, and a good rhetorician and poet, for the age wherein he lived. In the year 1180, he read lectures at Paris with great applause. About the year 1186, he returned to England; and the year following, at his desire, Guarinus abbot of St. Alban's entrusted him with the care of the schools belonging to that abbey. He was afterwards made canon of Chichester, whence he soon after removed to Exeter, and there became a canon regular of the order of St. Augustin. In 1215, he was made abbot of Exeter, and died in 1227. He wrote several works, which were never published [A]; but they are to be found in manuscript in the libraries of England and other countries.

Cave's Hist. Lit.

Oudin Comment. de Script. Eccl.

[A] They are as follow:

1. "Commentaria supra quatuor evangelia."

2. "Expositio super Ecclesiasten."

3. "Expositio super Cantica."

4. "Laudes divinæ sapientiæ." This work is the same with that "De naturis rerum," as Oudin assures us from his own reading (Comment. de Script. Eccl. tom. iii.) It is a

large poetical work, and treats of various subjects, as well profane as sacred; of angels, the heavens, of natural things, particularly birds, beasts, trees, and plants, which are discoursed of in a physical and moral way. It was intitled "Of the Nature of Things," because it treats for the most part of the nature of created things; it was likewise called "The Praises of Divine Wisdom," because

cause the explication of the natural world shews the infinite wisdom of the Deity. This (says Mr. Bayle) consists of a great many verses, which have no small share of elegance and harmony, if we consider the barbarous and Gothic

age in which they were written. In this piece the author gives a large account of the three cities which were most eminent for learning, Athens, Rome, and Paris.

ALEXANDER AB ALEXANDRO, a Neapolitan lawyer of great learning, who flourished towards the end of the fifteenth and beginning of the sixteenth century. He followed the profession of the law, first at Naples, afterwards at Rome; but he devoted all the time he could spare to the study of polite literature; and at length entirely left the bar, that he might lead a more easy and agreeable life with the Muses.

Alexand. ab Alex. Gen. Dierum, lib. ii. cap. 1.

“When I saw,” says he, “that the counsellors could not defend nor assist any one against the power or favour of the mighty, I said it was in vain we took so much pains, and fatigued ourselves with so much study in controversies of law, and with learning such a variety of cases so exactly reported; when I saw the judgements passed according to the temerity of every remiss and corrupt person who presided over the laws, and gave determinations not according to equity, but favour and affection.” The particulars of his life are to be gathered from his work intitled “*Genialium dierum*,” we are there informed that he lodged at Rome in a house that was haunted; and he relates many surprizing particulars about the ghost. He says also, that when he was very young; he went to the lectures of Philephus, who explained at Rome the “*Tusculan Questions*” of Cicero; he was there also when Nicholas Perot and Domitius Calderinus read their public lectures upon Martial. Some say that he acted as prothonotary of the kingdom of Naples, and that he discharged this office with great honour; but this is not mentioned in his work. The particular time when he died is not known, but he was buried in the monastery of the Olivets. Tiraqueau wrote a learned commentary upon his work, which was printed at Lyons in 1587, and reprinted at Leyden in 1673, with the notes of Denis Godfrey, Christopher Colerus, and Nicholas Mercerus.

Memoires pour servir à l'Histoire des Hommes illustres, tom. iii.

ALEXANDER (NOEL), an indefatigable writer of the 17th century, born at Roan in Normandy, 1639. After finishing his studies at Roan, he entered into the order of Dominican friars, and was professed there in 1655. Soon after he went to Paris, to go through a course of philosophy and divinity in the great convent, where he distinguished himself

himself so, that he was appointed to teach philosophy there, which he did for twelve years. This however did not so much engage his attention as to make him neglect preaching, which is the chief business of the order he professed. His sermons were elegant and solid: but as he had not that ease and fluency of speech requisite in a preacher, he soon forsook the pulpit; and his superiors being of opinion that he should apply himself wholly to the study of the Scriptures and ecclesiastical history, he followed their advice, and was created a doctor of the Sorbonne, in 1675. Mr. Colbert shewed him many marks of his esteem; and being determined to omit nothing to perfect the education of his son, afterwards archbishop of Roan, he formed an assembly of the most learned persons, whose conferences upon ecclesiastical history might be of advantage to him. Father Alexander was invited to this assembly, where he exerted himself with so much genius and ability, that he gained the particular friendship of young Colbert, who shewed him the utmost regard as long as he lived. These conferences gave rise to Alexander's design of writing an ecclesiastical history; for, being desired to reduce what was material in these conferences to writing, he did it with so much accuracy, that the learned men who composed this assembly, advised him to undertake a complete body of church-history. This he executed with great assiduity; collecting and digesting the materials himself, and writing even the tables with his own hand. His first work is that wherein he endeavours to prove, against M. de Launoi, that St. Thomas Aquinas is the real author of the Sum, ascribed to him: it was printed in Paris 1675, in 8vo. The year following he published the first volume of a large work in Latin, upon the principal points of ecclesiastical history: this contains twenty-six volumes in 8vo. The first volume treats of the history of the first ages of the church, and relates the persecutions which it suffered, the succession of popes, the heresies which arose, the councils which condemned them, the writers in favour of Christianity, and the kings and emperors who reigned during the first century: to this are subjoined dissertations upon such points, as have been the occasion of dispute in history, chronology, criticism, or doctrine. The history of the second century, with some dissertations, was published in two volumes, in the year 1677. The third century came out in 1678; in this he treats largely of public penance, and examines into the origin and progress of the famous dispute between pope Stephen and St. Cyprian, concerning the rebaptizing of those who had been baptized by heretics;

Du Pin,
Biblioth. des
Auteurs
Ecclesi.
tom. xix.

Ibid.

tics; and he has added three dissertations, wherein he has collected what relates to the life, manners, errors, and defenders of St. Cyprian. The history of the fourth century is so very extensive, that Alexander has found matter for three volumes, and forty-five dissertations; they were printed at Paris in 1679. In the three following years he published his history of the fifth, sixth, seventh, eighth, ninth, and tenth centuries; and that of the eleventh and twelfth centuries in 1683: in these volumes are several dissertations against Mr. Daille, and in some of them he treats of the disputes between the princes and popes in such a manner, that a decree from Rome was issued out against his writings in 1684. However he published the same year the history of the thirteenth and fourteenth centuries, in which he continued to defend the rights of kings against the pretensions of that court. He at last completed his work in 1686, by publishing four volumes, which contained the history of the fifteenth and sixteenth centuries. In 1689, he published a work, in the same method, upon the Old Testament, in six volumes 8vo. In 1678, he published three dissertations, the first concerning the superiority of bishops over presbyters, against Blondel; the second concerning the celibacy of the clergy, and reconciling the history of Paphnutius with the canon of the council of Nice; and the third concerning the Vulgate version of Scriptures. The same year he printed a dissertation concerning sacramental confession against Mr. Daille, in 8vo. In 1682, he wrote an apology for his dissertation upon the Vulgate translation, against Claudius Frassen. He published likewise about this time, or some time before, three dissertations in defence of St. Thomas Aquinas; the first against Henschenius and Papebroch, to shew that the office of the holy sacrament was written by him; the second was in form of a dialogue between a Dominican and a Franciscan, to confute the common opinion that Alexander of Hales was St. Thomas Aquinas's master, and that the latter borrowed his "*Secunda Secundæ*" from the former: the third is a panegyric upon Aquinas. In 1691, he published his "*Theologia dogmatica*," in five books, or "*Positive and moral Divinity*, according to the Order of the Catechism of the Council of Trent." This Latin work, consisting of ten octavo volumes, was printed at Paris and at Venice in 1698: in 1701 he added another volume; and they were all printed together at Paris, in two volumes folio, in 1703, with a collection of Latin letters, which had been printed separately. In 1703, he published "*A commentary upon the four Gospels*," in folio;

and in 1710, he published another at Roan upon St. Paul's and the seven canonical epistles. He wrote also a commentary upon the prophets Isaiah, Jeremiah, and Baruch, which was never printed: we shall mention the rest of his works in a note [A]. In 1706, he was made a provincial for the province of Paris. Towards the latter part of his life, he was afflicted with the loss of his sight; a most inexpressible misfortune to one whose whole pleasure was in study, yet he bore it with great patience and resignation. He died merely of a decay of nature, 1724, in the 86th year of his age.

[A] 1. "Statuta facultatis artium Thomisticæ collegio Par. iensi fratrum prædicatorum instituta, Paris, 1683," in 12mo. 2. "Institutio concionatorum tripartita, seu præcepta et regula ad prædicatores informandos, cum ideis seu rudimentis concionum per totum annum," 3. "Abrégé de la foy et de la moral de l'église tirée de l'Ecriture sainte, Paris, 1676," in 12mo. 4. "Eclaircissement des prétendues diffcultés proposées à mons. l'archeveque de Rouen, sur plusieurs points importants de la morale de Jesus Christ, 1697," in 12mo. 5. "A Letter to a Doctor of Sorbonne, upon the Dispute concerning Probability, and the Errors of a Thesis in Divinity maintained by the Jesuits in their college at Lyons, the 26th of August, printed at Mont, 1697," in 12mo. 6. "A second letter upon the same subject, 1697," in 12mo. 7. "An Apology for the Dominican Missionaries in China, or an Answer to a Book of

"Father Tellier the Jesuit, intituled a Defence of the new Christians; and to an Explanation published by Father Gobien of the same Society, concerning the Honours which the Chinese pay to Confucius and to the Dead, printed at Cologne, 1699" in 12mo. 8. "Documenta controversiarum missionariorum apostolicorum imperii Sinici de cultu præsertim Confucii philosophi et progenitorum defunctorum spectantis, ac apologiam Dominicanorum missionis Sinicæ ministrorum adversus RR. PP. le Tellier et le Gobien societatis Jesu confirmantia." 9. "A Treatise on the Conformity between the Chinese Ceremonies, and the Greek and Roman Idolatry, in order to confirm the Apology of the Dominican Missionaries in China, 1700," in 12mo. Translated into Italian, and printed at Cologne, in 8vo. He wrote likewise seven letters to the Jesuits Le Comte and Dez, upon the same subject.

ALEXANDER (WILLIAM), an eminent statesman and poet of Scotland, was born in 1580, and lived in the reigns of king James I. and king Charles I. After having received a liberal education, he travelled with the duke of Argyle as his tutor or companion. Upon his return from foreign parts, he went to Scotland, and betook himself for some time to a rural retirement, where he finished his "Aurora," a poetical complaint on the unsuccessful address he had made to his mistress; for before he went abroad, when he was but fifteen years of age, some beauty had smitten him so deeply, that neither amusement of travelling, nor the sight of so many fair foreigners, as he calls the river Loire to witness he had there met with, could remove his affection. Upon his return, he renewed his courtship, and wrote above an hundred love-

See his Aurora, printed in quarto at Lond. 1604. Sonnet ii.

- sonnets, till matrimony disposing of his mistress to another person, he also married, as a remedy for his passion. The lady who proved so cruel to him, was, it seems, married to an old man; for Alexander tells us that she had matched her morning to one in the evening of his age: that he himself would now change the myrtle tree for the laurel, and the bird of
- Ib. Son. c.* Venus for that of Juno: that the torch of Hymen had burnt out the darts of Cupid; and that he had thus spent the spring of his age, which his summer must redeem. He now
- Ib. Son. cvi.* removed to the court of king James VI. where he applied himself to the more solid and useful species of poetry: he endeavoured to form himself upon the plan of the ancient Greek and Roman tragedies, and accordingly we find a tragedy of his published upon the story of Darius, at Edinburgh, in 1603. The year following it was reprinted at London, with some verses prefixed in praise of the author, by T. Murray and Walter Quin: at the end of this edition are also added two poems of his, one congratulating his majesty upon his entry into England, the other upon the inundation of Doven, where the king used to recreate himself with the diversion of hawking. The same year his "Aurora" was printed in London, dedicated to Agnes Douglas countess of Argyle; and his "Parænesis," to prince Henry. In this last piece he gives many excellent instructions, and shews that the happiness of a prince depends on choosing truly worthy, disinterested, and public-spirited counsellors: he sets forth how the lives of eminent men are to be read to the greatest advantage: he lays open the characters of vicious kings, displays the glory of martial achievements, and hopes, if the prince should ever make an expedition to Spain, that he might attend him, and be his Homer to sing his acts there.

*Crawford's
Peerage of
Scotland,
p. 463.*

In 1607, his dramatic performances, intituled "The Monarchic Tragedies," were published, containing besides Darius already mentioned, Cræsus, the Alexandrian, and Julius Cæsar: they are dedicated to king James, in a poem of thirteen stanzas; and his majesty is said to have been pleased with them, and to have called him his philosophical poet. John Davies of Hereford, in his book of Epigrams, published in 1611, has one to our author, in praise of his tragedies; in this he says, that Alexander the Great had not gained more glory with his sword, than this Alexander had acquired by his pen. Michael Drayton speaks of him too with great affection and esteem. Not long after Alexander is said to have wrote a supplement to complete the third part of sir Philip Sidney's Arcadia. In 1613, he wrote a poem called

"Doom's"

"Doom's Day, or the great Day of Judgement;" it is divided into twelve hours, as the author calls them, or books. This same year he was sworn in one of the gentlemen-ushers of the presence to prince Charles; and the king appointed him master of the requests, and conferred upon him the honour of knighthood; so that he now appeared more in the character of a statesman than a poet. He projected the settlement of a colony at Nova Scotia, to be carried on at the expence of himself, and of such adventurers as would be engaged in the undertaking. His majesty gave him a grant of that country in 1621, and did intend to have created an order of baronets, for encouraging and supporting so grand a work, but died before this was put in execution. His son Charles I. was so fond of the scheme, that soon after his accession to the throne, he appointed sir William Alexander lieutenant of Nova Scotia, and founded the order of knights baronet in Scotland, who were to contribute their aid to the said plantation and settlement, upon the consideration of each having a liberal portion of land allotted him there. The number of these baronets were not to exceed one hundred and fifty, and they were to be endowed with ample privileges and pre-eminence to all knights called Equites Aurati; but none of them were to be created baronets, either of Scotland or Nova Scotia, till they had fulfilled the conditions designed by his majesty, and till the same were confirmed to the king by his lieutenant there. The patents were ratified in parliament; but after sir William sold Nova Scotia to the French, they were made shorter, and granted in general terms, with all the privileges of former baronets; and it is now an honourable title in Scotland, conferred at the king's pleasure, without limitation of numbers. This scheme and enterprize of sir William Alexander's was inveighed against by many persons: sir Thomas Urquhart, his own countryman, has particularly censured him upon this account [A]. The king, however, still continued his favour to sir William, and in 1626, appointed him secretary of State for

[A] "It did not satisfy his ambition," says he, "to have a laurel from the Muses, and be esteemed a king among poets; but he must be a king of some new-found-land, and, like another Alexander, indeed, searching after new worlds, have the sovereignty of Nova Scotia! He was born a poet, and aimed to be a king; therefore would he have his royal title from king James, who was born a king, and aimed to

"be a poet: had he stopped there, it had been well; but the flame of his honour must have some oil wherewith to nourish it; like another king Arthur, he must have his knights, though nothing limited to so small a number." "The Discovery of a most exquisite jewel, &c. found in the kennel of Worcester-streets, the Day after the fight, 8vo," 1652, p. 207.

Scotland; created him a peer of that kingdom in 1630, by the title of viscount Stirling; and in less than three years after made him earl of Stirling, by his letters patent, bearing date the 14th of June, 1633. He discharged the office of secretary of state with great reputation near fifteen years, to the time of his death, which happened on the 12th of February, 1640 [B].

[B] About three years before Mr. Alexander's decease, a new edition of his poetical works, or the greatest part of them, was published, containing the four Monarchic Tragedies.

2. "Doomsday;" with some verses prefixed by William Drummond.

3. "The Paræsis, to prince Henry."

4. "Jonathan," an heroic poem intended, the first book, now first published. The author's style and versification are much polished in this edition, especially of the plays.

ALEXIS, a Piedmontese. There is a book of "Secrets," which for a long time has gone under his name; it was printed at Basil 1536, in 8vo, and translated from Italian into Latin by Wecher: it has also been translated into French, and printed several times with additions. There is a preface to the piece, wherein Alexis informs us, that he was born of a noble family; that he had from his most early years applied himself to study; that he had learned the Greek, the Latin, the Hebrew, the Chaldean, the Arabian, and several other languages; that having an extreme curiosity to be acquainted with the secrets of nature, he had collected as much as he could during his travels for fifty-seven years; that he piqued himself upon not communicating his secrets to any person: but that when he was eighty-two years of age, having seen a poor man who had died of a sickness which might have been cured had he communicated his secret to the surgeon who took care of him, he was touched with such a remorse of conscience, that he lived almost like a hermit: and it was in this solitude that he ranged his secrets in such an order, as to make them fit to be published. The hawkers generally carry them, with other books, to the country fairs; these however contain only the select remedies of seignor Alexis of Piedmont: the entire collection would make too large a volume for them.

Wood's
Athen.
Oxon. vol. ii.

ALEYN (CHARLES), an English poet who lived in the reign of Charles I. He received his education at Sidney college in Cambridge; and going to London, became assistant to Thomas Farnaby the famous grammarian, at his great school in Goldsmith's-rents, in the parish of St. Giles's Cripple-gate. In 1631, he published two poems on the famous

famous victories of Crefci and Poiſtiers, obtained by the English in France, under king Edward III. and his martial ſon the Black Prince; they are written in ſtanzas of fix lines. Leaving Mr. Farnaby, he went into the family of Edward Sherburne, eſq. to be tutor to his ſon; who ſucceeded his father as clerk of the ordnance, and was alſo commiſſary-general of the artillery to king Charles I. at the battle of Edgehill. The next piece which our author produced, was a poem in honour of king Henry VII. and that important battle which gained him the crown of England: it was publiſhed in 1638, under the title of “ The Hiſtorie of that wiſe “ and fortunate prince Henrie, of that Name the ſeventh, “ King of England; with that famed Battle fought between “ the ſaid King Henry and Richard III. named Crook-back, “ upon Redmore near Boſworth.” There are ſeveral poetical eulogiums prefixed to this piece, amongſt which is one by Edward Sherburne, his pupil. Beſides theſe three poems, there are in print ſome little copies of commendatory verſes aſcribed to him, and prefixed to the works of other writers, particularly before the earlieſt editions of Beaumont and Fletcher’s plays. In 1639, he publiſhed the Hiſtory of Euriſtus and Lucretia: this was a tranſlation: the ſtory is to be found among the Latin epiſtles of Æneas Sylvius. The year after he is ſaid to have died, and to have been buried in the pariſh of St. Andrew’s Holborn.

ALFRED the GREAT, ſee ÆLFRED.

ALGAROTI (the COUNT), a celebrated Italian, was born at Padua; but the year is not mentioned. Led by curioſity, as well as a deſire of improvement, he travelled early into foreign countries; and was very young when he arrived in France in 1736. Here he compoſed his “ Newtonian “ Philoſophy for the Ladies,” as Fontenelle had done his Cartefian Aſtronomy, in the work intituled, “ The Plurality “ of worlds.” He fell under the notice of the king of Pruſſia, who gave him marks of the eſteem he had for him. He died at Piſa the 23d of May, 1764, and ordered his own mauſoleum, with this inſcription to be fixed upon it: “ Hic jacet “ Algarotus, ſed non omnis.” He is allowed to have been a very great connoiſſeur in painting, ſculpture, and architecture. He contributed much to the reformation of the Italian opera. His works, which are numerous, and upon variety of ſubjects, abound with vivacity, elegance, and wit: a collection of them has lately been made, and printed at Leghorn.

Nouv. Dict.
Hiſt. Amſt.
1774.

Lorenzo
Crasso Istoria
de Poeti
Græci,
p. 406.

Mabillon
Musæum
Ital. tom. i.
p. 61.

ALLATIUS (LEO), keeper of the Vatican library, and a celebrated writer of the seventeenth century, was born in the Isle of Scio, 1537. At nine years of age he was removed from his native country to Calabria; some time after sent to Rome, and admitted into the Greek college, where he applied himself to the study of polite learning, philosophy, and divinity. From thence he went to Naples, and was chosen great vicar to Bernard Justiniani bishop of Anglona. From Naples he returned to his own country, but went soon from thence to Rome, where he studied physic under Julius Cæsar Lagallá, and took a degree in that profession. He afterwards made the belles lettres his object, and taught in the Greek college at Rome. Pope Gregory XV. sent him to Germany in 1622, in order to get the elector Palatine's library removed to Rome; but by the death of Gregory, he lost the reward he might have expected for his trouble in that affair. He lived some time after with cardinal Bichi, and then with cardinal Francis Barberini; and was at last, by pope Alexander VII. appointed keeper of the Vatican library. Allatius was of great service to the gentlemen of Port Royal in the controversy they had with Mr. Claude, touching the belief of the Greeks in regard to the Eucharist: Mr. Claude often calls him Mr. Arnaud's great author, and has given him but an indifferent character [A]. No Latin ever shewed himself more incensed against the Greek schismatics than Allatius, or more devoted to the see of Rome. He never engaged in matrimony, nor was he ever in orders; and pope Alexander having asked him one day, why he did not enter into orders? "Because," answered he, "I would be free to matry." "But if so," replied the pope, "why don't you marry?" "Because" "I would be at liberty," answered Allatius, "to take

[A] "Allatius," says he, "was a Greek, who had renounced his own religion to embrace that of Rome; a Greek whom the pope had chosen his librarian; a man the most devoted to the interests of the court of Rome; a man extremely outrageous in his disposition. He shews his attachment to the court of Rome in the very beginning of his book 'De perpetua consensione,' where he writes in favour of the pope thus: 'The Roman pontiff,' says he, 'is quite independent, judges the world without being liable to be judged; we are bound to obey his commands, even when he governs unjustly; he gives laws without receiving any; he changes them as he thinks fit; appoints magistrates; decides all questions as to matters of faith, and orders all affairs of importance in the church as seems to him good. He cannot err, being out of the power of all heresy and illusion; and as he is armed with the authority of Christ, not even an angel from heaven could make him alter his opinion.' Mr. Claude's Answer to M. Arnaud's book, lib. iii. cap. 12.

"orders."

“orders [B].” If we chuse to believe John Patricius, Allatius had a very extraordinary pen, with which, and no other, he wrote Greek for forty years; and we need not be surprized, that when he lost it, he was so grieved, that he could scarce forbear crying. He published several manuscripts, several translations of Greek authors, and several pieces of his own composing [C]. In his compositions he is thought to shew more erudition than judgement: he used also to make frequent digressions from one subject to another. Mr. de Sallo has censured him upon this account. This author, after having noted a lamentation of the Virgin Mary, as a remarkable piece inserted in one of Allatius’s works, goes on thus: “This lamentation was composed by Metaphrast, and that was sufficient for Allatius to insert a panegyric upon Metaphrast, written by Psellus. As Metaphrast’s name was Simeon, he took an opportunity from thence of making a long dissertation upon the lives and works of such celebrated men as had borne the same name. From the Simeons he passes to the Simons, from them to the Simonideses, and lastly to the Simonacides.” Allatius died at Rome in 1669, aged 82. He wrote several Greek poems, one upon the birth of Lewis XIV. in which he introduces Greece speaking: he printed this poem, and prefixed it to his book “De perpetua consensione,” which he dedicated to this prince.

Journal des
Savans,
13 Nov.
1666.

[B] “Thus he passed his whole life,” says Mr. Bayle, “waverling betwixt a parish and a wife; sorry perhaps at his death for having chose neither of them: but had he fixed upon either, he might perhaps have repented his choice for thirty or forty years together.”

[C] Moreri mentions the following books published by Allatius: 1. “Catena SS. Patrum in Jeremiam.” 2. “Eustathius Antiochenus in hexameron, et de eugastri mytho.” 3. “Monumentum Adulitanum Ptolomæi III.” 4. “Confutatio fabulæ de Joanna papissa.” 5. “Libanii orationes.” 6. “Apes Urbane.” 7. “De Psellis.” 8. “De Georgius.” 9. “De Simeonibus.” 10. “Procli Diadochi paraphrasis in Ptolemæi lib. iv.” 11. “Socratis, Antisthenis, &c. epistolæ.”

12. “Sallustii philosophi opusculum, de diis et mundo.” 13. “De patria Homeri.” 14. “Philo Byzantinæ de septem orbis spectaculis.” 15. “Excerpta varia Græcorum sophistarum et rhetorum.” 16. “De libris ecclesiasticis Græcorum.” 17. “De mensura temporum antiquorum.” 18. “De Ecclesiæ occidentalis atque orientalis perpetuâ consensione.” 19. “Orthodoxæ Græciæ scriptorum,” 2 vol. 20. “Symmicion.” 21. “Vindiciæ synodi Ephesinæ.” 22. “Nili opera.” 23. “Appendix ad opera S. Anselmi.” 24. “Concordia nationum christianarum Asiæ, Africæ, et Europæ, in fide catholica.” 25. “De octava synodo Photii.” 26. “De interstitiis Græcorum ad ordines.” 27. “De templis Græcorum.”

ALLEN (THOMAS), a famous mathematician, born at Uttoxeter, in Staffordshire, 1542, was admitted scholar of Trinity

Trinity college, Oxford, in 1561; and, in 1567, took his degree of master of arts. In 1570, he quitted his college and fellowship, and retired to Glocester hall, where he studied very closely, and became famous for his knowledge in antiquity, philosophy, and mathematics. Having received an invitation from Henry earl of Northumberland, a great friend and patron of the mathematicians, he spent some time at the earl's house, where he became acquainted with those celebrated mathematicians Thomas Harriot, John Dee, Walter Warner, and Nathaniel Torporley. Robert earl of Leicester had a particular esteem for Mr. Allen, and would have conferred a bishopric upon him, but his love of solitude and retirement made him decline the offer. His great skill in the mathematics made the ignorant and vulgar look upon him as a magician or conjuror: the author of a book, intituled "Leicester's Commonwealth," has accordingly accused him with using the art of figuring, to bring about the earl of Leicester's schemes, and endeavouring, by the black art, to bring about a match betwixt him and queen Elizabeth. But waving the absurdity of the charge, it is certain the earl placed such confidence in Allen, that nothing material in the state was transacted without his knowledge; and the earl had constant information, by letter from Allen, of what passed in the university. Allen was very curious and indefatigable in collecting scattered manuscripts relating to history, antiquity, astronomy, philosophy, and mathematics: which collections have been quoted by several learned authors, &c. and mentioned to have been in the Bibliotheca Alleniana. He published in Latin the second and third books of Ptolemy, "Concerning the Judgment of the Stars," or, as it is commonly called, of the quadripartite construction, with an exposition. He wrote also notes on many of Lilly's books, and some on John Bale's work "De scriptoribus Maj. Britanniae." Having lived to a great age, he died at Glocester hall in 1632. Mr. Burton, the author of his funeral oration, calls him not only the Coryphæus, but the very soul and sun of all the mathematicians of his time. Mr. Selden mentions him as "Omni eruditionis genere summe moque judicio ornatissimus, celeberrimæ academici Oxoniensis decus insignissimum: a person of the most extensive learning and consummate judgement, the brightest ornament of the university of Oxford." Camden says, he was "Plurimus optimisque artibus ornatissimus: skilled in most of the best arts and sciences." Mr. Wood has transcribed part of his character from a manuscript in the library

Wood's
Athenæ
Oxon., vol. 1.

Ibid.

Ibid.

In notis ad
Eadmerum
edit 1623.
p. 200.

of Trinity college, in these words: "He studied polite literature with great application; he was strictly tenacious of academic discipline, always highly esteemed both by foreigners and those of the university, and by all of the highest stations in the church of England and the university of Oxford. He was a sagacious observer, an agreeable companion [A]," &c.

[A] Vir fuit elegantium literarum studiosissimus, academicæ disciplinæ tenacissimus, apud externos et academicos semper in magno pretio, eorumque qui in ecclesia Anglicana atque in universitate

Oxonienſi pro meritis ſuis ad dignitates aut præſecturas ſubinde provecſi fuerunt. Fuit ſagaciſſimus obſervator, familiariffimus conviva, &c.

ALLESTRY, or ALLESTREE (RICHARD), an eminent ^{Wood's} English divine, born in March 1619, at Uppington near the ^{Athenæ} Wreken in Shropshire. He was at first educated at a free-school in that neighbourhood, and afterwards removed to one at Coventry, taught by Philemon Holland. In 1636, he was sent to Oxford, and entered a commoner in Christ-church, under the tuition of Mr. Richard Busby, afterwards master of Westminster school. Six months after his settlement in the university, Dr. Fall, dean of Christ-church, having observed the parts and industry of young Allestry, made him a student of that college, where he applied himself to his books with great assiduity and success. When he had taken the degree of bachelor of arts, he was chosen moderator in philosophy, in which office he continued till the disturbances of the kingdom interrupted the studies and repose of the university. In 1641, Mr. Allestry, amongst other of the Oxford students, took arms for the king, under sir John Biron, and continued therein till that gentleman withdrew from Oxford, when he returned to his studies. Soon after, a party of the parliament forces having entered Oxford and plundered the colleges, Mr. Allestry narrowly escaped being severely handled by them [A].

[A] Some of the parliament forces having attempted to break into the treasury of Christ-church, and having forced a passage into it, met with nothing but a single groat and a halter, at the bottom of a large iron chest. Enraged at their disappointment, they went to the deanry, where having plundered as much as they thought fit, they put it altogether in a chamber, locked it up, and retired to their quarters, intending next day to return and dispose of their prize: but when they came, they found them-

selves disappointed and every thing removed out of the chamber. Upon examination it was discovered, that Mr. Allestry had a key to the lodgings, and that this key had been made use of, upon this occasion; whereupon he was seized, and would probably have been very severely handled, had not the earl of Essex called away the forces on a sudden, and by that means rescued him from their fury. Preface to Dr. Allestry's Sermons, printed at Oxford, 1684.

In

In October following, he took arms again, and was at the battle fought betwixt the king and the parliament's forces under the command of the earl of Essex upon Keinton field in Warwickshire: after which, understanding that the king designed immediately to march to Oxford, and take up his residence at the deanry of Christ-church, he hastened thither to make preparations for his majesty's reception, but in his way was taken prisoner by a party of horse from Boughton-house, which was garrisoned by lord Say for the parliament: his confinement, however, was but short, for the garrison surrendered to the king. And now Mr. Allestry settled again to his studies, and the spring following took his degree of master of arts. The same year he was in extreme danger of his life by a pestilential distemper, which raged in the garrison at Oxford. As soon as he recovered, he entered again into his majesty's service, and carried a musquet in a regiment formed out of the Oxford scholars. Nor did he in the meantime neglect his studies, "but frequently (as the author of the preface to Dr. Allestry's Sermons expresses it) holding the musquet in one hand and the book in the other, and making the watchfulness of a soldier the lucubrations of a student." In this service he continued till the end of the war: then went into holy orders, and was chosen censor of his college. He had a considerable share in that test of loyalty, which the university of Oxford gave in their decree and judgement against the Solemn League and Covenant. In 1648, the parliament sent visitors to Oxford, to demand the submission of that body to their authority: those who refused to comply were immediately proscribed; which was done by writing their names on a paper, and affixing it on the door of St. Mary's church, signifying that such persons were, by the authority of the visitors, banished the university, and required to depart the precincts thereof within three days, upon pain of being taken for spies of war, and proceeded against as such. Mr. Allestry, amongst many others, was accordingly expelled the university. He now retired into Shropshire, and was entertained as chaplain to the honourable Francis Newport, esq; and upon the death of Richard lord Newport, that gentleman's father, in France, whither he had fled to avoid the violence of the prevailing party, was sent over to France, to take care of that nobleman's effects. Having dispatched this affair with success, he returned to his employment, in which he continued till the defeat of king Charles II. at Worcester. At this time the royalists wanting an intelligent and faithful person to send over to his majesty, Mr. Allestry

Wood's
Fasti Oxon.
vol. ii. col.
33.

Preface to
Dr. Allestry's Sermon.

was solicited to undertake the journey, which he accordingly did; and having attended the king at Roan, and received his dispatches, returned to England. In 1659, he went over again to his majesty in Flanders; but upon his return was seized at Dover by a party of soldiers: he had the address, however, to secure his letters, by conveying them to a faithful hand. The soldiers guarded him to London, where he was examined by a committee of the council of safety, and sent prisoner to Lambeth-house, where he contracted a dangerous sickness. After six or eight weeks confinement, he was set at liberty: and this enlargement was perhaps owing to the prospect of an approaching revolution; for some of the heads of the republican party, seeing a tendency towards his majesty's restoration, were willing by kindnesses to recommend themselves to the royal party, in case things should take that turn.

Soon after the restoration, Mr. Allestry was made a canon of Christ-church: at the same time he undertook one of the lectureships of the city of Oxford, but never received any part of the salary, for he ordered it to be distributed amongst the poor. In October 1660, he took the degree of doctor of divinity, and was appointed one of the king's chaplains in ordinary, and soon after regius professor of divinity. In 1665, he was made provost of Eton college. In 1679, finding his health and sight much impaired, he resigned his professorship of divinity to Dr. Jane. And now the decay of his constitution terminating in a dropy, he removed to London, to have the advice of physicians; but medicines proving ineffectual, he died in January 1680, and was buried in Eton chapel, where a marble monument, with a Latin inscription, was erected to his memory.

There are extant forty sermons of Dr. Allestry's, whereof the greatest part were preached before the king, upon solemn occasions. Mr. Wood likewise mentions a small tract written by him, intituled, "The Privileges of the University of Oxford in point of Visitation," in a Letter to an honourable Personage.

ALLESTRY (JACOB), an English poet of the last century. He was the son of James Allestry, a bookseller of London, who was ruined by the great fire in 1666. Jacob was educated at Westminster school, and entered at Christ-church, Oxford, in the act-term 1671, at the age of 18, and was elected student in 1672. He took the degree in arts; was music-reader in 1679, and terræ filius in 1681, both which offices he executed with great applause, being esteem-
Nichols's
collection of
Poems, vol.
iii, p. 274

ed a good philologist and poet. He had a chief hand in the verses and pastorals spoken in the theatre at Oxford, May 21, 1681, by Mr. William Savile, second son of the marquis of Halifax, and George Cholmondeley, second son of Robert viscount Kells (both of Christ-church) before James duke of York, his duchess, and the lady Anne; which verses and pastorals were afterwards printed in the "Examen Poeticum." He died October 15, 1686, and was buried in St. Thomas's church-yard.

MS. papers
of his in
Dulwich
college.
Fuller's
Worthies of
England.
fol. 1661.

ALLEYN (EDWARD), a celebrated English player in the reigns of queen Elizabeth and king James, and founder of the college at Dulwich in Surry, was born in London, in the parish of St. Botolph, Sept. 1, 1566, as appears from a memorandum of his own writing. Dr. Fuller says, that he was bred a stage-player; and that his father would have given him a liberal education, but that he was not turned for a serious course of life. He was, however, a youth of an excellent capacity, a cheerful temper, a tenacious memory, a sweet elocution, and in his person of a stately port and aspect; all which advantages might well induce a young man to take to the theatrical profession. By several authorities we find he must have been on the stage some time before 1592; for at this time he was in high favour with the town, and greatly applauded by the best judges, particularly by Ben Jonson, who thus addresses him in the following lines:

If Rome so great, and in her wisest age,
Fear'd not to boast the glories of her stage,
A skilful Roscius and great Æsop; men,
Yet crown'd with honours, as with riches then,
Who had no less a trumpet to their name,
Than Cicero, whose very breath was fame:
How can so great example die in me,
That, Alleyn, I should pause to publish thee?
Who, both their graces, in thyself hast more
Outstrip'd, than they did all who went before:
And present worth, in all dost so contract,
As others spake, but only thou dost act;
Wear this renown: 'tis just that who did give
So many poets life, by one should live.

Jonson's
Epigrams,
numb. 89.

Haywood, in his prologue to Marloe's Jew of Malta, calls him Proteus for shapes, and Roscius for a tongue. He usually played the capital parts, and was one of the original actors in Shakespeare's plays; in some of Ben Jonson's he was also
a prin-

a principal performer : but what characters he personated in either of these poets, is difficult now to determine. This is owing to the inaccuracy of their editors, who did not print the names of the players opposite to the characters they performed, as the modern custom is, but gave one general list of actors to the whole set of plays, as in the old folio edition of Shakespeare ; or divided one from the other, setting the dramatis personæ before the plays, and the catalogue of performers after them, as in Jonson's.

It may appear surprizing, how one of Mr. Alleyn's profession should be enabled to erect such an edifice as Dulwich College, and liberally endow it for the maintenance of so many persons. But it must be observed that he had some paternal fortune, which, though small, might lay a foundation for his future affluence ; and it is to be presumed that the profits he received from acting, to one of his provident and managing disposition, and one who by his excellence in playing drew after him such crowds of spectators, must have considerably improved his fortune : besides, he was not only an actor, but master of a playhouse, built at his own expence, by which he is said to have amassed considerable wealth [A]. He was also keeper of the king's wild beasts, or master of the

[A] This was the Fortune play-house, near White-crofs-street, by Moorfields. There is a tradition in the neighbourhood of this place, that in digging the foundation of this house, there was found a considerable treasure ; so that it is probable the whole or greatest part of it might fall to Mr. Alleyn. At this time they always acted by day-light, and they had neither scenes nor actresses. Sir William Davenant opened the duke of York's theatre in 1662, with his play of the Siege of Rhodes, and then it was that scenes first appeared. About the same time two women-players were first introduced, who grew so expert, not only in their own parts, but those of the actors, that before the end of king Charles II's reign, some plays (particularly the Parson's Wedding) were acted wholly by women. At the time of the Fortune playhouse, there were four companies more, who all got money, and lived in reputation. Mr. Langbaine, in answer to the question, How five companies could then be maintained by the town, when in his time two could hardly subsist ? has made the following reply : 1. " That though the town was then perhaps not much more than

" half as populous, yet then the prices
" were small, there being no scenes ;
" and better order kept amongst the
" company that came, which made very
" good people think a play an innocent
" diversion for an idle hour or two, the
" plays themselves being then more in-
" structive and moral : whereas of late
" the playhouses are so extremely pester-
" ed with vizard masks, and their trade
" occasioning continual quarrels and
" abuses, that many of the more civi-
" lized part of the town are uneasy in
" the company, and shun the theatre as
" they would a house of scandal. It is an
" argument of the worth of the plays and
" players of the last age, and easily in-
" ferred that they were much beyond
" ours in this, to consider that they
" could support themselves merely from
" their own merit, the weight of the
" matter, and the goodness of the action,
" without scenes and machines ; where-
" as the present plays, with all their
" show, can hardly draw an audience,
" unless there be the additional invita-
" tion of a signior Fideli, a monsieur
" l'Abbé, or some such foreign regale
" exprest in the bills." Langbaine's
Historia Histrionica, octavo, 1662,

royal

Nat. Hist.
and Antiq.
of Surry,
vol. i. p. 190.

Edward
Howe's
Continuat.
of Stowe's
Annals of
Engl.

royal bear-garden, which was frequented by vast crowds of spectators; and the profits arising from these sports are said to have amounted to five hundred pounds per annum. He was thrice married; and the portions of his two first wives, they leaving him no issue to inherit, might probably contribute to this benefaction. Such kind of donations have been frequently thought to proceed more from vanity and ostentation than real piety; but this of Mr. Alleyn has been ascribed to a very singular cause, for the devil has been said to be the first promoter of it. Mr. Aubrey mentions a tradition, "that Mr. Alleyn playing a demon with six others, in one of Shakespeare's plays, was, in the midst of the play, surprized by an apparition of the devil; which so worked on his fancy, that he made a vow, which he performed by building Dulwich College." He began the foundation of this college, under the direction of Inigo Jones, in 1614; and the buildings, gardens, &c. were finished in 1617, in which he is said to have expended about 10,000 l. After the college was built, he met with some difficulty in obtaining a charter for settling his lands in mortmain; for he proposed to endow it with 8000 l. per annum, for the maintenance of one master, one warden, and four fellows, three whereof were to be clergymen, and the fourth a skilful organist; also six poor men, and as many women, besides twelve poor boys, to be educated till the age of fourteen or sixteen, and then put out to some trade or calling. The obstruction he met with, arose from the lord chancellor Bacon, who wished king James to settle part of those lands for the support of two academical lectures; and he wrote a letter to the marquis of Buckingham, dated August 18, 1618, entreating him to use his interest with his majesty for that purpose [B]. Mr. Alleyn's solicitation was however at last com-

[B] The letter is as follows: "I now write to give the king an account of a patent I have stayed at the seal: it is of licence to give in mortmain eight hundred pound land, though it be of tenure in chief, to Allen that was the player, for an hospital. I like well that Allen playeth the last act of his life so well; but if his majesty give away thus to amortize his tenures, his court of wards will decay; which I had well hoped should improve. But that which moved me chiefly, is that his majesty now lately did absolutely deny sir Henry Savile for two hundred pounds, and sir Edward Sandys for one hundred pounds, to the perpetuating of two lectures, the one in Oxford, the other in Cambridge, foundations of singular honour to his majesty, and of which there is great want; whereas hospitals abound, and beggars abound never a whit the less. If his majesty do like to pass the book at all, yet if he would be pleased to abridge the eight hundred pounds to five hundred pounds, and then give way to the other two books for the university, it were a princely work; and I would make an humble suit to the king, and desire your lordship to join in it, that it might be so." The Works of Francis Lord Bacon, vol. iv. fol. 1740. p. 685.

plied

died with, and he obtained the royal licence, giving him full power to lay his foundation, by his majesty's letters patent; bearing date the 21st of June, 1619; by virtue whereof he did, in the chapel of the said new hospital at Dulwich, called "The College of God's Gift," on the 13th of September following, publicly read and published a quadripartite writing in parchment, whereby he created and established the said college; he then subscribed it with his name, and fixed his seal to several parts thereof, in presence of several honourable persons, and ordered copies of the writings to four different parishes [c]. He was himself the first master of his college; so that to make use of the words of Mr. Haywood, one of his contemporaries, "He was so mingled with humility and charity, that he became his own pensioner, humbly sub-

[c] Those honourable persons were Francis lord Verulam, lord chancellor; Thomas earl of Arundel, earl marshal of England; sir Edward Cecil, second son to the earl of Exeter; sir John Howland, high sheriff of Suffex and Surry; sir Edward Bowyer, of Camberwell; sir Thomas Grymes, of Peckham; sir John Bodly, of Strettham; sir John Tonstal, of Carlhalton; and divers other persons of great worth and respect. The parishes in which the said writings were deposited, were St. Botolph's without Bilbops-gate, St. Giles's without Cripplegate, St. Saviour's in Southwark, and the parish of Camberwell in Surry. The contents or heads of the said statutes, or quadripartite writings, containing the laws and rules of this foundation, are as follow: 1. A recital of king James's letters patent. 2. Recital of the founder's deed quadripartite. 3. Ordination of the master, warden, &c. 4. Ordination of the assistant members, &c. 5. The master and warden to be unmarried, and always to be of the name of Allyn or Allen. 6. The master and warden to be twenty-one years of age at least. 7. Of what degree the fellows to be. 8. Of what degree the poor brothers and sisters to be. 9. Of what condition the poor scholars are to be. 10. Of what parishes the assistants are to be. 11. From what parishes the poor are to be chosen, and the members of this college. 12. The form of their election. 13. The warden to supply when the master's place is void. 14. The election of the warden. 15. The warden to be bound by recognizance. 16. The warden to

provide a dinner for the college upon his election. 17. The form of admitting the fellows. 18. The manner of electing the scholars. 19. Election of the poor of Camberwell. 20. The master and warden's oath. 21. The fellows oath. 22. The poor brothers and sisters oath. 23. The assistants oath. 24. The pronounciation of admission. 25. The master's office. 26. The warden's office. 27. The fellows office. 28. The poor brothers and sisters office. 29. That of the matron of the poor scholars. 30. The porter's office. 31. The office of the thirty members. 32. Of residence. 33. Orders of the poor and their goods. 34. Of Obedience. 35. Orders for the chapel and burial. 36. Orders for the school and scholars, and putting them forth apprentices. 37. Order of diet. 38. The scholars surplices and coats. 39. Time for viewing expences. 40. Public audit and private sitting days. 41. Audit and sitting chamber. 42. Of lodgings. 43. Orders for the lands and woods. 44. Allowance to the master and warden of diet for one man a piece, with the number and wages of the college servants. 45. Disposition and division of the revenues. 46. Disposition of the rent of the Blue-house. 47. The poor to be admitted out of other places, in case of deficiency in the parishes prescribed. 48. The disposition of forfeitures. 49. The statutes to be read over four several times in the year. 50. The dispositions of certain tenements in St. Saviour's parish Southwark. Stowe's Survey, p. 759, 760.

"mitting

The Actor's "mitting himself to that proportion of diet and cloaths;
 Vindication," which he had bestowed on others." We have no reason to
 4th, p. 28. think he ever repented of this distribution of his substance;
 but on the contrary, that he was entirely satisfied, as appears
 from the following memorial in his own writing, found
 amongst his papers: "May 26, 1620, my wife and I ac-
 " knowledged the fine at the common pleas bar, of all our
 " lands to the college: blessed be God that he has given us
 " life to do it." His wife died in the year 1623: and about
 two years afterwards he married Constance Kinchtoe, who
 survived him, and received remarkable proofs of his affection,
 if at least we may judge of it by his will, wherein he left her
 considerably. He died Nov. 25, 1626, in the 61st year of
 his age, and was buried in the chapel of his new college,
 where there is a tomb-stone over his grave, with an inscrip-
 tion. His original Diary is also there preserved.

Neuvelles
 Littéraires,
 tom. v.
 p. 286.

ALLIX (PETER), an eminent protestant divine, born in
 France, at Alençon, 1641, where he received a liberal edu-
 cation. He became minister of the reformed church at
 Rouen, where he published many learned and curious pieces.
 His great reputation induced the reformed to call him from
 Rouen to Charenton, which was the principal church they
 had in France; the village lies about a league from Paris, at
 the confluence of the rivers Seine and Marne, and to this
 place the most considerable persons in France, of the pro-
 testant religion, constantly resorted. Here he preached
 many excellent sermons in defence of the protestant religion,
 which were afterwards printed in Holland. Upon the revoca-
 tion of the edict of Nantes, he found himself obliged to
 quit France: he had prepared a most pathetic discourse,
 which he intended to have delivered as a farewell to his con-
 gregation, which however he was obliged to omit; but the
 sermon was afterwards printed. In 1685, by the advice of
 his friends, he retired into England, where he met with a
 most favourable reception, on account of his extensive learn-
 ing, and singular knowledge in ecclesiastical history. Upon
 his arrival here, he applied very closely to the study of the
 English language, which he attained to a great degree of
 perfection, as appeared by a book he published in defence of
 the Christian religion, dedicated to king James II. acknow-
 ledging his obligations to that prince, and his kind behaviour
 to the distressed refugees in general. He was soon compli-
 mented with the degree of doctor in divinity, and in 1690
 had the treasurer'ship of the church of Salisbury given him.

He wrote in English several treatises relating to ecclesiastical history, which proved very useful to the protestant cause; and in a short time became as famous in England as he had been in France, for his ingenious and solid defences of the reformed religion. He died at London, Feb. 21, 1717, in the seventy-sixth year of his age.

His works are very numerous and entirely theological. The most useful of them perhaps is, "The Reflections upon the books of Holy Scripture, to establish the truth of the Christian Religion," published at London, 1688, in two vols. 8vo. This is the treatise that was dedicated to king James. He also published, in 1690, "Some Remarks upon the Ecclesiastical History of the ancient Churches of Piedmont," 4to. He dedicates this work to king William, and pays him very high compliments on his zeal for the Protestant Religion: "to support and defend which," he tells him, "God had raised his majesty up in that critical conjuncture."

ALMELOVEEN, (THEODORUS JANSONIUS AB), a learned man, whose name ought to be preserved for the services he hath done to good letters, was professor of the Greek language, of history, and of physic, at Harderwick in Holland. He hath written notes upon some of the ancient authors, and among the rest hath given an edition of Celsus. He was the author of several other works, the chief of which are, 1. "De vitis Stephanorum." 2. *Nouv. Dict. Hist. Amst.* "Onomasticon rerum inventarum." 3. "Amoenitates." 4. "Fasti Consulares," &c. He died at Amsterdam in 1742. 1774

ALPHONSUS. See CASTILE.

ALPINI (PROSPERO), a famous physician and botanist, born the 23d of November, 1553, at Marostica, in the republic of Venice. In his early years he was inclined to the profession of arms, and accordingly served in the Milanese; but being at length persuaded by his father, who was a physician, to apply himself to learning, he went to Padua, where in a little time he was chosen deputy to the rector, and syndic to the students, which offices he discharged with great prudence and address. This, however, did not hinder him from pursuing his study of physic, for he was admitted doctor thereof in 1578. Nor did he remain long without practice, for he was soon after invited to Campo San Pietro, a little town in the territories of Padua. But such a situation was

*Memoires
des Hommes
illustres,
tom. ii.
p. 176.*

too confined for one of his extensive views; he was desirous of gaining a knowledge of exotic plants, and thought the best way to succeed in his enquiries, was, after Galen's example, to visit the countries where they grow. He soon had an opportunity of gratifying his curiosity; for George Emo, or Hemi, being appointed consul for the republic of Venice in Egypt, chose him for his physician. They left Venice the 12th of September, 1580; and, after a tedious and dangerous voyage, arrived at Grand Cairo the beginning of July the year following. Alpinì continued three years in this country, where he omitted no opportunity of improving his knowledge in botany. He travelled along the banks of the river Nile, and went as far as Alexandria, and other parts of Egypt, consulting every person who could give any account of what he was desirous to know. None of Alpinì's contemporaries understood properly the doctrine of the generation of plants; but he settled the matter beyond dispute: he assures us, "that the female date-trees, or palms, do not conceive or bear fruit, unless some one mixes the branches of the male and female together; or, as is generally done, instead of mixing the branches, to take the dust found in the male sheath, or the male flowers, and sprinkle them over the females." Upon Alpinì's return to Venice, in 1586, Andrea Doria, prince of Meli, appointed him his physician; and he distinguished himself so much in this capacity, that he was esteemed the first physician of his age. The republic of Venice began to be uneasy, that a subject of theirs, of so much merit as Alpinì, should continue at Genoa, when he might be of very great service and honour to their state: they therefore recalled him in 1593, to fill the professorship of botany at Padua, and he had a salary of two hundred florins, which was afterwards raised to seven hundred and fifty. He discharged this office with great reputation; but his health became very precarious, having been much broke by the voyages he had made. According to the registers of the university of Padua, he died the 5th of February, 1617, in the sixty-fourth year of his age, and was buried the day after, without any funeral pomp, in the church of St. Anthony [A].

[A] Alpinì left the following works:

1. "De medicina Ægyptiorum, libri iv. in quibus multa cum de vario mittendi sanguinis usu per venas, arterias, cucurbitulas, ac scarificationes nostris inusitatas, deque inusionibus et aliis chirurgicis operationibus, tum de quamplurimis medicamentis

"apud Ægyptios frequentioribus elucescunt."

2. "De plantis Ægypti liber, in quo non pauci, qui circa herbarum materiam irreperunt, errores deprehenduntur, quorum causa hæcenus multa medicamenta ad usum medicinarum admodum expetenda, plerisque medicorum

2. medicorum non sine artis jactura occulta atque obsoleta jacuerunt." Venice, 1592, quarto.

3. "De balsamo dialogus, in quo verissima balismi plantarum, opobalsami carpobalsami, et xylobalsami cognitio plerisque antiquorum atque juniorum medicorum occulta, nunc elucescit." Venice, 1592, in quarto.

4. "De præsagienda vita et morte ægrotantium libri vii, in quibus ars tota Hypocratica prædicendi in ægrotis varios morborum eventus, cum ex veterum medicorum dogmatis, tum ex longa accuratæ observationis nova methodo elucescit." Venice, 1691, quarto.

The writers of the "Acta eruditorum" at Leipzig are of opinion, that this is the best book which physicians can read, in order to qualify them for the practice of physic. We are not altogether of this opinion; however shall content ourselves with observing, that this presaging spirit upon the living and dying of patients should be exercised, in the way of communication at least, with wonderful reserve and caution; since it is notorious, that the want of prudence in this regard hath occasioned many an eminent physician to look extremely small, as is vulgarly said,

5. "De medicina methodica libri tredecim, in quibus medendi ars methodica vocata olim maximè celebris, quæ hac ætate non sine magno studio forum medicinæ et dedecore et damno plane dehisce visa est, de novo restituitur, atque in medicorum commodum quadranteus ad medicinam dogmaticam conformatur." Padua, 1611, folio; Leyden, 1719, quarto.

6. "De raphontico dissertatio in gymnasio Batavino habita, in qua raphontici planta, quam hæcenus nulli viderunt, medicinæ studiosis ob oculos ponitur, ipsiusque cognitio accuratius expenditur atque proponitur." Padua, 1612, and 1629, quarto.

7. "De plantis exoticis libri duo." Venice, 1699, in quarto. This work was not published, till about twelve years after the death of the author, by his son Alpino Alpini.

Alpini left several other works, which have never been printed, particularly,

1. "De medicina Ægyptiorum liber quintus."

2. "De naturali rerum in Ægypto observatarum historia libri v. variis plantarum, lapidum, et animalium iconibus exornati."

ALREDUS, ALFREDUS, or ALUREDUS, an ancient English historian, was born at Beverley in Yorkshire, and received his education at Cambridge. He returned afterwards to the place of his nativity, where he became a secular priest, one of the canons, and treasurer to the church dedicated to St. John of Beverley. According to Bale and Pits, he flourished under king Stephen, and continued his annals to the year 1136. Vossius is supposed to come nearer the truth, who tells us that he flourished in the reign of Henry I. and died in 1126, in which same year ended his annals. His history, however, agrees with none of these authors; and it seems probable from thence, that he died in 1128 or 1129. He intended at first no more than an abridgment of the history of the ancient Britons; but a desire of pursuing the thread of his story led him to add the Saxon, and then the Norman history, and at length he brought it down to his own times. This epitome of our history from Brutus to Henry I. is esteemed a valuable performance; it is written in Latin, in a concise and elegant style, with great perspicuity, and a strict attention to dates and authorities: the author has been not

improperly styled our English Florus; his plan and execution very much resembling that of the Roman historian. It is somewhat surprizing that Leland has not given him a place amongst the British writers: the reason seems to have been that Leland, through a mistake, considers him only as the author of an abridgment of Geoffrey of Monmouth's history; but most of the ancient writers having placed Geoffrey's history later in point of time than that of Alredus, we have reason to conclude that Alredus composed his compendium before he ever saw the history of Geoffrey. We have also the authority of John Withamsted, an ancient writer of the fifteenth century, who, speaking of our author, says, that he wrote a chronicle of what happened from the settlement of Brutus to the time of the Normans, in which he also treated of the cities anciently founded in this kingdom, and mentioned the names by which London, Canterbury, and York were called in old times, when the Britons inhabited them. This testimony agrees exactly with the book, as we now have it. Some other pieces have been ascribed to Alredus; but this history, and that of St. John of Beverley, seem to have been all that he wrote. This last performance was never printed, but it is to be found in the Cotton library, though not set down in the catalogues, as being contained in a volume of tracts: it is intitled "*Libertates ecclesie S. Johannis de Beverlik, cum privilegiis apostolicis et episcopilibus, quas magister Alueredus sacrista ejusdem ecclesie, de Anglico in Latinum transtulit: in hoc tractatulo dantur cartæ Saxonice RR. Adelstani, Eadwardi Confessoris, et Willelmi, quas fecerunt eidem ecclesie, sed imperito exscriptore mendose scriptæ.*" The Liberties of the Church of St. John of Beverley, with the Privileges granted by the Apostolic See, or by Bishops, translated out of Saxon into Latin, by Master Alured, Sacrist of the said Church." In this Treatise is contained the Saxon Charters of the Kings Adelstan, Edward the Confessor, and William the Conqueror, granted by them to this Church, but, through want of skill in the Transcriber, full of mistakes. Mr. Hearne published an edition of Alredus's Annals of the British History, at Oxford, in 1716, with a preface of his own.

Anecdotes
of Bowyer,
by Nichols.

ALSOP (ANTHONY), was educated at Westminster school, and thence elected to Christ-church, Oxford, where he took the degree of M. A. March 23, 1696, and of B. D. Dec. 12, 1706. On his coming to the university, he was very soon distinguished by Dean Aldrich, and published "*Fabularum Æsopicarum*"

"Ætopitarum Dilectus, Oxon. 1698," 8vo. with a poetical dedication to Lord Viscount Scudamore, and a preface in which he took part against Dr. Bentley in the famous dispute with Mr. Boyle. He passed through the usual offices in his College to that of Censor, with considerable reputation; and for some years had the principal noblemen and gentlemen belonging to the society committed to his care. In this useful employment he continued till his merit recommended him to Sir Jonathan Trelawney, Bishop of Winchester, who appointed him his chaplain, and soon after gave him a prebend in his own cathedral, together with the rectory of Brightwell, in the county of Berks, which afforded him ample provision for a learned retirement, from which he could not be drawn by the repeated solicitations of those who thought him qualified for a more public character and a higher station. In the year 1717 an action was brought against him by Mrs. Elizabeth Astrey of Oxford, for a breach of a marriage contract; and a verdict obtained against him for 2000*l.* which probably occasioned him to leave the kingdom for some time [A]. How long this exile lasted is unknown; but his death happened, June 10, 1726, and was occasioned by his falling into a ditch that led to his garden-door, the path being narrow, and part of it giving way. A quarto volume of his was published in 1752, by the late Sir Francis Bernard, under the title of "*Antourii Alfopi, Ædis Christi olim Alumni, Odarum libri duo.*" Four English poems of his are in Doddsley's Collection, one in Pearch's, several in the early volumes of

[A] In an Ode to Dr. Keill, on that gentleman's marriage, of which the stanzas are somewhat deranged in "The Student," he says,

- " I, who, hard fate! am forc'd to rove
 " True to my nuptial vows,
 " And leave my country out of love,
 " An exile for my spouse:
 " Fain would I hear the jests that pass,
 " The mirth that's made on me;
 " Fain would partake the circling glass,
 " And vent my wit on thee.
 " But I, by Heaven's decree, remain
 " Blest on a foreign shore,
 " And hourly such delights obtain,
 " I need not wish for more.
 " Me a kind wife's embraces chear,
 " A lovely creature she;
 " Nor can the sun find out a pair
 " More hap'ly join'd than we."

the Gentleman's Magazine [B], and some in "The Student." He seems to have been a pleasant and facetious companion, not rigidly bound by the trammels of his profession; and does not appear to have published any Sermons.—Mr. Alsop is respectfully mentioned by the facetious Dr. King of the Commons (vol. I. p. 236.), as having enriched the commonwealth of learning, by "Translations of "Fables from Greek, Hebrew, and Arabic;" and not less detractingly by Dr. Bentley, under the name of "Tony "Alsop, a late editor of the *Æsopian Fables*."

[B] Particularly in 1735, p. 384, an Ode (with a translation) to the Rev. Sir John Dolben, which declares his love for tobacco and a true poetical inclination; Sappho reproaching him as "a truant bard, who had scarcely paid four offerings to the Muses in three

years." In the same volume is a fine Latin Version of the "Te Deum." In 1737, p. 631, some compliments are paid to him in "Ode ab Amico Percivalli "conscripta, quâ nuperis Alsopi inep- "tis respondetur."

Witte, *Diar.*
Biograph.
tom. i.

De Scient.
Mathem.
p. 326.

ALSTEDIUS (JOHN-HENRY), a German protestant divine, sometime professor of philosophy and divinity at Herborn in the county of Nassau, afterwards professor at Alba Julia in Transylvania, where he continued till his death, which happened 1638, in his fiftieth year. He applied himself chiefly to compose methods, and to reduce the several branches of arts and sciences into systems. His "Encyclopædia" has been much esteemed even by Roman catholics; it was printed at Lyons, and sold very well throughout all France. His "Thesaurus Chronologicus" is by some esteemed one of his best works, though others speak of it with contempt. Vossius mentions the "Encyclopædia" in general, but speaks of his treatise "Of Arithmetic" more particularly, and allows the author to have been a man of great reading and universal learning. Baillet has the following quotation from a German author, in regard to this writer: "Alstedius has indeed many good things, but he is not sufficiently accurate; nevertheless his "Encyclopædia" was received with general applause, when it first appeared; and may be of use to those who, being destitute of other helps, and not having the authors, are desirous of acquiring some knowledge of the terms of each profession and science. Nor can we praise too much his patience and labour, his judgement, and his choice of good authors; and the abstracts he has made are not mere scraps and unconnected rhapsodies, since he digests the principles of arts and sciences into a regular and uniform order. Some parts are indeed better than others, some being insignificant and of little value, as his history and
"chronology."

"chronology. It must be allowed too, that he is often confused by endeavouring to be too clear; that he is too full of divisions and subdivisions; and that he affects too constrained a method." Lorenzo Brasso says, "that though there is more labour than genius in Alstedius's works, yet they are esteemed, and his industry being admired, has gained him admittance into the temple of fame." Alstedius, in his "*Triumphus Biblicus*," endeavours to prove, that the materials and principles of all the arts and sciences may be found in the Scriptures; but he gained very few to his opinion. John Himmelius wrote a piece against his "*Theologia Polemica*," which was one of the best performances of Alstedius. We must not omit, that he was a millenarian, having published in 1672, a treatise intitled "*De mille annis*," wherein he asserts that the faithful shall reign with Jesus Christ upon earth a thousand years; after which will be the general resurrection, and the last judgement; and he pretended that this reign would commence in the year 1694.

ALTILIUS (GABRIEL), a Neapolitan of the 14th century, was chiefly esteemed for his Latin poetry, which contributed to his advancement at the court of Ferdinand king of Naples: for at this court there still remained somewhat of the good taste, which had been introduced there in the reign of Alphonso. He was appointed preceptor to the young prince Ferdinand; and was employed also in state affairs, having accompanied Jovian Pontanus to Rome, upon a negotiation of peace between king Ferdinand and pope Innocent VIII. Pontanus had a great friendship and affection for Altilius, as appears from his works: Sannazarius has also given him marks of esteem in his poems. Basil Zanchius and John Matthæus Tuscanus have likewise paid him several compliments in their works. The poem called "*Epithalamium*," which Altilius composed on the marriage of Isabella of Arragon, is accounted one of the finest of his poems, though Julius Scaliger thinks there is too great a profusion of thought and expression in this performance: "Gabriel Altilius," says he, "composed an excellent *epithalamium*, which would have been still better had he restrained his genius; but by endeavouring to say every thing upon the subject, he disgusts the reader as much in some places, as he gives him pleasure in others: he says too much, which is a fault peculiar to his nation, for in all that tract of Italy they have a continual desire of talking."

Tractat. de Magnificent. Eleg. II. ver. 17. Epigram. vii.

Poetices, lib. vi. p. 836.

It may appear somewhat surprizing, that his Latin poetry should have raised him to the dignity of a prelate; yet it certainly did, in a great measure, to the bishopric of Policastro. Some have reproached him for neglecting the Muses after his preferment, though they had proved so serviceable to him in acquiring it: "When he was made bishop," says Paul Jovius, "he soon and impudently left the muses, by whose means he had been promoted: a most heinous ingratitude, unless we excuse him from the consideration of his order, which obliged him to apply to the study of the holy Scriptures [A]."

Paul Jov.
Elog. cap.
155.

The abbot Ughelli says that Altilius died in the year 1484; but Mr. Bayle proves this to be a mistake, and that he did not die till about the year 1501. The "Epithalamium" is only to be met with in the collection of Gruterus, intitled, "Deliciæ C. C. Italarum poetarum," and the "Carmina illustrium poetarum Italarum" of John Matthæus Tuscanus: most of his other verses are supposed to be lost.

[A] Bayle is of opinion, that Paul Jovius was mistaken in pretending that Altilius left off writing upon his promotion to the bishopric, since his "Epithalamium" on Isabella of Arragon, the finest of his poems was written after his advancement. "I make no doubt," says he, "but this Isabella is she who was contracted the 1st of November, 1473, to John Galeas Sforza Duke of Milan: I cannot therefore believe that Altilius is guilty of the desertion with which he is charged." He was made a bishop in 1471, and the best of all his poems was composed after this time; ought we then to complain that the mitre made him abandon Parnassus. He wrote this "Epithalamium," not at the time of the contract, but upon the nuptials of Isabella of Arragon, that is, in the year 1489. This is proved from the first lines of the poem;

Purpureos jam læta fines Tithonia conjux
Extulerat, roscoque diem patefecerat ortu:
Ceruleum tremulo præcurrens lumine pontum,
Qui cupido sua vota viro desponsaque dudum
Connubi optatosque locos et gaudia ferret.

Her purple breast Aurora did display,
And with her rosy fingers gave the day;
The trembling light danc'd o'er the curling wave,
And to your longing spouse new transport gave;
For now his promis'd bride he was to meet,
And long-expected joys receive complete.

ALTING (JAMES), son of Henry Alting, an eminent German divine, who died in 1644, aged 61, was born at Heidelberg the 27th of September, 1618, at which time his father was deputy at the synod of Dort. He went through his studies at Groningen with great success; and being desirous to acquire knowledge in the oriental languages, removed to Embden in 1638, to improve himself under the rabbi Gamprecht Ben Abraham. He came over to England in 1640,

1640, where he became acquainted with many persons of the greatest note; he preached here, and was ordained a priest of the church of England by the learned Dr. Prideaux, bishop of Worcester. He had once resolved to pass his life in England, but afterwards accepted the Hebrew professorship at Groningen, offered him upon the death of Gomarus. He entered upon this office the 13th of January, 1643, the very day that Samuel des Marets was installed in the professorship of divinity, which had been held by the same Gomarus. Alting was admitted doctor of philosophy the 21st of October, 1645, preached to the academy in 1647, and doctor and professor of divinity in 1667. He visited Heidelberg in 1662, where he received many marks of esteem from the elector Palatine, Charles Lewis, who often solicited him to accept of the professorship of divinity, but he declined this offer. In a little time a misunderstanding arose betwixt him and Samuel des Marets, his colleague, which indeed could hardly be avoided, since they differed as to their method of teaching, and in many points as to their principles. Alting kept to the Scriptures, without meddling with scholastic divinity: the first lectures which he read at his house upon the catechism, drew such vast crowds of hearers, that, for want of room in his own chamber, he was obliged to make use of the university hall. His colleague was accustomed to the method and logical distinctions of the schoolmen, had been a long time in great esteem, had published several books, and to a sprightly genius had added a good stock of learning: the students who were of that country adhered to him, as the surest way to obtain church-preferment; for the parishes were generally supplied with such as had studied according to his method. This was sufficient to raise and keep up a misunderstanding betwixt the two professors. Alting had great obstacles to surmount: a majority of voices and the authority of age were on his adversary's side. Des Marets gave out that Alting was an innovator, and one who endeavoured to root up the boundaries which our wise forefathers had placed on the confines of truth and falsehood: he accordingly set up as his accuser, and charged him with one-and-thirty erroneous propositions. The curators of the university, without acquainting the parties, sent the information and the answers to the divines of Leyden, desiring their opinion. The judgement they gave is pretty remarkable: Alting was acquitted of all heresy, but his imprudence was blamed in broaching new hypotheses; on the other hand, Des Ma-

Vit. Jacobi
Alting.

Ibid.

rets was censured for acting contrary to the laws of charity and moderation. The latter would not submit to this judgement, nor accept of the silence which was proposed. He insisted on the cause being heard before the consistories, the classes, and the synods; but the heads would not consent to this, forbidding all writings, either for or against the judgement of the divines of Leyden: and thus the work of Des Marets, intitled, "*Audi et alteram partem*," was suppressed. This contest made a great noise, and might have been attended with bad consequences, when Des Marets was called to Leyden; but he died at Groningen before he could take possession of that employment. There was some sort of reconciliation made betwixt him and Alting before his death: a clergyman of Groningen seeing Des Marets past all hopes of recovery, proposed it to him; and having his consent, made the same proposal to Alting, who answered, that the silence he had observed, notwithstanding the clamours and writings of his adversary, shewed his peaceable disposition; that he was ready to come to an agreement upon reasonable terms, but that he required satisfaction for the injurious reports spread against his honour and reputation; and that he could not conceive how any one should desire his friendship, whilst he thought him such a man as he had represented him to be. The person, who acted as mediator, some time after returned, with another clergyman, to Alting, and obtained from him a formulary of the satisfaction he desired. This formulary was not liked by Des Marets, who drew up another, but this did not please Alting: at last, however, after some alterations, the reconciliation was effected; the parties only retracted the personal injuries, and as to the accusations in point of doctrine, the accuser left them to the judgement of the church. Alting however thought he had reason to complain, even after he was delivered from so formidable an adversary. His complaint was occasioned by the last edition of Des Marets's system, in which he was very ill treated: he said, his adversary should have left no monuments of the quarrel; and that his reconciliation had not been sincere, since he had not suppressed such an injurious book. The clergy were continually murmuring against what they called innovations; but the secular power wisely calmed those storms, which the convocations and synods would have raised, threatening to interdict those who should revive the quarrel. Alting enjoyed but little health the last three years of his life; and being at length seized with a violent fever, was carried off in nine days,

days, in August 1679. He recommended the care of an edition of a'l his works to his cousin Menſo Alting, burgo-maſter of Groningen; and they were accordingly printed at Amſterdam, in 1687, in five volumes in folio: they contain ſeveral analytical, exegetical, practical, problematical, and philoſophical tracts.

ALVARES DE LUNA, or as ſome call him ALVARO, is a character too edifying to be omitted in this collection. He was the favourite of John II. king of Caſtile: was famous for the prodigious ascendancy he gained over this prince, and for the puniſhment which at length overtook him. He was natural ſon of Don Alvaro de Luna, lord of Canete in Aragon, and of a woman infamous for unbounded luſt: Dr. Mariana, de rebus Hiſpaniz, vol. II. lib. 19. edit. Moguntiz, 1602. D. Geddes's Tracts. vol. iv. General Dictionary. Geddes calls her a common ſtrumpet. He was born in 1388, and named Peter; but Pope Benediſt XIII. who was charmed with his wit, though yet a child, changed Peter to Alvares. He was introduced to court in 1408, and made a gentleman of the bedchamber to king John, with whom he grew into the higheſt favour. In 1427, he was obliged to retire: the courtiers exerted all their endeavours to ruin him: they complained, that a man of no military ſkill, of no virtues whatever, ſhould, by mere artifice and diſſimulation, be advanced to the higheſt authority; and they could not bear that, by the aſſiſtance of a few upſtart men, whom he had raiſed and fixed to his intereſt, he ſhould reign as abſolutely as if he were king.

They prevailed againſt him, and Alvares was baniſhed from court a year and an half; but this was the greateſt affliction imaginable to the king: the king ſhewed all marks of diſtreſs the moment he was removed from his preſence; and now thought and ſpoke of nothing but Alvares. He was therefore recalled; and, being inveſted with his uſual authority, revenged himſelf ſeverely upon his enemies, by perſuading the king to baniſh them. This was ſurely very impoſſible: he had better have gained them by civil and generous offices. Of the five and forty years he ſpent at court, he enjoyed for thirty of them ſo entire an ascendancy over the king, that nothing could be done without his expreſs orders: nay, it is related by Mariana, that the king could not change an officer or ſervant, or even his clothes or diet, without the approbation of Alvares. In ſhort, he wanted nothing to complete his grandeur, but the name of king: he had all the places in the kingdom at his diſpoſal: he was maſter of the treaſury, and by bounties had ſo gained the hearts of the ſubjects, that the king, though his eyes now were

were opened, and his affections sufficiently turned against him, durst not complain.

But the day of reckoning was approaching, and at length he was seized : yet not directly, openly, and violently, but with some of that management, which upon a similar occasion was formerly employed by Tiberius against Sejanus. During his confinement, he made several attempts to speak to the king in person ; but not being able to effect this, he sent the following letter, from which surely, as well as from the rest of Alvarez's history, all court-favourites may draw abundant matter for edification and instruction. " Sir, it is
 " five-and-forty years since I was admitted into your service :
 " I do not complain of the rewards I have received : they
 " were greater than my merits or expectation, as I shall not
 " deny. There was but one thing wanting to complete my
 " happiness ; and that was to have fixed proper limits in
 " time to this great fortune of mine. While, instead of
 " chusing retirement after the example of the greatest men,
 " I still continued in the employment, which I thought not
 " only my duty, but necessary for your interest, I fell into
 " this misfortune. It is very hard that I should be deprived
 " of liberty, when I have risked life and fortune more than
 " once to restore it to you. Grief prevents me from saying
 " more. I know that the Deity is provoked against me by
 " my sins : but it will be sufficient for me, if his anger is
 " appeased by the calamities I now suffer. I can no longer
 " bear that prodigious mass of riches, which it was wrong in
 " me to have heaped together : I should willingly resign
 " them, but that every thing I have is in your power ; and I
 " am denied the opportunity of shewing mankind, that you
 " have raised a person to the height of greatness, who can
 " contemn wealth as well as procure it, and give it back to
 " him from whom he received it. But I desire you in the
 " strongest terms, that, as I was obliged, by the lowness of
 " the treasury, to raise ten or twelve thousand crowns by
 " methods I ought not to have taken, you will restore them
 " to the persons from whom they were extorted. If you
 " will not grant this on account of the services I have done,
 " yet I think it necessary to be done from the reason of the
 " thing."

This letter, however, produced no effect in his favour : Alvarez was tried, and condemned to lose his head. An accusation was formed against him full of the most shocking crimes ; as, that he had madly invaded the rights of *kingly* majesty, reduced the whole court into his power, and made himself

himself master of the state in general; and that, having raised himself above the condition of a private man, he acted with the utmost haughtiness, and by a shameful perversion of justice had committed innumerable crimes, mischiefs, and tyrannies, &c. His execution was attended with all the circumstances of infamy imaginable: after condemnation, he was removed to Valladolid; and, having confessed himself, and received the sacrament, he was carried upon a mule to the market-place, in the middle of which a large scaffold was erected. Mounting the scaffold, he paid reverence to the cross, and presently gave his hat and signet to his page, saying, "These are the last gifts you will ever receive from me." Barraza, who belonged to prince Henry's stables, being there, he called him to him, and desired him to tell the prince from him, that he "should not follow the example of the king, in rewarding his servants." Observing an iron hook upon an high pole, he asked the executioner, what the use of that was? who told him, that it was to fix his head upon, after it should be severed from his body. "Oh!" says Alvares, "after I am dead, you may do with my body what you please: death cannot possibly be disgraceful to a man of courage, or immature to one who hath passed through so many honours." Having said this, he submitted himself to the axe with the utmost intrepidity: Dr. Geddes relates, that he was executed the 4th of June, others the 5th of July, 1453.

Such is often the conclusion of favouritism, such the fate and end of favourites.

ALVARES (FRANCIS), a Portuguese priest, who was chaplain to Emanuel king of Portugal, and ambassador from that prince to David king of Æthiopia or Abyssinia. David had sent an ambassador to Emanuel, who in return thought proper to send Alvares and Galvanus to David, but the latter died before he arrived in Æthiopia. Alvares continued six years in this country; and, when he returned, brought letters to king John, who succeeded Emanuel, and to pope Clement VII. to whom he gave an account of his embassy at Bologna in January 1533, in the presence of the emperor Charles V. Alvares died in 1540; and left behind him an account of his embassy, with a description of the manners and customs of the Æthiopians. It was printed at Lisbon the same year in which the author died, translated into French, and published at Antwerp in 1558. The work was abridged by Ramusius. Bodinus says, that Alvares was the first who gave a true and accurate account of Æthiopia;

Nic. Anto-
nio Bibl.
Script. His-
paniæ, p.

Method.
Historia,
it

being approved by the best writers, and read with the greatest satisfaction.

AMAMA (SIXTINUS), professor of the Hebrew tongue in the university of Franeker, was born in Friesland, and had studied under Drusius. The university of Leyden endeavoured, by offering him a larger salary, to draw him from the university of Franeker, in order to succeed Erpenius: Amama did not absolutely refuse this offer, yet would not accept of it unless he obtained permission from his superiors of Friesland; which they refused, and no doubt gave him such additional encouragement, that he had no reason to repent of not going to Leyden. The first book he published was a specimen of a great design he intended, viz. to censure the Vulgate translation, which the council of Trent had declared authentic; but before he had finished this work, he published a criticism upon the translation of the "Pentateuch," which made him first known as an author. Whilst he was carrying on this criticism, he was obliged to engage in another work, which was, to collate the Dutch translation of the Scripture with the originals and the exactest translations: this Dutch translation had been done from Luther's version. He gave the public an account of this labour, in a work which

Sixt. Ama-
ma Anti-
barbarus Bi-
blicus,
p. 160.

appeared at Amsterdam, intituled, "Bybelche conferentie." This employment of collating so much engaged Amama, that he was hindered for a considerable time from applying to the censure of the Vulgate. However he resumed his work upon hearing that father Merfennus had endeavoured to refute his critical remarks on the first six chapters of Genesis: and he gave himself up entirely to vindicate his criticisms against that author. His answer is one of the pieces contained in the "Anti-barbarus Biblicus," which he published in 1628; the other pieces are, his censure of the Vulgate on the historical books of the Old Testament, on Job, the Psalms, and the Books of Solomon, with some particular dissertations, one of which is on the famous passage in the proverbs, "The Lord created me in the beginning of all his ways," wherein he shews that those who accused Drusius of favouring Arianism were notorious calumniators. The "Anti-barbarus Biblicus" was to have consisted of two parts, each containing three books; the author, however only published the first part. It was reprinted after his death, and a fourth book was added, containing the criticism of the Vulgate upon Isaiah and Jeremiah. It is impossible to answer the reasons, by which he shews the necessity of consulting the originals. This

he recommended so earnestly, that some synods, being influenced by his reasons, decreed that none should be admitted into the ministry, but such as had a competent knowledge of the Hebrew and Greek text of the Scripture. When Sixtinus came to Franeker, drunkenness and debauchery reigned in that university to a very great degree: he tells us that all the new students were immediately enrolled in the service of Bacchus, and obliged to swear, with certain ceremonies, by a wooden statue of St. Stephen, that they would spend all their money: if any one had more regard to the oath he had taken to the rector of the university than to this Bacchanalian oath, he was so persecuted by the other students, that he was obliged either to leave the university, or comply with the rest. Sixtinus contributed greatly to root out this vice, and he inveighed against it with great energy in a public speech made in 1621. He was so much beloved by the people of Friesland, that after his death, which happened in 1629, they shewed themselves very generous to his children; as Nicholas Amama, who was one of them, acknowledges in the epistle dedicatory to his "*Dissertationum marinarum decas.*"

AMAND (MARK-ANTHONY-GERARD, fleur de St.), a French poet, was born at Roan in Normandy in 1594. In the epistle dedicatory to the third part of his works, he tells us, that his father commanded a squadron of ships in the service of Elizabeth queen of England for two-and-twenty years, and that he was for three years prisoner in the Black Tower at Constantinople. He mentions also, that two brothers of his had been killed in an engagement against the Turks. His own life was spent in a continual succession of travels, which was of no advantage to his fortune. There are miscellaneous poems of this author, the greatest part of which are of the comic or burlesque, and the amorous kind. The first volume was printed at Paris in 1627, the second in 1643, and the third in 1649: they have been reprinted several times. "*Solitude, an ode,*" which is one of the first of them, is his best piece in the opinion of Mr. Boileau. Reflux. crit. Though there are many blemishes in his poems, yet he had sur Longin. the talent of reading them in so agreeable a manner, that every one was charmed with them. In 1650, he published "*Stances sur la grosseffe de la reine de Pologne et de Suede.*" There are six stanzas of nine verses each. In 1653, he printed his "*Moise sauvé, idyle heroique.*" This poem had at first many admirers: monsieur Chapelain called it a speak- Preface to ing picture; but it has since fallen into contempt. Pucelle.

wrote.

Histoire de
l'Académie
Franc.
p. 101.

wrote also a very devout piece, intitled "Stances à M. Conneille, sur son imitation de Jesus Christ," which was printed at Paris in 1656. Mr. Brossette says that he wrote also a poem upon the moon, wherein he paid a compliment to Lewis XIV. upon his skill in swimming, in which he used often to exercise himself when he was young, in the river Seine; but the king could not bear this poem to be read to him, which is said to have affected the author to such a degree, that he did not survive it long. He died in 1661, being sixty-seven years of age. He was admitted a member of the French academy, when it was first founded by cardinal Richelieu, in the year 1633; and Mr. Pellisson informs us, that, in 1637, at his own desire, he was excused from the obligation of making a speech in his turn, on condition that he would compile the comic part of the dictionary which the academy had undertaken, and collect the burlesque terms. This was a task well suited to him; for it appears by his writings that he was extremely conversant in these terms, of which he seems to have made a complete collection from the markets and other places where the lower people resort.

Hist. Lit.
sec. iv. ad
ann. 374.

AMBROSE (St.), bishop of Milan, an eminent father of the fourth century, born in Gaul in the year 333, according to Dr. Cave; or in 340, as Mr. Du Pin affirms. His father was at this time præfectus prætorio in Gaul, and resided at Arles, the capital of Gallia Narbonensis. The birth of Ambrose is said to have been followed with a remarkable presage of his future eloquence; for we are told that a swarm of bees came and settled upon his mouth, as he lay in his cradle. He soon made himself master of the several parts of secular learning, and pleaded causes before Probus with so much eloquence, that he was appointed his assessor, and soon after governor of the provinces of Liguria and Æmilia. He settled at Milan; where, in the year 374, upon the death of Auxentius bishop of that city, there was a great contest between the Catholics and Arians, concerning the choice of a new bishop. Ambrose thought it his duty, as governor, to go to the church, in order to compose the tumult; and accordingly addressed the people in a gentle pathetic speech, exhorting them to proceed to their choice in a calm and friendly manner. While he was speaking to them, the whole assembly cried out with one voice, "Let Ambrose be bishop!" Such a sudden and unexpected incident surprised him extremely, so that he retired immediately, and used every method to divert them from their resolution of chusing him; but at last

was

was obliged to comply; He was then baptized, being but a catechumen before; and ordained bishop towards the latter end of the year 374, or beginning of 375. About the year 377, the barbarous nations making an incursion into the Roman empire, he fled to Illyricum, and afterwards to Rome. In the year 384, he was sent to the tyrant Maximus, who ^{Ibid. p. 166.} had usurped the empire, and prevailed upon him not to pass over into Italy. The heathens, being encouraged by these intestine commotions in the empire, attempted to restore their religion, and employed Q. Aurelius Symmachus, prefect of Rome, a man of great eloquence, to plead their cause. This gave rise to the famous contest between St. Ambrose and him, about repairing the altar of Victory: but Symmachus having lost his cause, was expelled the city, and commanded not to approach within an hundred miles of it. The petition which he presented to the emperor Valentinian the Younger, is still extant; and we find in it the strongest figures of rhetoric and the greatest force of eloquence. St. Ambrose wrote a confutation of this petition, but he has ^{Ibid.} been thought guilty of many paralogisms: yet he protests, "that he aimed only at solidity of reasoning, leaving Symmachus all the glory of eloquence and politeness, it being," says he, "the peculiar privilege of the pagan philosophers to amuse the mind with colours as false as their ^{Flecher, Vie de Theodose, lib. iii. numb. 31.} idols; and to say great things, not being capable of saying true ones." Ambrose met with a good deal of opposition from the Arians, against whom he acted with great spirit and intrepidity. Justina the empress, and mother of Valentinian, who was an Arian, resolving to restore Arianism at Milan, began with demanding of St. Ambrose one of the churches, which was called the Portian church; but he refused it: and the people surrounding the palace in a body, she was obliged to leave him in possession of his church, and even desire him to pacify the people. Some time after, the empress sent and required of him, in the emperor's name, not only that church, but the new church likewise: he refused to obey this order, and answered with such spirit and resolution as astonished those who came with the emperor's orders.

Ambrose was a second time sent to the tyrant Maximus, for Valentinian found no person so proper to negotiate with him. He spoke to him with great courage and boldness, but could obtain nothing, for Maximus soon after marched into Italy, and made himself master of the western empire; so that Valentinian was obliged to retire, with his mother Justi-

na and his sister Galla, to Thessalonica in Illyricum, in order to desire Theodosius's assistance, who defeated Maximus, and restored Valentinian to the empire.

Theodorit.
Ecclef. Hist.
lib. v. cap. 17.

While Theodosius continued in Italy, after the defeat of Maximus, an insurrection happened at Thessalonica, upon the following occasion: there was a charioteer, who had a violent affection for the butler of Buthericus, the emperor's lieutenant in Illyricum; and having solicited him to the gratification of his desires, he was thrown into prison. Soon after there being to be a race, the people demanded that the charioteer should be at liberty, because he was a necessary person upon that occasion. This being refused, they raised a sedition, wherein they killed Buthericus himself, stoned several of the magistrates, and dragged them along the streets. Theodosius being informed of this, commanded a certain number of the inhabitants to be put to death promiscuously; by which means the city was filled with the blood of many innocent persons, and amongst the rest several strangers who were but just come to the city: no regard was had to any distinction of persons, no form of trial was observed, but they were cut down like corn in the harvest, as Theodoret expresses it, to the number of seven thousand [A]. At this time an assembly of bishops was held at Milan, who all expressed an abhorrence of such cruelty in the emperor: Ambrose wrote a letter to him, in which he represented the enormity of his crime, and exhorted him to make satisfaction by a sincere submission and repentance. Theodosius, upon his arrival at Milan, was going to perform his devotions in the great church, when Ambrose met him at the door, and denied him entrance in these terms: "You do not, I believe, consider, " O emperor! the guilt of the massacre which you have committed; and though the violence of your passion be now over, yet your reason has not suggested to you the full extent of your crime. Perhaps your imperial dignity may prevent you from perceiving it, and cast a cloud over your understanding; however, you ought to reflect upon the constitution of human nature, which is very weak and ob-

[A] Sozomen tells a remarkable story which happened in this massacre. A merchant came and offered himself to death, to save his two sons who were seized, and promised all the gold that he had in reward for the favour. The soldiers, being touched with pity, gave him leave to chuse one of his sons; for they declared that they could not dismiss them

both, because they wanted to fill up their number. The father stood in a dreadful suspense, looking sometimes at one, and sometimes at the other, with all the agony that can be imagined, and incapable of determining which to chuse, till they were both put to death before his eyes. Hist. Ecclef. lib. vii. cap. 25.

" NOXIOUS

"noxious to mortality, and that we are derived from dust, and must necessarily be resolved into dust again. Be not deceived so far with the splendor of the purple which invests you, as not to consider the infirmity of the body which it covers. They are men of the same nature with yourself, nay they are your fellow-servants, whom you govern; for there is one Lord and Sovereign of all, he who created the universe. With what eyes will you, therefore, view the temple of our common Sovereign, and with what feet will you tread the sacred floor? How can you stretch out those hands, which have been defiled with so much innocent blood? how can you receive the holy body of our Lord in such polluted hands, or touch with your mouth his precious blood, when you have commanded in your passion the blood of so many persons to be unjustly shed? depart, therefore, and do not aggravate your former guilt by new provocations: receive the bond which God himself, the Lord of all nature, approves and recommends, for it has a salutary power in it." The emperor, struck with these words, returned to his palace in great uneasiness of mind; saying he was extremely unhappy, that when the church was open to the lowest orders of men, it should be shut to him. About a year afterwards however he was admitted into the church by Ambrose, but not till after he had made atonement for his cruelty, and given marks of a sincere repentance.

In 392, Valentinian the emperor being assassinated by the contrivance of Argobastus, and Eugenius usurping the empire, Ambrose was obliged to leave Milan, but returned the year following, when Eugenius was defeated. He died at Milan the 4th of April, 397; and was buried in the great church at Milan. He wrote several works, the most considerable of which is that "De officiis" [B]. He is concise and sententious in his manner of writing, and full of turns of wit; his terms are well chosen, and his expressions noble; he diversifies his subject by an admirable copiousness of thought and language. He is very ingenious in giving an

[B] This is a discourse divided into three books, upon the duties of the clergy. It appears to have been written several years after he had been bishop, and very probably about the year 390 or 391, when peace was restored to the church, after the death of the tyrant Maximus. He has imitated, in these three books, the design and disposition

of Cicero's piece "De officiis." He confirms, says Mr. Du Pin, the good maxims which that orator has advanced, he corrects those which are imperfect, he retutes those which are false, and adds a great many others which are more excellent, pure and elevated. Bibl. des Auteurs Eccles.

easy and natural turn to every thing he treats of, and is not without strength and pathos when there is occasion for it. This is part of the character which Du Pin gives him as a writer: but Erasmus tells us that he has many quaint and affected sentences, and frequently very obscure ones; and it is certain that his writings are intermixed with many strange and peculiar opinions. He maintained, that all men indifferently are to pass through a fiery trial at the last day; that even the just are to suffer it, and to be purged from their sins, but the unjust are to continue in it for ever; that the faithful will be raised gradually at the last day, according to the degree of their particular merit; that the bow which God promised Noah to place in the firmament after the deluge, as a sign that he never intended to drown the world again, was not to be understood of the rainbow, which can never appear in the night, but some visible token of the Almighty. He carries the esteem of virginity and celibacy so far, that he seems to regard matrimony as an indecent thing. Paulinus wrote his life, and dedicated it to St. Augustin: it is prefixed to St. Ambrose's works, the best edition of which is reckoned to be that published by the Benedictine monks, in two volumes in folio, at Paris, in 1686 and 1690.

Dallæus, De
vero usu pa-
trum,
p. 270.

AMELIUS, see PLOTINUS.

AMELOT DE LA HOUSSAI (NICHOLAS), born at Orleans in 1634, was much esteemed at the court of France, and appointed secretary of an embassy which that court sent to the commonwealth of Venice, as appears by the title of his translation of father Paul's History of the Council of Trent; but he afterwards published writings which gave such offence, that he was imprisoned in the Bastille. The first works he printed were the "History of the Government of Venice," and that of the "Uscocks," a people of Croatia: in 1683, he published his translations into French of "Machiavel's Prince," and father Paul's "History of the Council of Trent," and "Political Discourses" of his own upon Tacitus. These performances were well received by the public. He did not prefix his own name to the two last mentioned works, but concealed himself under that of La Mothe Joffeval. His translation of father Paul was attacked by the partizans of the pope's unbounded power and authority. In France, however, it met with great success; all the advocates for the liberty of the Gallican church promoting the success of it to the utmost of their power, though at the same time there were

Bayle,
Nouvel. de
la Repub.
des Lettres,
1684.
tom. i.
p. 457.

were three memorials presented to have it suppressed. ^{Ibid.}
 When the second edition of this translation was published, it ^{Oct. 1688.}
 was violently attacked by the abbé St. Real, in a letter he ^{p. 1170.}
 wrote to Mr. Bayle, dated October 17, 1685: Amelot de-
 fended himself, in a letter to the same gentleman. In 1684,
 he printed, at Paris, a French translation of Baltasar Gracian's
 Oraculo manual, with the title of "l'Homme de Cour." In
 his preface he defends Gracian against father Bohours' Cri-
 tique, and tells us why he ascribes this book to Baltasar and
 not to Laurence Gracian. He also mentions that he hath
 altered the title, because it appeared too ostentatious an hy-
 perbolical; that of "l'Homme de Cour," the Courtier, being
 more proper to express the subject of the book, which contains
 a collection of the finest maxims for regulating a court-life.
 In 1686, he printed "La Morale de Tacite de la flaterie:" in
 which work he collected several particular facts and maxims,
 which represent in a strong light the artifices of court-flat-
 terers, and the mischievous effect of their poisonous dis-
 courses. In 1690, he published at Paris a French translation ^{Discourses}
 of the first six books of "Tacitus's Annals," with his histo- ^{prefixed to}
 rical and political remarks, some of which, according to Mr. ^{his translat.}
 Gordon, are pertinent and useful, but many of them insipid ^{vol. i.}
 and trifling. Amelot having employed his pen for several ^{disc. ii. § 12.}
 years on historical and political subjects, began now to try
 his genius on religious matters; and, in 1697, printed at
 Paris a translation of Palafox's "Theological and moral Ho-
 milies upon the Passion of our Lord." Frederic Leonard, a
 bookseller at Paris, having proposed, in the year 1692, to
 print a collection of all the treaties of peace between the
 kings of France and all the other princes of Europe, since
 the reign of Charles VII. to the year 1690, Amelot published
 a small volume in duodecimo, containing a preliminary dis-
 course upon these treatises; wherein he endeavours to shew,
 that most princes, when they enter into a treaty, think more
 how to evade, than how to perform, the terms they subscribe
 to. He published also an edition of cardinal d'Ossat's Let-
 ters in 1697, with several observations of his own; which,
 as he tells us in his advertisement, may serve as a supplement to
 the history of the reigns of Henry III. and Henry IV. kings
 of France. Amelot died at Paris in 1706, being then almost
 seventy-three years of age.

AMELOT (DENIS), a celebrated French writer, was
 born at Saintonge in 1606. He maintained a close corre-
 spondence with the fathers of the Oratory, a congregation of
 priests.

Biblioth.
Critique,
tom. iii.
chap. 16.

Ibid. ch. 17.

priests founded by Philip of Neri. He wrote the life of Charles de Gondren, second superior of this congregation, and published it at Paris in 1643. In this piece he said something of the famous abbot of St. Cyran, which greatly displeased the gentlemen of Port Royal, who, to be revenged of him, published a libel against him, intitled "Idée generale de l'esprit et de livre de P. Amelote." He was so much provoked by this satire, that he did all in his power to injure them. They had finished a translation of the New Testament, and were desirous to have it published; for which purpose they endeavoured to procure an approbation from the doctors of the Sorbonne, and a privilege from the king. They had some friends in the Sorbonne, but at the same time very powerful enemies; and as to the privilege, it was impossible to prevail with the chancellor Seguier to grant them one, for he hated them; so that father Amelot, whose advice the chancellor generally followed in matters of religion, easily thwarted all their measures, not only out of zeal for what he thought the true doctrine, or out of aversion to the Port Royalists, but also from a view to his own interest; for he was about to publish a translation of his own of the New Testament. Amelot's translation, with annotations, in four volumes octavo, was printed in the years 1666, 1667, and 1668. It is not very exact, according to F. Simon, who tells us that it contains some very gross blunders. It was dedicated to M. de Peresix archbishop of Paris; and the translator uses the gentlemen of Port Royal very ill in his dedication: "You will be confirmed," says father Amelote to this prelate, "in that zeal, which obliged you to take up the holy arms to defend the true grace of God, and the decrees of the holy see, against the new heresy: you will daily strengthen yourself against these blind rebels, whose fury, impostures, and calumnies, add new splendor to your glory, which they endeavour to blemish. They place you in the same rank with the Athanasiuses and Hilarys, when they abuse you in the same manner as the Arians did those great and holy bishops." In this translation he has been at great pains to find expressions more proper and elegant than those of the former versions; for which reason he committed his work into Mr. Conrart's hands, to polish and correct whatever he should judge inelegant or improper. Amelot wrote also an "Abridgment of Divinity," a "Catechism for the Jubilee," and a kind of "Christian Manual for every Day, (Journée Chreتيène.)" Though he had always been a very zealous Anti-Port Royalist, yet he was but

poorly

poorly rewarded for all his labour and trouble : since towards the end of his life he sued for a very small bishopric, and met with a refusal, though he had all the qualities requisite to a bishop. He could not forbear complaining of this usage to his friends, telling them that those, whom he had often served very effectually, had been very cold to him on this occasion. He entered into the congregation of the Oratory in 1650, and continued amongst them till his death, which happened in 1678.

AMES (WILLIAM), an English divine, famous for his controversial writings; but much more so abroad than in his native country, for he lived many years in foreign parts, and there ended his days. He was descended from an ancient family in Norfolk, where he was born in 1576. He was educated at Christ's college, Cambridge, under the famous Mr. William Perkins; from whom probably imbibing some Calvinistical principles, he became a strenuous assertor of the same tenets, which gave so much disgust, that, to prevent an expulsion in form, he forsook his college, went abroad, and was chosen by the states of Friesland, professor of their university. In 1613, his dispute with Grevinchovius, minister Neal's Hist. at Rotterdam, appeared in print. He was at the synod of of the Puritans, 1733- Dort, in 1618, and informed king James's ambassador from vol. ii. p. 47. time to time of the debates of that assembly.

When he had been twelve years in the doctor's chair at Franeker, he resigned his professorship, and accepted of an invitation to the English congregation at Rotterdam, the air of Franeker being too sharp for him, as he was troubled with a great difficulty of breathing. Upon his removal to Rotterdam, he wrote his "Fresh Suit against Ceremonies," but did not live to publish it himself, for his constitution was so shattered that the air of Holland did him no service : he had determined to remove to New England, but his asthma returning at the beginning of the winter, put an end to his life at Rotterdam, where he was buried in November, 1633. He was a very learned divine, a strict Calvinist in doctrine, and of the persuasion of the Independents with regard to the subordination and power of the classes and synods. His writings were voluminous, chiefly controversial, and consequently as much disregarded and forgotten as the controversies which occasioned them.

AMES (JOSEPH), the celebrated typographical historian, and secretary to the Society of Antiquaries, was originally

Anecdotes
of Bowyer
by Nichols.

a ship-chandler at Wapping. Late in his life he took to the study of antiquities; and besides his quarto volume [A], containing accounts of our earliest printers and their works, he published a list in 8vo. of English heads engraved and mezzotinto, and drew up the "Parentalia" from Mr. Wren's papers. He died Oct. 7, 1759; and his coins, medals, shells, fossils, ores, minerals, natural and artificial curiosities, inscriptions, and antiquities, were sold by Langford, Feb. 20 and 21, 1760; his library and prints by the same, May 5, &c. 1760. Mr. Ames's daughter, since dead, was married to Captain Dampier, late a captain of an East-Indiaman, now an officer in the East-India house, and we believe descendant or relation of the voyager of that name.

[A] "Typographical Antiquities; being an Historical Account of Printing in England; with some memoirs of our ancient printers, and a register of the books printed by them, from the year 1477, to the year 1600. With an Appendix, concerning printing in Scotland and Ireland to the present

time, 1749." Of this useful book, which has long been scarce, a new edition has been some time in the press, with large improvements by Mr. Herbert, from whom more ample memoirs of Mr. Ames may be expected, with his portrait.

Kippis
Biog. Brit.

AMHURST (NICHOLAS), was born at Marden in Kent, but in what year is uncertain. Under the protection and care of his grandfather, a clergyman, he received his grammatical education at Merchant-Taylor's school in London; and thence was removed to St. John's College, Oxford, but expelled for the libertinism of his principles, the irregularity of his conduct, and some offence which he had given to the head of the college. From his own account of the matter, in the dedication of his poems to Dr. Delaune, president of St. John's, and in his "Terræ Filius," we may collect that he wished to have it understood, that he was solely persecuted for the liberality of his sentiments, and his attachment to the cause of the Revolution and of the Hanover succession; but he had probably been guilty of real misbehaviour. Whatever were the causes of his expulsion, his resentment, on the account of it, was very great. He made it therefore his business to satirize the learning and discipline of the university of Oxford, and to expose the characters of its most respectable members. This he did in a poem, published in 1724, called "Oculus Britannicæ," and in his "Terræ Filius," a work in which there is a considerable portion of wit, intermixed with much abuse

and

and scurrility [A]. Soon after Mr. Amburst quitted Oxford, he seems to have settled in London as a writer by profession. He published a volume of Miscellanies (principally written at the university), on a variety of subjects; partly originals, and partly paraphrases, imitations, and translations; and consisting of tales, epigrams, epistles, love-verses, elegies, and satires. They begin with a beautiful paraphrase on the Mosiac account of the Creation, and end with a very humorous tale upon the discovery of that useful utensil, a bottle-screw. Mr. Amburst was the author, likewise, of "An Epistle to Sir John Blount, Bart." one of the directors of the South-Sea company in 1720; of "the British General, a Poem sacred to the memory of his Grace John Duke of Marlborough;" and of "Strephon's Revenge, a satire on the Oxford Toasts." Our poet, who had a great enmity to the exorbitant demands and domineering spirit of the high-church clergy, and who had early, at Oxford, displayed his zeal against priestly power, discovered this particularly in a poem, intituled "The Convocation," in five cantos; which is a kind of satire against all the writers who had opposed Bishop Hoadly, in the famous Bangorian Controversy. He translated, also, Mr. Addison's "Resurrection," and some other of his Latin poems. But the principal literary undertaking of Mr. Amburst was, his conducting "The Craftsman," which was carried on for a number of years with great spirit and success, and was more read and attended to than any production of the kind which had hitherto been published in England. Ten or twelve thousand were sold in a day; and the effect which it had in raising the indignation of the people, and in controlling the power of administration, was very considerable. This effect was not entirely, or chiefly, owing to the abilities of Mr. Amburst. He was assisted by Lord Bo-

[A] The whole title of the work is, "Tetræ Filius; or, the secret History of the University of Oxford; in several Essays. To which are added, Remarks upon a late book, intituled, 'University Education,' by R. Newton, D.D. Principal of Hart Hall." 2 Vol. 12mo. printed for R. Franklin, 1726. Amidst all the malignity and exaggeration with which the Tetræ Filius abounds, it contains some curious anecdotes relative to the principles, manners, and conduct, of several members of the University, for a few years after the accession of King George I. It had been an ancient custom in the Uni-

versity of Oxford, at public acts, for some person, who was called Tetræ Filius, to mount the rostrum, and divert a large crowd of spectators, who flocked to hear him from all parts, with a merry oration in the Fescennine manner, interspersed with secret history, raillery, and sarcasm, as the occasions of the times supplied him with matter. Wood, in his Athenæ, mentions several instances of this custom; and hence Mr. Amburst took the title of his work. It was originally written in 1721, in a periodical paper, which came out twice a week, and consists of fifty numbers.

lingbroke and Mr. Pulteney, and probably by other leaders of the opposition. Their fame, and their writings, were the grand support of the "Craftsman." Nevertheless, Mr. Amhurst's own papers are allowed to have been composed with ability and spirit; and he conducted the "Craftsman," in the very zenith of its prosperity, with no small reputation to himself. July 2, 1737, there appeared in that publication an ironical letter, in the name of Colley Cibber, the design of which was to ridicule the act that had just passed for licensing plays. In this letter, the laureat proposes himself to the lord chamberlain to be made superintendant of the *old plays*, as standing equally in need of correction with the *new ones*; and produces several passages from Shakespeare, and other poets, in relation to kings, queens, princes, and ministers of state, which, he says, are not now fit to be brought on the stage. The printer, &c. having been laid hold of by order of government, Mr. Amhurst voluntarily surrendered himself in their stead; and, after having been kept in custody ten days, was obliged to bring his Habeas Corpus for his liberty, before he could obtain it; because he refused to give bail for his *good behaviour*, as well as his *appearance*. The ministry, we believe, prudently dropped the prosecution. Notwithstanding Mr. Amhurst's merit with his party, he was totally neglected by them, when they made their terms with the crown; and he died soon after, of a fever, at Twickenham. His death happened April 27, 1742; and his disorder was probably occasioned, in a great measure, by the ill usage he had received. Mr. Ralph, in his "Case of Authors," speaks with a just feeling and indignation upon the subject. "Poor Amhurst! after having been the drudge of his party for the best part of twenty years together, was as much forgotten in the famous compromise of 1742, as if he had never been born! And when he died of what is called a broken heart, which happened a few months afterwards, became indebted to the charity of a bookseller for a grave; not to be traced *now*, because *then* no otherwise to be distinguished, than by the freshness of the turf, borrowed from the next common to cover it." Mr. T. Davies the bookseller, in the character of Mr. Pulteney, expresses himself concerning the treatment of Mr. Amhurst in the following terms: "But if the earl of Bath had his list of pensioners, how comes it that Amhurst was forgotten? The fate of this poor man is singular: He was the able associate of Bolingbroke and Pulteney, in writing the celebrated weekly paper called 'The Craftsman.' His abilities were unquestionable; he

" had

" had almost as much wit, learning, and various knowledge,
 " as his two partners; and when those great masters chose
 " not to appear in public themselves, he supplied their places
 " so well, that his essays were often ascribed to them. Am-
 " hurst survived the downfall of Walpole's power, and had
 " reason to expect a reward for his labours. If we excuse
 " Bolingbroke, who had only saved the shipwreck of his
 " fortunes, we shall be at a loss to justify Pulteney, who
 " could with ease have given this man a comfortable income.
 " The utmost of his generosity to Amhurst, that I ever heard
 " of, was a hoghead of claret! He died, it is supposed, of
 " a broken heart, and was buried at the charge of his honest
 " printer, Richard Francklin" [B]. Mr. Amhurst was probably Dr. Kippis
 one of those imprudent and extravagant men, whose irregu-
 larities, in spite of their talents, bring them at length, into
 general disesteem and neglect. But this does not excuse the
 conduct of his employers. His want of purity in morals (if
that was his real character) was no objection to their con-
 nexion with him; when he could serve their purpose. And
 they ought to have so far provided for him, as to have placed
 him above necessity, during the remainder of his days. The
 ingratitude of the great to the ingenious persons whom they
 make use of as the instruments of their ambition, should fur-
 nish an instruction to men of abilities in future times; and
 engage them to build their happiness on the foundation of
 their own personal integrity, discretion, and virtue.

[B] Lord Chesterfield's Characters the publisher of all Mr. Amhurst's
 reviewed, p. 42.—44. Francklin was works,

AMMIRATO, or **AMMIRATI** (**SCIPIO**), an eminent
 historian, born at Lecca, in the kingdom of Naples, the 27th
 of September, 1531. He studied first at Poggiardo, after-
 wards at Brundisium; and, in 1547, he went to Naples, in
 order to go through a course of civil law. When he was at
 Barri with his father, he was deputed by that city to manage
 some affairs at Naples, which he executed with great success.
 Some time after, he determined to enter into the church, and
 was accordingly ordained by the bishop of Lecca, who con-
 ceived a high esteem for him, and gave him a canonry in his
 church; but not meeting afterwards with the preferment he
 expected, he formed a design of going to Venice, and entering
 into the service of some ambassador, in order to see the seve-
 ral courts of Europe. Alexander Contarini however per-
 suaded

Mem. poor
servir à l'hi-
stoire des
hommes il-
lustres,
tom. iv.

persuaded him to change his resolution of travelling, and engaged him to continue with him at Venice, where he had an opportunity of contracting a friendship with many learned men. But fortune, which had been hitherto very unfavourable to him, would not permit him to continue long in that ease which he enjoyed with his patron: the wife of the latter, who used to take great pleasure in Ammirato's conversation, having sent him a present as a token of her friendship, some ill-natured persons went to the husband, and represented this civility of the lady in such a light, as was sufficient to excite the resentment of a jealous husband. Ammirato was obliged to fly away immediately, in order to save his life. He returned to Lecca, and his father being then at Barri, he went thither to him, but met with a very cool reception; the old gentleman being extremely angry to find him in no probable way of making a fortune, because he had neglected the study of the law, which he reproached him with very frequently.

Marcellus Marcini being chosen pope in 1555, under the name of Marcellus II. Ammirato, who knew that Nicolao Majorano bishop of Molfetta, a city near Barri, had been formerly a friend of the pope's, persuaded him to go to Rome, and congratulate him upon his election, being in hopes that, by attending the bishop in his journey, he might procure some place under the nephews of that pope: but as they were preparing for this journey, the death of Marcellus put a stop to their intended scheme, and destroyed their hopes; upon which Ammirato retired to a country-seat of his father's, where he applied himself closely to his studies. At last he was determined to return to Naples, in order to engage again in the study of the law, and to take his degrees in it: his relish for this profession was not in the least increased, but he thought that the title which he might procure would be of advantage to him in some respects. However, he had not been six months at Naples before he grew weary of it, and entered successively into the service of several noblemen as secretary. Upon his return to Lecca, he was appointed by this city to go and present a petition to pope Pius IV. in their favour, which office he discharged with success. Upon his return to Lecca, he was invited by the city of Naples to settle there, and write the history of that kingdom: but the cold reception he met with from the governors who had sent for him, soon disgusted him so highly, that he left the city with a resolution to return no more. They repented afterwards of their neglect of him, and used all possible means to bring him back, but he continued inflexible. He went therefore

to Rome, where he procured a great many friends; and having travelled over part of Italy, visited Florence, where he was resolved to settle, being engaged by the kind reception which the grand duke gave to men of letters. He was appointed to write the history of Florence, and received many instances of that prince's bounty, which was increased after his work was published, for he was presented with a canonry in the cathedral of Florence. The easy situation in which he was now placed, gave him an opportunity of applying himself more vigorously to his studies, and writing the greatest part of the works we have of him [A]. He died at Florence the 30th of January, 1600, in the 69th year of his age.

[A] His works are as follow: 1. "Arguments, in Italian verse, of the Cantos of Ariosto's Orlando Furioso," which were first published in the edition of that poem at Venice, in 1548, in quarto. 2. "Il Dedalione," dialogo del poeta, Naples, 1560, in octavo. 3. "Istorie Fiorentine dopo la fondatione di Firenze infino all'anno 1574." Printed at Florence, 1600, in two volumes folio. 4. "Discorsi sopra Cornelio Tacito. Discourses upon Cornelius Tacitus, Florence, 1598," quarto. 5. "Delle san glie nobili Napollone." Part I, at Florence, 1580, in folio; part II, at Florence, 1651, folio. 6. "Discorsi delle Famiglie Paladina et l'Antoglietta," Florence, 1605, in quarto. 7. "Al-
 hero et storia delle famiglia de Conti Guici, coll' aggiunte de Scipione Ammirato giovane." Florence, 1640, and 1650. 8. "Delle Famiglie Fiorentine, Florence, 1615," folio. 9. "Vescovi de Fiesoli di Volterra, e d' Arezzo, con l'aggiunta di Scipione Ammirato il giovane, Florence, 1637," quarto. 10. "Opuscoli varii, Florence, 1583," in octavo. 11. "Rime varie," Printed in a collection of poems by different authors, Venice, 1553, in octavo. 12. "Poësie spirituali," Venice, 1634," in quarto. 13. "Annotazioni sopra la seconda parte de' Sonetti di Bernardino Rota fatti in morte di Porzia Capece sua moglie," Naples, 1560," in quarto.

AMMONIUS (ANDREW), a native of Lucca, who came and settled in England. He lived some time in sir Thomas More's house, and afterwards in St. Thomas's college; for he was not in circumstances sufficient to hire or keep a house of his own. There subsisted a strong friendship and close correspondence betwixt him and Erasmus. The advice which Erasmus gives him, in regard to pushing his fortune, has a good deal of humour in it, and was certainly intended as a satire on the artful methods generally practised by the selfish and ambitious part of mankind: "In the first place," says he, "throw off all sense of shame; thrust yourself into every one's business, and elbow out whomsoever you can; neither love nor hate any one; measure every thing by your own advantage; let this be the scope and drift of all your actions. Give nothing but what is to be returned
 " with

“ with usury, and be complaisant to every body. Have at-
 “ ways two strings to your bow. Feign that you are soli-
 “ cited by many from abroad, and get every thing ready for
 “ your departure. Shew letters inviting you elsewhere,
 “ with great promises [A].” Fortune at length began to
 smile upon Ammonius, for he was appointed secretary to
 Henry VIII. and honoured by pope Leo X. with a public
 character at the court of this prince; and in all appearance
 he would have soon risen higher, had not death carried him
Ibid. Ep. vi. off when he was but of a middle age: he died of the sweat-
Ep. 104. ing sickness [B], in 1517. Erasmus thus laments his death:
 “ how

[A] Principio perfica frontem nequid
 usquam pudeat. Deinde omnibus om-
 nium negotiis te misce, protrude quem-
 cumque potes cubito. Neminem nec
 ames, nec oderis ex animo, sed omnia
 tuo compeodio metiare. Ad hunc scop-
 um omnis vitæ ratio spectet. Ne quid
 des nisi unde speres sævus; assentare
 omnibus omnia. Duabus seieto sellis.
 Suborna diversos procos qui te ambiant.
 Minare et appara discessum. Ostende li-
 teras quibus magnis pollicitis avocaris.
Erasm. Epist. xiii. lib. viii. p. 414.

[B] The learned Caius, as quoted by
 Dr. Freind, gives the following account
 of the sweating sickness: “ It began at
 “ first in 1483, in Henry VII’s army,
 “ upon his landing at Milford-haven,
 “ and spread itself in London from the
 “ 21st of September to the end of Octo-
 “ ber. It returned here five times, and
 “ always in summer: first in 1485,
 “ then in 1506, afterwards in 1517,
 “ when it was so violent that it killed
 “ in the space of three hours; so that
 “ many of the nobility died, and of the
 “ vulgar sort, in several towns, half
 “ often perished. It appeared the fourth
 “ time in 1518, and proved mortal
 “ then in the space of six hours; many
 “ of the courtiers died of it, and Henry
 “ VIII. himself was in danger. In
 “ 1529, and only then, it infested the
 “ Netherlands and Germany, in which
 “ last country it did much mischief, and
 “ destroyed many, and particularly was
 “ the occasion of interrupting a confe-
 “ rence at Marpurgh between Luther
 “ and Zuingsius about the eucharist. The
 “ last return of it with us was in 1551:
 “ in Westminster it carried off one hun-
 “ dred and twenty in a day. At Shrews-
 “ bury particularly, where our author

“ Caius resided, it broke out in a very
 “ furious manner: the description he
 “ gives of it is terrible, like the plague
 “ at Athens. He very properly calls it
 “ a pestilential contagious fever, of one
 “ natural day: the sweat itself he
 “ reckons only as a symptom or crisis of
 “ this fever. The manner of its seizure
 “ was thus: first it affected some par-
 “ ticular part, attended with inward
 “ heat and burning, unquenchable
 “ thirst, restlessness, sickness at the
 “ stomach and heart (though seldom
 “ vomiting), head-ach, delirium, then
 “ faintness, and excessive drowsiness;
 “ the pulse quick and vehement, and
 “ the breath short and labouring. Chil-
 “ dren, poor and old people, less subject
 “ to it. Of others, scarce any escaped
 “ the attack, and most died: in that
 “ town, where it lasted seven months,
 “ perished near a thousand. Even by
 “ travelling into France or Flanders
 “ they did not escape; and what is
 “ stranger, even the Scotch were free,
 “ and abroad the English only affected,
 “ and foreigners not affected in Eng-
 “ land. None recovered in less than
 “ twenty-four hours. At first the phy-
 “ sicians were much puzzled how to
 “ treat it: the only cure was to carry
 “ on the sweat, which was necessary
 “ for a long time, for if stopped, it was
 “ dangerous or fatal: the way there-
 “ fore was to be patient and lie still,
 “ and not to take cold. If nature was
 “ not strong enough to do it, art should
 “ assist her in promoting the sweat by
 “ cloaths, medicines, wine, &c. The
 “ violence of it was over in fifteen
 “ hours; but no security till twenty-
 “ four hours were past. In some there
 “ was a necessity to repeat the sweating;
 12

" how many of my old companions have I lost" says he !
 " in the first place, Andrew Ammonius of Lucca : good
 " God ! what a sprightly genius ! of what a faithful memo-
 " ry ! how noble was his soul, how free from envy and
 " every meanness ! When his own qualifications, and the
 " applause of princes, had opened him a way to the greatest
 " affairs, he was suddenly snatched off, before he was forty
 " years of age : the loss of whom I cannot but lament, as
 " often as I reflect how delighted I was with his acquaint-
 " ance." Epist. 5. lib. 23.

Ammonius wrote some Latin poetical pieces. In the
 Epitome of Gesner's Bibliotheca, the following are mention-
 ed : 1. " Scotici conflictus historia, lib. i." 2. " Bucolica,
 seu Eclogæ, lib. i." 3. " De rebus nihili, lib. i." 4.
 " Panegyricus quidam, lib. i." 5. " Epigrammata, lib. i."
 6. " Poemata diversa."

<p>" in strong constitutions, twelve times. " Great danger to remove out of bed ; " some who had not sweated enough, " fell into very ill fevers. No flesh in " all the time ; nor drink the first five " hours ; for in the seventh the disem- " per increases ; about the ninth deli- " rium ; sleep to be avoided by all</p>	<p>" means. It appeared by experience, " as the lord Bacon observes, that this " disease was rather a surprize of nature, " than obstinate to remedies, if it were " in time well treated ; for when proper " care was taken, the patient generally " recovered." Dr. Freind's Hist. Phys. vol. ii. p. 333.</p>
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AMONTONS (WILLIAM), was born in Normandy the
 last day of August 1663. His father having removed to Pa-
 ris, William received the first part of his education in this
 city. He was in the third form of the Latin school, when,
 after a considerable illness, he contracted such a deafness as
 obliged him to renounce almost all conversation with man-
 kind. In this situation he began to think of employing him-
 self in the invention of machines : he applied therefore to the
 study of geometry ; and it is said, that he would not try any
 remedy to cure his deafness, either because he thought it in-
 curable, or because it increased his attention. He studied
 also the arts of drawing, of surveying lands, and of building ;
 and in a short time he endeavoured to acquire a knowledge of
 those more sublime laws which regulate the universe. He
 studied with great care the nature of barometers and thermo-
 meters ; and, in 1687, he presented a new hygroscope to the
 Royal Academy of Sciences, which was very much approved.
 He communicated to Hubin, a famous enameller, some
 thoughts he had conceived, concerning new barometers and
 thermometers ; but Hubin had prevented him in some of his
 thoughts, and did not much regard the rest, till he made a
 voyage

Fontenelle,
Hist. et
Mem. de
l'Acad. des
Sciences,
1705.
p. 191.

voyage into England, where the same thoughts were mentioned to him by some fellows of the Royal Society. Amontons found out a method to acquaint people at a great distance, in a very little time, with whatever one pleased. The method was as follows: Let there be people placed in several stations, at such a distance from one another, that by the help of a telescope a man in one station may see a signal made in the next before him; he must immediately make the same signal, that it may be seen by persons in the station next after him, who is to communicate it to those in the following station, and so on. These signals may be as letters of the alphabet, or as a cypher, understood only by the two persons who are in the distant places, and not by those who make the signals. The person in the second station making the signal to the person in the third the very moment he sees it in the first, the news may be carried to the greatest distance in as little time as is necessary to make the signals in the first station. The distance of the several stations, which must be as few as possible, is measured by the reach of a telescope. Amontons tried this method in a small tract of land, before several persons of the highest rank at the court of France. In 1695, he published a book intituled, "*Remarques et experiences physiques sur la construction d'une nouvelle clepsydre, sur les barometres, thermometres, et hygrometres;*" and this is the only book he wrote, besides the pieces which we have of him in the *Journal des Sçavans*. Though the hour-glasses made with water, so much in use amongst the ancients, be entirely laid aside, because the clocks and watches are much more useful, yet Amontons took a great deal of pains in making his new hour-glass, in hopes that it might serve at sea, as being made in such a manner, that the most violent motion could not alter its regularity; whereas a great agitation infallibly disorders a clock or watch. When the Royal Academy was new regulated in 1699, Amontons was admitted a member of it, and read there his "*New Theory of Friction,*" in which he happily cleared up a very important part of mechanics. He had a particular genius for making experiments: his notions were delicate and just: he knew how to prevent the inconveniences of his new inventions, and had a wonderful skill in executing them. He enjoyed a perfect health, and, as he led a regular life, was not subject to the least infirmity; but was suddenly seized with an inflammation in his bowels, which soon mortifying, occasioned his death, upon the 11th of October, 1705.

AMORY (THOMAS), a dissenting minister of consider- Biogr. Brit.
able note, was the son of a grocer at Taunton in Somerset-
shire, where he was born, Jan. 28, 1701; and at that place
acquired his classical learning, under the care of Mr. Chad-
wick. From Taunton he was removed to Exeter, that he
might be instructed in the French language by Mr. Majendie,
a refugee minister in that city. After young Amory had ob-
tained the knowledge of the French language, he returned to
Mr. Chadwick, where he had for his school-fellow Mr.
Micaiah Towgood, the ablest advocate among the dissent-
ers, in the points of controversy which occasion their separa-
tion from the church of England. At Lady-day 1717,
they were both put under the academical instruction of Mr.
Stephen James, and Mr. Henry Grove, who during the reign
of Queen Anne, had been joint tutors at Taunton, for bring-
ing up young persons to the ministry; but upon the passing
of the schism bill, had desisted from that employment, till
George I. was well established in the throne. Under these
Preceptors, Mr. Amory went through the usual preparatory
learning; and in the summer of 1722, was approved of as a
candidate for the ministry [A]. Being desirous of improve-
ment, he removed, in the November following, to London,
and attended a course of experimental philosophy, under Mr.
John Eames. Upon his return to Taunton, he preached
alternately at several places in the neighbourhood, till, upon
Mr. James's death in 1724 or 1725, and Mr. Grove's being
chosen to succeed him as Pastor of the congregation at Full-
wood, Mr. Amory was fixed as a stated assistant preacher to
Mr. Darch of Hull Bishops; beside which, he had one
monthly turn at Lambrook near South-Petherton, and another
at West Hatch, four miles from Taunton. At the same time,
he was requested by his uncle, Mr. Grove, to take a part in the
instruction of the pupils, in the room of Mr. James; with
which request he complied. The business, assigned him he
discharged with great ability and diligence; being well qual-
ified for it by his knowledge in, and taste for, the finest

[A] When young men, among the
Dissenters, have passed through, or near-
ly finished their academical course, they
undergo an examination either of the
trustees and tutors of the seminaries in
which they have been educated, or of
some other ministers fixed upon for that
purpose. Upon these occasions, they
usually deliver a sermon, maintain a
thesis, and submit to such exercises be-
lieved to be thought needful and proper.

If their qualifications and moral cha-
racters be approved of, they receive a
testimonial signifying that approbation,
accompanied with a recommendation of
them to those societies among whom
they may be called to officiate. This
method of proceeding may be considered
as answering, in a great measure, to the
conferring of Deacon's orders in the
Church of England.

Grecian and Roman classics, and by his thorough acquaintance with the best and latest improvements in sound philosophy. In 1730, he was ordained at Paul's meeting in Taunton, and from this time was united, in the congregation at Taunton, with Mr. Batten; but that gentleman keeping the whole salary to himself, several of the principal persons in the society were so displeased with him, that, early in the spring of 1732, they agreed to build another Meeting-House, and to choose Mr. Amory for their pastor. In the beginning of 1738, on the death of Mr. Grove, he became chief tutor to the academy at Taunton, and conducted the business of it with the same abilities, and the same candour and enlarged views, which had been displayed by that eminent man. He had the advantage of the lectures and experience of his excellent uncle, added to his own; and he was animated by an equal spirit of integrity and zeal, and an equal desire of cultivating and improving every intellectual and moral qualification in the young persons committed to his charge. Many pupils were formed under him, of great worth and distinguished literary improvements. In 1741, he married a daughter of Mr. Baker, a dissenting minister in Southwark; an excellent lady, who survived him, and with whom he lived in the greatest affection and harmony. By this lady he had several children, four of whom survived him. During his residence in Taunton he was held in the greatest esteem, not only by his own society, but by all the neighbouring congregations and ministers; and even those who differed the most from him in private opinions, could not avoid paying a tribute of respect to the integrity and excellence of his character. He was much respected, likewise, by the gentlemen and clergy of the established church; was particularly honoured, when very young, with the friendship of Mrs. Rowe, and kept up a correspondence with her by letters. One instance of the respect entertained for him, and of his own liberal and honourable conduct, cannot be omitted. When some of the principal persons of the Baptist Society in Taunton, owing to the disgust they had received at their then pastor, would have deserted him, and communicated to Mr. Amory their intention of becoming his stated hearers, he generously dissuaded them from the execution of their design, as a step which would prove highly injurious to the reputation, members, and interest of the congregation they intended to leave. Mr. Amory was so happy with his people at Taunton, and so generally respected and beloved both in the town and the neighbourhood, that, perhaps, it may

he deemed strange that he should be induced to quit his situation. This, however, he did, in October 1759, at which time he removed to London, to be afternoon preacher to the Society in the Old Jewry; belonging to Dr. Samuel Chandler. But the grand motive, besides the hope of more extensive usefulness, seems to have been, that he might advantageously dispose of his children, in which respect he succeeded. It must, indeed, be acknowledged, that he did not, in the metropolis, meet with all that acceptance and popularity, as a preacher, to which he was entitled by his real merit. His delivery was clear and distinct, and his discourses excellent; but his voice was not powerful enough to rouse the bulk of mankind, who are struck with noise and parade: and his sermons, though practical, serious, and affecting to the attentive hearer, were rather too close, judicious and philosophical for the common run of congregations. To this it must be added, that the liberality of his sentiments was not calculated for the vulgar, who are, for the most part, devoted to bigots and enthusiasts. But Mr. Amory had, what he valued much more, the attention and regard of the intelligent and rational dissenters; he enjoyed a general respect; and he received every mark of distinction which is usually paid, in London, to the most eminent ministers of the presbyterian denomination. In 1767, he was chosen one of the trustees to the charities of Dr. Daniel Williams. In 1768, the University of Edinburgh conferred upon him, by diploma, the degree of D. D. and in the same year, he was elected one of the six Tuesday Lecturers at Salter's Hall, in the room of Dr. Jabez Earle deceased. It ought to have been mentioned, that, previous to these last events, he was chosen, at the death of Dr. Chandler, in 1766, a pastor of the society at the Old Jewry; and the Rev. Mr. White, from Leeds in Yorkshire, was soon united with him as joint pastor. In this situation Dr. Amory continued till his decease. In 1776, he became morning-preacher at Newington Green, and colleague with the Rev. Dr. Richard Price. When the dissenting ministers, in 1772, formed a design of endeavouring to procure an enlargement of the toleration act, Dr. Amory was one of the committee appointed for that purpose; and none could be more zealous for the prosecution of the scheme; none could be less diverted from it by political considerations, or artificial reasonings. He thought that the petition to parliament was right in itself; that it was founded on the principles of natural justice, and of true Christianity; and, therefore, he was for having it urged with a manly vigour and

fortitude [a]. Dr. Amory had the felicity of having his usefulness, and his capacity for public service, continued nearly to the last. June 16th, 1774, he was seized with a sudden disorder which left him nearly in a state of insensibility till his death, which happened on the 24th of that month, and in the 74th year of his age. He was interred in Bunhill Fields, on the fifth of July; and his funeral was attended by a respectable number of ministers and gentlemen. The discourse, on the occasion of his death, was preached in the Old Jewry, on the 10th of the same month, by the Rev. Dr. Roger Flexman of Rotherhithe, who had been connected with him in an intimate friendship for more than 40 years; which friendship, Dr. Flexman assures us, had never once been interrupted by distaste, or darkened with a frown.

Dr. Kippis. Dr. Amory's character was excellent in every view. It seems to have been formed upon that of his uncle, Mr. Grove, with whom he had been closely connected from his infancy, and his connection with whom he considered as the principal felicity of his life. His piety was equally rational and fervent. It was founded on the most enlarged sentiments concerning the Divine Providence and Government; and was, therefore, displayed in a spirit of cheerful devotion, love, and confidence. It was a principle that influenced his whole behaviour; a principle which rendered him strictly virtuous in every respect, and peculiarly amiable in all the relations of life. None could excel him as a husband, a father, a master, and a friend. He was distinguished for his general benevolence and humanity; and as a companion he was remarkably pleasing and engaging. He abounded with a number of short stories, drawn from an extensive knowledge of books and men, which, while they were entertaining, were calculated and designed to convey instruction. In short, taking him in the whole of his private character, he was allowed by his intimate acquaintance to have been one of the worthiest men they had ever known.

In his public character, as a teacher of religion, Dr. Amory was greatly respectable. The devotional part of worship was

[a] Dr. Amory had from his youth been averse to every degree of imposition upon the consciences of men. He totally disapproved of subscriptions to human formulas. The requisition of them by the church of England was one of the principal reasons of his separating from her. Though by the terms of the toleration act, he was required to sub-

scribe a great number of doctrinal articles, he had not submitted to the doing of it, and was determined never to do so. Hence he was naturally solicitous that himself and his brethren should obtain a legal exemption from the penalties to which they were subject for their non-compliance.

conducted by him with admirable propriety, seriousness, and fervour. His sermons were close, accurate, solid, and affectionate. The topics he chiefly insisted upon were the perfections and providence of God; the veneration, love, trust, and obedience we should ever exercise towards him; the evidences of a future state; the truth and excellency of the gospel; the great duties of the Christian life; the account we must give hereafter; and the important consequences of that account. He never devoted the pulpit to trifling subjects. If any thing disputable was ever introduced by him, it was to expose the doctrines of rigid Calvinism, which he much disapproved, as giving very narrow and unworthy ideas of the Supreme mind. His sentiments, with regard to both natural and revealed religion, nearly agreed with those of Dr. Samuel Clarke, and of the eminent divines who were coadjutors with that great man. Dr. Amory did not, therefore, fall in with the Socinian principles, which, of late, have been so warmly defended: neither did he reject the natural evidences of a life to come, or the notion of a separate state, as several ingenious moderns have done. How far his general system of opinions was right, we pretend not to determine; our business being only, as historians, to relate the matter of fact. Whatever his sentiments were, he maintained them with the utmost candour, and retained the sincerest regard for those who differed from him. As to his learning, it was solid, judicious, and extensive. He was well acquainted with every part of theology, and diligently studied the Holy Scriptures. He was, likewise, much conversant with ethics, natural and experimental philosophy, and the best ancients, especially their moral writings. Nor was he above amusing himself with history, books of travels, poetry, and other entertaining species of composition. But his general application was to those more serious and important parts of study, that were immediately suited to his profession. This will appear from his works; the account of which, as given by Dr. Flexman, at the end of his Funeral Sermon for Dr. Amory (together with an addition or two by Dr. Kippis, to render it more complete), may be seen at large in the *Biographia Britannica*, vol. I. p. 178.

AMYOT (JAMES), bishop of Auxerre and great almoner of France, was born of an obscure family at Melun, the 30th of October 1514; and studied philosophy at Paris, in the college of cardinal Le Moine. He was naturally dull and heavy; but diligence and application made amends for these

natural defects. Having taken the degree of Master of Arts at nineteen, he pursued his studies under the royal professors established by Francis I. viz. James Tufen, who explained the Greek poets; Peter Dones, professor of rhetoric; and Oronce Finé, professor of mathematics. He left Paris at the age of twenty-three, and went to Bourges with the sieur Colin, who had the abbey of St. Ambrose in that city. At the recommendation of this abbot, a secretary of state took Amyot into his house, to be tutor to his children. The great improvements they made under his direction induced the secretary to recommend him to the princess Margaret duchess of Berry, only sister of Francis I. and by means of this recommendation Amyot was made public professor of Greek and Latin in the university of Bourges: he read two lectures a day for ten years, a Latin lecture in the morning, and a Greek one in the afternoon. It was during this time he translated into French the "Amours of Theagenes and Chariclea," which Francis I. was so pleased with, that he conferred upon him the abbey of Bellosane. The death of this prince happening soon after, Amyot thought it would be better to try his fortune elsewhere, than to expect any preferment at the court of France; he therefore accompanied Morvillier to Venice, on his embassy from Henry II. to that republic. When Morvillier was recalled from his embassy, Amyot would not repass the Alps with him, choosing rather to go to Rome, where he was kindly received by the bishop of Mirepoix, at whose house he lived two years. It was here, that, looking over the manuscripts of the Vatican, he discovered that Heliodorus, bishop of Tricca, was the author of the "Amours of Theagenes:" and finding also a manuscript more correct and complete than that which he had translated, he was enabled thereby to give a better edition of this work. His labours, however, in this way did not engage him so, as to divert him from pushing his fortune: he insinuated himself so far into the favour of cardinal De Tournon, that the cardinal recommended him to the king, to be preceptor to his two younger sons. While he was in this employment he finished his translation of Plutarch's Lives, which he dedicated to the king; and afterwards undertook that of Plutarch's Morals, which he ended in the reign of Charles IX. and dedicated to that prince. Charles conferred upon him the abbey of St. Cornelius de Compiègne, and made him great almoner of France and bishop of Auxerre; and the place of great almoner and that of curator of the university of Paris happening to be vacant at the same time, he was also invested

In both these employments, which Thuanus greatly complains of. Henry III. perhaps would have yielded to the pressing solicitations of the bishop of St. Flour, who had attended him on his journey into Poland, and made great interest for the post of great almoner; but the duchess of Savoy, the king's aunt, recommended Amyot so earnestly to him, when he passed through Turin, on his return from Poland, that he was not only continued in his employment, but a new honour was added to it for his sake: for when Henry III. named Amyot commander of the order of the Holy Ghost, he decreed at the same time, as a mark of respect to him, that all the great almoners of France should be of course commanders of that order. Amyot did not neglect his studies in the midst of his honours, but revised all his translations with great care, compared them with the Greek text, and altered many passages: he designed to give a more complete edition of them, with the various reading of divers manuscripts, but died before he had finished that work. He died the 6th of February, 1593, in the seventy-ninth year of his age.

AMYRAUT (MOSES), an eminent French divine, was born in September 1596, at Bourgueil, a small town of Touraine, of an ancient family originally from Orleans. Having gone through his course of philosophy, he was sent to Poitiers, to read law, to which he applied himself with great assiduity, and is said to have spent fourteen hours a day in that study. At the end of his first year, he took the degree of licentiate: but Mr. Bouchereau, minister of Saumur, advising him to study divinity, and the reading of Calvin's Institutions having strongly inclined him to follow this advice, he acquainted his father that he earnestly desired to be a clergyman, and obtained his assent, though not without a good deal of difficulty. He went to study at Saumur, where he continued a considerable time as student of divinity. Upon his admission into orders, he was presented to the church of St. Agnay, in the country of Mayne; where after having lived eighteen months, he was invited to Saumur, to succeed Mr. Daille, appointed minister of Charenton. About the same time that the church of Saumur desired him for their minister, the academic council fixed upon him for professor of divinity. His admission to the professorship, with his previous examination, and his inaugural thesis "*De sacerdotio Christi*," redounded much to his reputation.

In 1631, he was sent deputy to the national council at Charenton; and by this assembly was appointed to address the king, and lay before his majesty their complaints concerning the infraction of the edicts: he was particularly charged not to deliver his speech upon his knees, as the deputies of the former national synod had done. He managed this affair with so much address, that he was introduced to the king according to the ancient custom, and in the manner that was agreeable to the assembly: and it was on this occasion that he became acquainted with cardinal Richelieu, who conceived a great esteem for him [A]. About this time he published a piece, wherein he explained the mystery of predestination and grace, according to the hypothesis of Camero, which occasioned a kind of civil war amongst the protestant divines of France [B]. Those who disliked the hypothesis, derided it as a novelty, especially when they saw themselves joined by the great Du Moulin, who accused Amyraut of Arianism. The authority of this famous divine, to whom the people paid a great respect and veneration on account of the many books of controversy he had published, made so deep an impression in the minds of many ministers, that, though Amyraut had published a piece, wherein he maintained Calvin to have held universal grace; yet many deputies at

[A] Cardinal Richelieu imparted to him the design he had formed of reuniting the two churches. The Jesuit who conferred with Mr. Amyraut upon this subject was father Audebert. Mr. De Villeneuve, lord lieutenant of Saumur, having invited them both to dinner, took care they should confer in private after dinner. It is true Mr. Amyraut protested, that he could not forbear imparting to his colleagues all that should pass between them. The Jesuit told him he was sent by the king and his eminence, to propose an agreement in point of religion: and he declared that the Roman catholics were ready to sacrifice to the public tranquillity the invocation of saints, purgatory, and the merit of good works; that they would set bounds to the pope's power, and in case they met with opposition from the court of Rome, they would lay hold on that occasion to create a patriarch; that the laity should be allowed the communion in both kinds; and that they would give up several other points, provided they found in the protestants a sincere desire of peace and union. But he de-

clared, when Mr. Amyraut touched upon the doctrine of the eucharist, that no alteration would be admitted there; whereupon the other answered, that then they would come to no agreement. This conference lasted about four hours: the Jesuit required secrecy; but Mr. Amyraut protested, according to the declaration he had made first to Mr. Villeneuve, that he would communicate the whole matter to his colleagues, but that he would be answerable for their prudence and discretion.

[B] Mr. Bayle makes the following reflection on these disputes: "If neither party," says he, "apprehends the opinions they reject, to be pernicious; why should they carry on the disputes farther than is consistent with the peace and tranquillity of the public; and not rather desist, as soon as they perceive that they foment divisions in families, or give rise to parties? will not their obstinacy rouse a thousand mischievous passions, that ought to be chained up like so many wild beasts? and woe to the man that makes them get loose."

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the national synod of Alençon came charged with instructions against him, and some were even for deposing him. The deputies of the provinces beyond the Loire were the most violent against him: however, the synod, after having heard Amyraut explain his opinion, in several sessions, and answer the objections made thereto, honourably acquitted him, and enjoined silence in respect to questions of this nature: but this was not justly observed by either side, for complaints were made against Amyraut, in the national synod of Charenton, for having acted contrary to the regulations concerning that silence; and he, in his turn, complained of infractions of the same nature. The assembly, by an Holy ^{Blondel, Authentic Act, p. 36} Amnesty, suppressed these mutual complaints; and having renewed the injunction of silence, sent back Amyraut to his employment, and permitted him to oppose foreigners who should attack him, in what manner the synod of Anjou should think proper. This synod allowed him to publish an answer to the three volumes of Spanhemius upon universal grace, ¹⁷¹¹ which occasioned the writing of several others.

Amyraut, being a man well acquainted with the world, was very entertaining in conversation, which contributed no less than the reputation of his learning to render him esteemed by so many persons of quality, though of opposite principles in religious matters: among those who particularly distinguished him, were the marshals De Brezé and De la Meilleriac, Mr. Le Goux de la Berchère, first president of the Parliament of Burgundy, and cardinal Mazarin. What gained him the favour of this cardinal was, in all probability, his openly declaring in favour of the obedience due to sovereigns, which proved very advantageous to the court of France during the troubles of the league against cardinal Mazarin, called de la Fronde. In his "Apology," published in 1647, in behalf of the Protestants, he excuses as well as he can, the civil wars of France; but he declares at the same time, that ^{p. 76} he by no means intends to justify the taking up of arms against one's lawful sovereign upon any pretence whatsoever; and that he always looked upon it as more agreeable to the nature of the Gospel and the practice of the primitive church, to use no other arms but patience, tears, and prayers. But notwithstanding his attachment to this doctrine, he was not for obeying in matters of conscience, which plainly appeared when the seneschal of Saumur imparted to him an order from the council of state, enjoining all those of the reformed religion to hang the outside of their houses on Corpus Christi day. The seneschal notified this order to him the eve of this holy day,

day, entreating him at the same time to persuade the Protestants to comply with it. To this Amyraut made answer, that, on the contrary, he would go directly and exhort his parishioners not to comply with it, as he himself was resolved not to obey such orders; that in all his sermons he had endeavoured to inspire his hearers with obedience and submission to superior powers, but not when their consciences were concerned. Having thus acquainted the seneschal with his resolution, he went from house to house, laying before his parishioners the reasons why he thought they ought not to obey the order of the council. The king's lieutenant, however, not thinking it proper to support the seneschal, no tumult arose on this occasion.

Amyraut was a man of such charity and compassion, that he bestowed on the poor his whole salary during the last ten years of his life, without distinction of Catholic or Protestant. He died the 8th of February, 1664, and was interred with the usual ceremonies of the academy. He left but one son, who was one of the ablest advocates of the parliament of Paris; but fled to the Hague after the revocation of the edict of Nantes: he had also a daughter, who died in 1645, a year and a half after she had been married. His works are chiefly theological, and very voluminous. Mr. Du Bosc wrote the following distich under Mr. Amyraut's print:

A Mose ad Mosem par Mosi non fuit ullus,
More, ore, et calamo, mirus uterque fuit.

From Moses down to Moses, none
Among the sons of men,
With equal lustre ever shone,
In manners, tongue, and pen.

ANACHARSIS, an illustrious Scythian philosopher, whose life is written by Diogenes Laertius. He travelled to Athens in the time of Solon, with whom he contracted an intimate friendship; and Solon not only instructed him, but sought all opportunities of doing him honour. Anacharsis was kindly received also for his own sake, and was the only stranger the Athenians had ever incorporated into their city. He had a quick and lively genius, a strong and masterly eloquence; and there was something so determined and resolute in his manner, that those who imitated him were said to speak in the Scythian style. He was extremely fond of poetry, and wrote upon certain laws of the Scythians and Greeks. Cræsus invited him to Sardis, and offered him money:

money: but the philosopher answered, that he was "come to Greece to learn the laws and manners of that country; that he had no occasion for gold or silver; and that it would suffice for him to return to Scythia a wiser and more intelligent man than he came from thence." After staying long in Greece, he prepared to return home: and passing through Cyzicum, he found that city celebrating very solemnly the feast of Cybele; and vowed to do the same, if he should get home in safety. Upon his arrival in Scythia, he attempted to change the ancient customs of his country, and to establish those of Greece; which proved extremely disagreeable to the Scythians, and at length destructive to himself. For, entering one day a thick wood, to perform his vow to Cybele as secretly as might be, he was discovered in the midst of the solemnity, and shot dead with an arrow by the king himself. Laetius says, that he was shot by his brother as he was hunting, and expired with these words: "I lived in peace and safety in Greece, whither I went for instruction; and envy has destroyed me here at home." *Herodot. lib. 14.* Such is but too often the fate of men, who are zealous to reform the manners, and amend the laws and customs of their country.

There are many beautiful apophthegms of this philosopher, preserved by Laetius, Plutarch, and other writers. He used to say, that "the vine produced three sorts of grapes, the first of pleasure, the second of drunkenness, the third of repentance." Struck with the Demagogical system of government at Athens, he expressed his surprise, that "in all their public assemblies wise men should debate matters, and fools determine them." One would suspect from this, that he would not have liked our English juries. He used to compare laws to cobwebs, and to ridicule Solon, who pretended to restrain the passions of men by pieces of writing. He was astonished at the Greeks, for using small glasses at the beginning of their entertainments, and large ones towards the close of them. He often repeated, that every man should labour particularly to make himself master of his tongue and his belly; and he himself practised most rigidly what he thus prescribed to others, being both prudent in conversation, and temperate in diet. An Athenian one day reproaching him with being a Scythian, "True," says he, "my country disgraces me; but you, Sir, are a disgrace to your country." &c. &c.

ANACREON

ANACREON, a Greek poet, born at Teos, a sea-port of Ionia. Madam Dacier endeavours to prove from Plato, that he was a kinsman of Solon's, and consequently allied to the Codrige, the noblest family in Athens; but this is not sufficiently supported. The time when he flourished is uncertain; Eusebius placing it in the 62d, Suidas in the 52d, and Mr. Le Fevre in the 72d Olympiad. He is said to have been about eighteen years of age, when Harpagus, the general of Cyrus, came with an army against the confederate cities of the Ionians and Æolians. The Milesians immediately submitted themselves; but the Phocæans, when they found themselves unable to withstand the enemy, chose rather to abandon their country than their liberty; and getting a fleet together, transported themselves and families to the coast of France, where, being hospitably received by Nannus Herodotus, the king of the country, they built Marseilles. The Teians soon followed their example; for, Harpagus having made himself master of their walls, they unanimously went on board their ships, and sailing to Thrace, fixed themselves in the city Abdera. They had not been there long, when the Thracians, jealous of their new neighbours, endeavoured to give them disturbance; and in these conflicts it seems to be, that Anacreon lost those friends whom he celebrates in his epigrams. This poet had certainly a most delicate wit, but was certainly too fond of pleasures, for love and wine had the disposal of all his hours: Ovid himself, though so great a libertine, censures Anacreon for devoting his muse entirely to Bacchus and Venus:

Quid, nisi cum multo Venerem confundere vino,
Præcipit lyrici Teia musa senis?

Anacreon left Abdera, and went to the court of Polycrates at Samos, where he was received with great marks of friendship; and it was here he became enamoured with the handsome Bathyllus, whom Horace mentions in the following passage:

Non aliter Samio dicunt arsisse Bathyllo
Anacreonta Teium,
Qui persæpe cava testudine flevit amorem.

Epod. xiv. ver. 9.

Max. Tyr.
Orat. ii.

He is said also to have loved the fair Cleobulus, whom he had like to have killed when a child, in the arms of his nurse, by rudely running against her as he reeled one day through the streets in liquor; and not content with this, he abused the child with scurrilous language. But the nurse wished he might one day commend him as much as he had then

then abused him, and her wishes were fulfilled; for Cleobulus growing to be a beautiful youth, Anacreon fell in love with him, and wrote several verses in his praise. *Ælian* has endeavoured to clear Anacreon from the suspicion of entertaining any dishonourable passion for these youths; but the general charge against him in this respect is strong. How long Anacreon continued at Samos is uncertain, but it is probable he remained there during the greatest part of the reign of Polycrates; for Herodotus assures us, that Anacreon was with that prince in his chamber, when he received a message from Orætes governor of Sardis, by whose treachery Polycrates was soon after betrayed and inhumanly crucified. It seems to have been a little before this, that Anacreon left Samos and removed to Athens; having been invited thither by Hipparchus the eldest son of Pisistratus, one of the most virtuous and learned princes of his time, who, as Plato assures us, sent an obliging letter, with a vessel of fifty oars to convey him over the *Ægean* sea. After Hipparchus was slain by the conspiracy of Harmodius and Aristogiton, Anacreon returned to Teos, where he remained till the revolt of Histæus, when he was obliged once more to remove to Abdera, where he died. The manner of his death is said to have been very extraordinary; for they tell us he was choaked with a grape-stone, which he swallowed as he was regaling on some new wine. A small part only of Anacreon's works remain. Besides odes and epigrams, he composed elegies, hymns, and iambics: the poems which are extant consist chiefly of Bacchanalian songs and love-sonnets. They have been frequently printed: but the principal editions are, that of Madame Dacier, with a French version, at Paris, 1682, in 12mo; and that of Joshua Barnes at Cambridge, 1705, in 12mo. The odes of Anacreon, says Rapin, are flowers, beauties, and perpetual graces: it is familiar to him to write what is natural and to the life, he having an air so delicate, so easy, and so graceful, that among all the ancients there is nothing comparable to him. He flows soft and easy, every where diffusing the joy and indolence of his mind through his verse, and tuning his harp to the smooth and pleasant temper of his soul. To the same purpose the little god of love, as taught to speak by Mr. Cowley:

All thy verse is softer far
Than the downy feathers are;
Of my wings or of my arrows,
Of my mother's doves and sparrows,

Graceful, cleanly, smooth, or round,
All with Venus' girdle bound.

ANCILLON (DAVID), a minister of the reformed church at Metz, where he was born the 17th of March, 1617. He studied from the ninth or tenth year of his age in the Jesuits college, where he gave such proofs of genius, that the heads of the society tried every means to draw him over to their *Discours sur religion and party; but he continued firm against their attacks,* *La Vie de M. Ancillon.* and thereupon took a resolution of studying divinity. He went to Geneva in 1633, and pursued a course of philosophy under Mr. Du Pin, and his divinity studies under Spanheim, Diodati, and Tronchin, who conceived a very great esteem for him. He left Geneva in April 1641, and offered himself to the synod of Charenton in order to take upon him the office of a minister: his abilities were greatly admired by the examiners, and the whole assembly was so highly pleased with him, that they gave him the church of Meaux, the most considerable then unprovided for. Here he acquired a vast reputation for learning, eloquence, and virtue, and was even highly respected by those of the Roman catholic communion. He returned to his own country in 1653, where he remained till the revocation of the edict of Nantes in 1685. He retired to Francfort after this fatal blow, and having preached in the French church at Hanau, the whole assembly was so edified by it, that they immediately called together the heads of the families, in order to propose that he might be invited to accept of being minister there. The proposition was agreed to, and they sent deputies to him, who obtained what they desired. He began the exercise of his ministry in that church about the end of the year 1685. His preaching made so great a noise at Hanau, that the professors of divinity and the German and Dutch ministers attended his sermons frequently; the count of Hanau himself, who had never before been seen in the French church, came thither to hear Mr. Ancillon: they came from the neighbouring parts, and even from Francfort; people who understood nothing of French, flocked together with great eagerness, and said they loved to see him speak. This occasioned a jealousy in the two other ministers, who were piqued at the esteem and affection shewn to their new colleague; they were displeased at it, and obliged him, by a thousand uneasy circumstances, to abandon voluntarily a place which they could not force him from. He returned to Francfort, where he would have fixed, if the circumstances of his family, which

Ibid. p. 356

was very numerous, had not obliged him to go to some other place where he might settle himself; he chose Berlin, where he received a kind reception from his highness the elector of Brandenburg: he was made minister of Berlin, and had the pleasure of seeing his eldest son made judge and director of the French in that city, and his other son rewarded with a pension, and entertained at the university of Francfort upon the Oder. He had likewise the satisfaction of seeing his brother made judge of all the French in the states of Brandenburg; and Mr. Cayart, his son-in-law, engineer to his electoral highness. He enjoyed these agreeable circumstances ^{Ibid. p. 397,} and several others till his death, which happened at Berlin the 3d of September, 1692, when he was seventy-five years of age.

Mr. Ancillon having got a good deal of money by marriage, was enabled thereby to gratify his passion for books: his library was accordingly very curious and large; and foreigners, as they passed through the city of Metz, used to visit it as the most valuable curiosity there. He published several works; and we cannot form a truer idea of the variety of learning which enlivened his conversation, than from a book entitled "*Melange critique de litterature recuilli des conversations de feu M. Ancillon*:" it was published at ^{Journal de} Basle in 1698, in two volumes in duodecimo, by Charles ^{Leipzig, June} Ancillon the advocate, the eldest son of the minister: a gentleman well known in the republic of letters, and who died at Berlin in 1715.

ANCOURT (FLORENT-CARTON D') an eminent French actor and dramatic writer, born at Fontainebleau, October 1651. He studied in the Jesuits college at Paris, under father De la Rue, who, discovering in him a remarkable vivacity and capacity for learning, was extremely desirous of engaging him in their order; but Ancourt's aversion to a religious life rendered all his efforts ineffectual. After he had gone through a course of philosophy, he applied himself to the civil law, and was admitted advocate at seventeen years ^{Memoires pour servir à l'Histoire des Hommes illustres, tom. xvi. p. 287.} of age. But falling in love with an actress, this induced him to go upon the stage; and, in 1680, he married this woman. As he had all the qualifications necessary for the theatre, he soon greatly distinguished himself: and not being satisfied with the applause only of an actor, he began to write pieces for the stage, many of which had such prodigious success, that most of the players grew rich from the profits of them.

them [A]. His merit in this way procured him a very favourable reception at court; and Lewis XIV. shewed him many marks of his favour. His sprightly conversation and polite behaviour made his company agreeable to all the men of figure both at court and in the city, and the most considerable persons were extremely pleased to have him at their houses. **This, p. 129.** Having taken a journey to Dunkirk, to see his eldest daughter who lived there, he took the opportunity of paying his compliments to the elector of Bavaria, who was then at Brussels: this prince received him with the utmost civility, and having retained him a considerable time, dismissed him, with a present of a diamond valued at a thousand pistoles: he likewise rewarded him in a very generous manner, when, upon his coming to Paris, Ancourt composed an entertainment for his diversion. Ancourt began at length to grow weary of the theatre, which he quitted in Lent 1718, and retired to his estate of Courcelles le Roy, in Berry; where he applied himself wholly to devotion, and composed a translation of David's Psalms in verse, and a sacred tragedy, which were never printed. He died the 6th of December, 1726, being sixty-five years of age.

[A] The plays which he wrote are afterwards collected into five volumes, fifty-two in all, most of which were then into seven, and at last into nine, printed separately at the time when This last edition is the most complete. they were first represented; they were

Strype's
Annals,
vol. iii. p. 16.

ANDERSON (sir EDMUND), a younger brother, of a good family in Lincolnshire, descended originally from Scotland. He received the first part of his education in the country, and went afterwards to Lincoln college in Oxford: from thence he removed to the Inner Temple, where he read law with great assiduity, and in due time was called to the bar; and in the nineteenth year of the reign of queen Elizabeth, he was appointed one of the queen's serjeants at law. Some time after, he was made a judge; and, in 1581, being upon the Norfolk circuit at Bury, he exerted himself against the famous Browne, the author of those opinions which were afterwards maintained by a sect called, from him, Brownists: for this conduct of judge Anderson, the bishop of Norwich wrote a letter to treasurer Burleigh, desiring the said judge might receive the queen's thanks. In 1582, he was made lord chief justice of the common pleas; and the year following received the honour of knighthood. In 1586, he was appointed one of the commissioners for trying Mary queen of Scots: on the 12th of October, the same year, he sat in judgement

judgement upon her; and on the 25th of the same month, he sat again in the star-chamber, when sentence was pronounced against this unhappy queen. In 1587, he sat in the star-chamber on secretary Davison, who was charged with issuing the warrant for the execution of the queen of Scots, contrary to queen Elizabeth's command, and without her knowledge: after the cause had been heard, sir Roger Manwood, chief baron of the exchequer, gave his opinion first, wherein he extolled the queen's clemency, which he the said Davison had prevented; and therefore he was for fining him ten thousand pounds and imprisonment during the queen's pleasure. Chief justice Anderson spoke next, and said that Davison had done *justum, non justè*; that is, he had done what was right not in a due manner.

Camden's
Annal.
1586.

In the proceedings against those, who endeavoured to set up the Geneva discipline, Anderson greatly distinguished himself; and as he shewed great zeal on these occasions, so in the case of Udal, a puritan minister, who was confined in 1589, and tried and condemned the year following, we find this judge severely censured by Mr. Pierce. It is probable the judge himself was sensible of the ill-will which his proceedings against the dissenters from the established church drew upon him; but it does not appear to have given him any great pain, since in 1596 we have an account of his going the northern circuit, where he behaved with the same rigour; declaring in his charges, that such persons as opposed the established church, opposed her majesty's authority, and were in that light enemies to the state and disturbers of the public peace; wherefore of such he directed the grand juries to enquire, that they might be punished. He was indeed a very strict lawyer, who governed himself entirely by statutes: this he shewed on many occasions, particularly at the trial of Henry Cusse, secretary to the earl of Essex, where the attorney general charging the prisoner syllogistically, and Cusse answering him in the same style, lord chief justice Anderson said smartly, "I sit here to judge of law, and not of logic;" and directed Mr. attorney to press the statute of Edward III. on which Mr. Cusse was indicted. He was reputed severe, and strict in the observation of what was taught in courts, and laid down as law by reports; but this ought to be considered as a vulgar opinion, for we have his express declaration to the contrary, and that he neither expected precedents in all cases, nor would be bound by them where he saw they were not founded upon justice, but would act as if there were no such precedents. Of this we have a proof from the Reports.

Vindication
of the Dis-
sinters,
London,
1717. 8vo.
p. 129.

Camden's
Annals,
A.D. 1600.

ports in his time, published by Mr. Goldesborough: "The case of Resceit was moved again; and Shuttleworth said, that he cannot be received, because he is named in the writ; and said, that he had searched all the books, and there is not one case where he which is named in the writ, may be received." "What of that?" said judge Anderson, "shall we not give judgement, because it is not adjudged in the books before? we will give judgement according to reason; and if there be no reason in the books, I will not regard them." His steadiness was so great, that he would not be driven from what he thought right, by any authority whatever. This appeared in the case of Cavendish, a creature of the earl of Leicester; who had procured, by his interest, the queen's letters patent for making out writs of supersedeas upon exigents in the court of common pleas, and a message was sent to the judges to admit him to that office: with which, as they conceived the queen had no right to grant any such patent, they did not comply. Upon this, Mr. Cavendish, by the assistance of his patron, obtained a letter from the queen to quicken them, which yet did not produce what was expected from it. The courtier again pursued his point, and obtained another letter under the queen's signet and sign manual; which letter was delivered in presence of the lord chancellor and the earl of Leicester, in the beginning of Easter term. The judges desired time to consider it, and then answered, that they could not comply with the letter, because it was inconsistent with their duty and their oaths of office. The queen upon this appointed the chancellor, the lord chief justice of the queen's bench, and the master of the rolls, to hear this matter; and the queen's serjeant having set forth her prerogative, it was shewn by the judges, that they could not grant offices by virtue of the queen's letters, where it did not appear to them that she had a power to grant; that as the judges were bound by their oaths of office, so her majesty was restrained by her coronation-oath from such arbitrary interpositions: and with this her majesty was satisfied. He concurred also with his brethren in remonstrating boldly against several acts of power practised in Elizabeth's reign. On the accession of king James he was continued in his office, and held it to the time of his death, which happened August 1, 1605. The printed works of this great lawyer, besides his "Readings," which are still in manuscript, are, 1. "Reports of many principal Cases argued and adjudged in the Time of Queen Elizabeth, in the Common Bench." London, 1644, folio. 2. "Resolutions

Reports, 4to
1653. p. 96.

Ibid.
part I.
p. 158, 158.

"solutions and Judgements on the Cases and Matters agreed in all the Courts of Westminster, in the latter End of the Reign of queen Elizabeth:" published by John Goldesborough, esq. prothonotary of the common pleas, London, 1653, quarto.

ANDERSON (ADAM), a native of Scotland, was brother to the Rev. James Anderson, D. D. editor of the "Diplomata Scotica" and "Royal Genealogies," many years since minister of the Scots Presbyterian church in Swallow street, Piccadilly, and well known in those days among the people of that persuasion resident in London by the name of Bishop Anderson, a learned but imprudent man, who lost a considerable part of his property in the fatal year 1720; he married, and had issue a son, and a daughter, who was the wife of an officer in the army. Adam Anderson was for 40 years a clerk in the South Sea House, and at length arrived to his acme there, being appointed chief clerk of the Stock and New Annuities, which office he retained till his death. He was appointed one of the trustees for establishing the colony of Georgia in America, by charter dated June 9, 5 Geo. II. He was also one of the court of assistants of the Scots corporation in London. The time of the publication of his "Historical and Chronological Deduction of Trade and Commerce," a work replete with useful information, was about the year 1762. He was twice married; by the first wife he had issue a daughter, married to one Mr. Hardy, a druggist or apothecary in Southampton street in the Strand; who are both dead without issue; he afterwards became the third husband of the widow of Mr. Coulter, formerly a wholesale linen-draper in Cornhill, by whom he had no issue; she was, like him, tall and graceful, and her face has been thought to have some resemblance to that of the ever-living countess of Desmond, given in Mr. Pennant's first Tour in Scotland. She had by Mr. Coulter a daughter, who was as meagre and puny as ~~she~~ was hale and strong. Mr. Anderson died at his house in Red Lion street, Clerkenwell, Jan. 10, 1775. He had a good library of books, which were sold by his widow, who survived him several years, and died in 1781, as her daughter also did within a few days after her.

Gentlem.
Magazine,
1783, p. 41.

ANDRADA (DIEGO DE PAYVA D'), or ANDRABIUS, a learned Portuguese, born at Coimbra, who distinguished himself at the council of Trent, where king Sebastian sent him as one of his divines. He preached before the assembly

Pallavic.
Hist. Conc.
Trident.
lib. xix.
cap. 26.

the second Sunday after Easter, in 1562: nor was he contented with the service he did in explaining those points upon which he was consulted, but he employed his pen in defence of the canons of the council, in a treatise intitled "Orthodoxarum explicationum, lib. x." This is a reply to a book published by Chemnitius, against the doctrine of the Jesuits before the close of the council of Trent; and as Chemnitius took this opportunity of writing a very large work, intitled "Examen concilii Tridentini," Andrada thought himself obliged to defend his first piece against this learned adversary. He composed therefore a book, which his two brothers published after his death, at Lisbon, in 1578, intitled "Defensio Tridentinæ fidei catholicæ quinque libris comprehensa, adversus hæreticorum calumnias, et præsertim Martini Chemnitii." These pieces of Andrada have been printed several times, yet they are difficult to be met with. There is scarce any catholic author who has been more-quoted by the protestants than he, because he maintained some opinions a little extravagant concerning the salvation of the heathens. Andrada was esteemed an excellent preacher: his sermons were published in three parts, the second of which was translated into Spanish by Benedict de Alarcon. The Bibliotheque of the Spanish writers does not mention all his works; the book he wrote concerning the pope's authority, during the council, in the year 1562, is omitted. The pope's legates being very well pleased with this work, sent it to cardinal Borromeo. The court of Rome liked it extremely, and the pope returned the author thanks in a very obliging manner. Many encomiums have been bestowed upon Andrada: Oforius, in his preface to the "Orthodox Explanations of Andradius," gives him the character of a man of wit, vast application, great knowledge in the languages, with all the zeal and eloquence necessary to a good preacher; and Rosweidus says, that he brought to the council of Trent the understanding of a most profound divine, and the eloquence of a consummate orator.

ANDREAS (JAMES), a famous Lutheran divine, born at Waibling, in the duchy of Wirtemberg, on the 25th of March, 1528. His parents being poor, intended to bring him up to some mechanical business, and had agreed with a carpenter for that purpose; but some persons of distinction having discovered in him the marks of a promising genius, contributed to support him in the prosecution of his studies: he was accordingly educated under Alexander Marcoleon,

Melchior
Adam, Vit.
Germanor.
Theolog.
p. 636.
edit. Heidel-
bergæ 1620.
octavo,

Marcoleon, and in the space of two years made himself master of the Latin and Greek, and of logic. In 1541, he was sent to Tubing, where he took his degree of bachelor of arts two years after; and having finished his course of philosophy in 1545, he became master of arts. In 1546, he was appointed minister of the church of Stutgard, the metropolis of the duchy of Wirtemberg; but upon the publication of the Interim he was obliged to return to Tubing, where he performed the office of minister. In 1553, he took his degree of doctor in divinity, and was appointed pastor of the church of Gopping, and superintendant of the neighbouring churches. In 1557, he went to the diet of Ratibon with Christopher duke of Wirtemberg, and was appointed one of the secretaries at the conference at Worms between the papists and the divines of the Augustan confession. The same year he published his first work, "De cœna Domini, Of the Lord's Supper." In 1558, he wrote a reply to Staphylus's book against Luther. In 1559, he was sent to Augsburg, where the diet of the empire was held. In 1561, he was sent to Paris, to be present at the conference of Poissy; but it broke up before he came thither [A]. Upon his return, he was appointed chancellor and rector of the university of Tubing. In 1565, he was invited to establish a church at Hagenaw, an imperial city, where he preached several sermons upon the principal points of the Christian religion, which were afterwards printed. In 1568, he assisted Julius duke of Brunswick, in reforming his churches. In 1569, he took a journey to Heidelberg, Brunswick, and Denmark.

[A] This conference was dissolved on account of a speech of Beza, who, discoursing in that assembly before the king and the nobility, concerning the Lord's supper, made use of these words: "As far as the highest heaven is distant from the lowest earth, so far is the body of Christ distant from the bread and wine in the eucharist." As soon as the papists had heard this, they rose up and would not hear him speak any longer. But silence being ordered by the king's command, Beza was permitted to finish his speech. The cardinal of Lorrain is said to have proposed at this conference, that the Augustan confession, which had been exhibited to the emperor Charles in 1510, should be the ground of peace and agreement between both parties. If Beza therefore and his friends would have

subscribed this confession, there would have been a lasting tranquillity with regard to religion in the kingdom of France. But this being refused by them, all the consultations about religion were broken off, and the assembly immediately dissolved. The king of Navarre was extremely sorry that the conference ended, before the divines of Wirtemberg were arrived: however, Andreas and Bidenbach sent a writing to him, at his request, concerning the true and genuine meaning of the Augustan confession, in the article concerning the Lord's supper; but they received no answer. However, being sent for to the queen-mother, they were dismissed with the utmost civility, and returned home. Melch, Adam, Vit. Germ. Philos. p. 644, 645.

In 1570, he went to Misnia and Prague, where the emperor Maximilian II. had a conversation with him upon an agreement in religion. In 1573, he was sent to Memming, an imperial town, to stop the progress of the Zuinglian doctrine, propagated by Eusebius Cleber; who being admonished by Andreas, before the senate, and continuing inflexible, was removed from his ministry. In 1586, he was engaged in a conference, at Mompelgard, with Theodore Beza, concerning the Lord's supper, the person of Christ, predestination, baptism, the reformation of the popish churches, and other things; but this had the usual event of all other conferences, which, though designed, as Thuanus observes, to put an end to disputes in divinity, are often the occasion of still greater. In 1587, he was sent to Nordling, as he had been to several other places, on church-affairs, and falling sick on his return, published his "Confession of Faith," to obviate the imputations of his adversaries: but he afterwards recovered, and was sent for again to Ratisbon, and then to Onolsbach, by Frederick marquis of Brandenburg. Upon the publication of the conference at Mompelgard above-mentioned, he was accused of having falsely imputed some things to Beza, which the latter had never asserted; he therefore went to Bern, to clear himself of the charge. His last public act was a conference at Baden, in November 1589, with John Pistorius. When he found death drawing near, he made a declaration to several of his friends, of his constancy in the faith which he had asserted, and shewed the most undoubted signs of a sincere devotion till he expired, on the 7th of January, 1590, being sixty-one years and nine months old. He wrote a great number of books, the most remarkable of which was "On Concord."

*Histor.
lib. xxxv.*

ANDREAS (JOHN), a famous canonist of the fourteenth century, born at Mugello, near Florence. He was very young when he went to Bologna to pursue his studies. Here he would have found great difficulty to maintain himself, had he not got a tutor's place, by which means he was enabled to apply himself to the study of the canon law, in which he made great progress under the professor Guy de Baif. He had always a particular respect for this professor, paying as great deference to his glosses as the text itself. Guy de Baif perceiving that Andreas, for want of money, could not demand his doctor's degree, procured it him gratis, which Andreas himself acknowledges. The same professor pushed him on to stand for a professorship, which he obtained. Andreas

dress was professor at Padua about the year 1330; but he was recalled to Bologna, where he acquired the greatest reputation. We are told wonderful things concerning the austerity of his life, that he macerated his body with prayer and fasting, and lay upon the bare ground for twenty years together, covered only with a bear-skin: this is attested by very good authors; but if the story which Poggius tells of him, in his *Jests*, be true, he must afterwards have relaxed much of this continency: "Joannem Andream," says he, "doctorem Bononiensem, cujus fama admodum vulgata est, subagitantem ancillam domesticam uxor deprehendit: re infueta stupefacta mulier in virum versa, Ubi nunc, ait, Joannes, est sapientia vestra? ille nil amplius locutus, In vulva istius, respondit, loco admodum sapientiæ accommodato [A]."

Panciroli. De
claris legibus
interpret.
lib. iii.
cap. 19.

Volaterr.
lib. xxi.

Andreas had a beautiful daughter, named Novella, whom he loved extremely; and he is said to have instructed her so well in all parts of learning, that when he was engaged in any affair, which hindered him from reading lectures to his scholars, he sent his daughter in his room: when, lest her beauty should prevent the attention of the hearers, she had a little curtain drawn before her. To perpetuate the memory of this daughter, he intitled his commentary upon the Decretals of Gregory IX. "the Novellæ." He married her to John Calderinus, a learned canonist. The first work of Andreas was his "Gloss upon the sixth Book of the Decretals," which he wrote when he was very young. He wrote also "Glosses upon the Clementines," and a "Commentary in regulas Sexti," which he intitled "Mercuriales," because he either engaged in it on Wednesdays, *diebus Mercurii*, or because he inserted his Wednesday's disputes in it. He enlarged the "Speculum of Durant," in the year 1347. This is all which Mr. Bayle mentions, though he wrote many more things. Andreas died of the plague at Bologna in 1348, after

Cite des
Dames de
Christine de
Pise, part. ii.
cap. 36.

[A] A learned canonist of fame
(John Andreas was the doctor's name)
Once on a time in bed was laid,
Solacing it with madam's maid;
When chance, that sower of all strife,
Brought in, curs'd luck, the doctor's wife,
And is it you? the lady cries;
Bless me! I scarce can trust my eyes;
Incontinent wretch, of shameless brow!
Where is your boasted wisdom now?
'Tis here, the doctor, blushing, cries,
'Tis here, dear wife, my wisdom lies;
A proper place (the place he shows)
For wearied wisdom to repose.

he had been a professor five-and-forty years, and was buried in the church of the Dominicans. Many eulogiums have been bestowed upon him : he was called archidoctor decretorum : in his epitaph he has the title of “ Rabbi doctorum, “ lux, censor, normaue morum ;” that is, rabbi of the doctors, the light, censor, and rule of manners : and it is said, that pope Boniface called him “ lumen mundi,” the light of the world. Mr. Bayle says it was pity Andreas followed the method of the Pyrrhonists so much ; that he proved his own opinion very solidly when he had a mind to it, but that he seldom did this, chusing rather to relate the sentiments of others, and to leave his readers in the midst of the dispute.

ANDREAS (JOHN), was born a Mahometan, at Xativa in the kingdom of Valencia, and succeeded his father in the dignity of alfaqui of that city. He was enlightened with the knowledge of the Christian religion, by being present at a sermon in the great church of Valencia on the day of the Assumption of the blessed Virgin, in 1487. Upon this he desired to be baptized, and in memory of the calling of St. John and St. Andrew, he took the name John Andreas.

See his pre-
face to his
Confusion de
la secte de
Mahumed.

“ Having received holy orders,” says he, “ and from an alfaqui and a slave of Lucifer become a priest and minister of Christ, I began, like St. Paul, to preach and publish the contrary of what I had erroneously believed and asserted ; and, with the assistance of Almighty God, I converted at first a great many souls of the Moors, who were in danger of hell, and under the dominion of Lucifer, and conducted them into the way of salvation. After this, I was sent for by the most catholic princes king Ferdinand and queen Isabella, in order to preach in Grenada to the Moors of that kingdom, which their majesties had conquered : and by God’s blessing on my preaching, an infinite number of Moors were brought to abjure Mahumed, and to turn to Christ. A little after this, I was made a canon by their graces ; and sent for again by the most Christian queen Isabella to Arragon, that I might be employed in the conversion of the Moors of those kingdoms, who still persisted in their errors, to the great contempt and dishonour of our crucified Saviour, and the prodigious loss and danger of all christian princes. But this excellent and pious design of her majesty was rendered ineffectual by her death.” At the desire of Martin Garcia, bishop of Barcelona, he undertook to translate from the Arabic, into the
language

language of Arragon, the whole law of the Moors ; and after having finished this undertaking, he composed his famous work of " The Confusion of the Sect of Mahumed : " it contains twelve chapters, wherein he has collected the fabulous stories, impostures, forgeries, brutalities, follies, obscenities, absurdities, impossibilities, lies, and contradictions, which Mahumed, in order to deceive the simple people, has dispersed in the writings of that sect, and especially in the Alcoran. Andreas tells us, he wrote this work, that not only the learned amongst Christians, but even the common people might know the different belief and doctrine of the Moors ; and on the one hand might laugh at and ridicule such insolent and brutal notions ; and on the other might lament their blindness and dangerous condition. This book, which was published at first in Spanish, has been translated into several languages ; all those who write against the Mahometans quote it very much.

ANDREINI (ISABELLA), a native of Padua, and most celebrated actress towards the beginning of the seventeenth century. This was not her only perfection, for she was also an excellent poetess ; as appears from the eulogiums many learned men and great wits have bestowed upon her, and from the works she published. The Intenti of Pavia (so the academists of this city are styled) were of opinion, they did their society an honour by admitting her a member of it ; and she, in acknowledgement of this honour, never forgot to mention amongst her titles that of " Academica Infanta ; " her titles were these, " Isabella Andreini, comica gelosa, academica infanta, detta l'accessa." She had one advantage which is not frequent amongst the most excellent actresses, which was an extraordinary beauty ; and which, added to a fine voice, made her charm both the eyes and ears of the audience. Under her picture the following inscription is written : " Hoc histricæ eloquentiæ caput lector admiraris, quid si auditor scies ? " If you admire, reader, this glory of the theatre, when you only see her, what would you do if you heard her ?

Cardinal Cinthio Aldobrandini, nephew to Clement VIII. had a great esteem for her, as appears by several of her poems. When she went to France, she was kindly received by their majesties, and by the highest persons at court : she wrote several sonnets in their praise, which are to be seen in the second part of her poems.

She

She died of a miscarriage, at Lyons, the 20th of June, 1604, in the forty-second year of her age. Her husband, Francis Andreini, had her interred in the same city, and honoured her with the following epitaph:

“ *Isabella Andreina Patavina, mulier magna virtute prædita, honestatis ornamentum, maritalisque pudicitiae decus, ore facunda, mente fecunda, religiosa, pia, Musis amica, et artis scenicæ caput, hic resurrectionem expectat.*

Ob abortum obiit 14 Id. Junii, MDCIV. annum agens XLII. Franciscus Andrinus moestissimus posuit.

The death of this actress being a matter of general concern and lamentation, there were many Latin and Italian elegies printed to her memory; several of which were prefixed to her poems in the edition of Milan, in 1605. Besides sonnets, madrigals, songs, and eclogues, there is a pastoral of hers intitled “*Mirtilla*,” and letters, printed at Venice in 1610. She sung extremely well, and played admirably on several instruments; nor was she unacquainted with philosophy, and she understood the French and Spanish languages.

*Adag. lxxviii.
cent. 2.
chiliad. 2.*

*Gesner.
Biblioth.
P. 573.*

ANDRELINUS (PUBLIUS FAUSTUS) born at Forlì in Italy. He was a long time professor of poetry and philosophy in the university of Paris: Lewis XII. of France made him his poet laureate; and Erasmus tells us he was likewise poet to the queen. His pen was not wholly employed in making verses; for he wrote also moral and proverbial letters in prose, of which there is an edition printed at Strasburg in 1571, and another revised by the author in 1519. Beatus Rhenanus added a preface to them, wherein he commends the epistles “as learned, witty, and useful; for though,” says he, “this author, in some of his works, after the manner of poets, is a little too loose and wanton, yet here he “appears like a modest and elegant orator.” John Arbo-reus, a divine of Paris, wrote comments upon them. Andrelinus wrote also several poetical distichs in Latin, which were printed with a commentary by Josse Badius Ascensius, and translated verse for verse into French by one Stephen Prive. John Paradin had before translated into French stanzas of four verses, an hundred distichs, which Andrelinus had addressed to John Ruze, treasurer general of the finances of king Charles VIII. in order to thank him for a considerable pension.

The

The poems of Andrelinus, which are chiefly in Latin, are inserted in the first tome of the "*Delicæ poetarum Italarum.*" Mr. de la Monnoie tells us, "that Andrelinus, when he was but twenty-two years old, received the crown of laurel. That his love-verses, divided into four books, intituled "*Livia,*" from the name of his mistress, were esteemed so fine by the Roman Academy, that they adjudged the prize of the Latin elegy to the author. It is upon this account, that when he printed his "*Livia,*" in quarto, at Paris, in 1490, and his three books of "*Elegies*" four years after, in the same city, he took upon him the title of poeta laureatus, to which he added that of poeta regius et regineus, as he was poet to Charles VIII. Lewis XII. and queen Anne IV. The distichs of Faustus (continues the same author) are not above two hundred, and consequently but a very small part of his poems, since, besides the four books of Love, and three books of Miscellaneous Elegies, there are twelve Eclogues of his printed in octavo, in 1549, in the collection of thirty-eight bucolic poets, published by Opnorinus." The death of Andrelinus is placed under the year 1518. The letters which he wrote in proverbs have been thought worth a new edition at Helmstadt in 1662, according to that of Cologn of 1509. The manner of life of this author was not very exemplary; yet he was so fortunate, Epist. xx. lib. xxi. p. 1090. says Erasmus, that though he took the liberty of raillying the divines, he was never brought into trouble about it.

ANDREWS (LANCELOT), an eminent English divine, bishop of Winchester in the reigns of James I. and Charles I. born in London, in 1565. He had the rudiments of his education in the Coopers free-school at Radcliffe, and was afterwards sent to Merchant-taylors: here he made a great proficiency in the learned languages; and Dr. Watts, residentiary of St. Paul's and archdeacon of Middlesex, who had lately founded some scholarships at Pembroke hall in Cambridge, sent him to that college for the first of his exhibitions. After he had taken the degree of bachelor of arts, he was chosen fellow of the college: when he became master of arts, he applied himself to the study of divinity; and being chosen catechist in the college, he read a lecture on the Ten Commandments every Saturday and Sunday; to which great numbers out of the other colleges of the university, and even out of the country, resorted as to a divinity lecture. His reputation encreasing daily, he began to be taken notice of by sir Francis Walsingham, secretary of state to queen Elizabeth. Ibid.

beth : who being unwilling so fine a genius should be buried in the country, procured him the vicarage of St. Giles's Cripple-gate, in London ; and got him afterwards chosen a prebendary and residentiary of St. Paul's, and also prebendary of the collegiate church of Southwell. Being thus preferred, he distinguished himself as a diligent and excellent preacher, and read divinity lectures three times a week at St. Paul's in term-time. Upon the death of Dr. Fulke, he was chosen master of Pembroke hall, to which college he became a considerable benefactor. He was also appointed one of the chaplains in ordinary to queen Elizabeth, who took great delight in his preaching. He was in no less esteem with her successor king James I. who gave him the preference to all other divines as a preacher, and made choice of him to vindicate his sovereignty. His majesty having, in his " Defence of the Rights of Kings," asserted the authority of Christian princes over causes and persons ecclesiastical, cardinal Bellarmine, under the name of Matthew Tortus, attacked him with great vehemency and bitterness. The king employed Andrews to answer the cardinal, who did it with great spirit and judgment, in a piece entitled " Tortura Torti," &c. His majesty upon this promoted him to the bishopric of Chichester, to which he was consecrated November 3, 1605 ; and at the same time made him his almoner, in which place Andrews behaved with great honour and fidelity, not even making those advantages to himself which he might legally have done. Upon the vacancy of the bishopric of Ely, he was advanced to that see, and consecrated September 22, 1609. He was also nominated one of the king's privy counsellors of England, and afterwards of Scotland, when he attended his majesty to that kingdom. When he had been nine years in the see of Ely, he was advanced to the bishopric of Winchester, and deanry of the king's chapel, which two last preferments he held till his death. There is a pleasant story related of him, while he was bishop of Winchester, in the Life of Waller the poet : who going to see the king at dinner, overheard a very extraordinary conversation between his majesty, the bishop of Winchester, and Neale bishop of Durham. These two prelates standing behind the king's chair, his majesty asked them, " My lords," said he, " cannot I take my subjects money when I want it, without all this formality in parliament ?" The bishop of Durham readily answered, " God forbid, sir, but you should ; you are the breath of our nostrils." Whereupon the king turned, and said to the bishop of Winchester, " Well, my lord,

Waller's
Life pre-
fixed to his
Works.

"lord, what say you?" "Sir," replied the bishop, "I have no skill to judge of parliamentary cases." The king answered, "No put-offs, my lord; answer me presently." "Then, sir," said he, "I think it lawful for you to take my brother Neale's money, for he offers it." Mr. Waller says the company was pleased with this answer, but the wit of it seemed to affect the king; for a certain lord coming soon after, his majesty cried out, "O, my lord, they say you lig with my lady." "No, sir," says his lordship, in confusion, "but I like her company, because she has so much wit." "Why then," says the king, "do not you lig with my lord of Winchester there?" This great prelate was in no less reputation and esteem with king Charles I. than he had been with his predecessors. He died at Winchester-house in Southwark, September 27, 1626, and was buried in the parish-church of St. Saviour's; where a very fair monument of marble and alabaster, with a Latin inscription upon it, was erected to him. Milton has written also a beautiful elegy on his death, in the same language. In the dedication of his sermons, published under the inspection of Dr. Laud, we have the following character of this prelate: "The person whose works these are, was from his youth a man of extraordinary worth and note; a man as if he had been made up of learning and virtue, both of them so eminent in him, that it is hard to judge which had pre-
cedency. His virtue (which we must still judge the more worthy in any man) was comparable to that which was to be found in the primitive bishops of the church; and had he lived amongst those ancient fathers, his virtues would have shined even amongst those virtuous men. And for his learning, it was as well if not better known abroad, than respected at home: and take him in his latitude, we, which knew him well, knew not any sort of learning to which he was a stranger; but in his profession, admirable. None stronger than he, where he wrestled with an adversary; and that Bellarmine felt, who was as well able to shift for himself, as any that stood up for the Roman party. None more exact, more judicious, than he, where he was to instruct and inform others; and that as they knew who often heard him preach, so they may learn which will read this which he hath left behind him. And yet this fullness of his material learning left room enough in the temper of his brain for almost all languages, learned and modern, to seat themselves: so that his learning had all the helps language could afford, and his languages
learning

"learning enough for the best of them to express; his judgment, in the mean time, so commanding over both, as that neither of them was suffered idly or curiously to start from or fall short of their intended scope: so that we may better say of him, than was sometimes said of Claudius Drusus, 'He was of as many and as great virtues, as mortal nature could receive, or industry make perfect.'"

Paterculus,
Hist. lib. ii.

Besides the "Tortura Torti," already mentioned, bishop Andrews published "A Manual of private Devotions and Meditations for every Day in the Week;" and "A Manual of Directions for the Visitation of the Sick:" there were likewise several sermons and tracts in English and Latin of his, published after his death [A]. He had a share in the translation of the Pentateuch, and the historical books from Joshua to the first Book of Chronicles exclusively.

- [A] 1. "Responso ad Apologiam cardinalis Bellarmini quam nuper edit contra Præfationem monitoriam serenissimi ac potentissimi principis Jacobi, &c. omnibus Christianis monarchis principibus atque ordinibus inscriptam." 2. "Tortura Torti." 3. "Concio ad clerum, pro gradu doctoris." 4. "Concio ad clerum, in synodo provinciali Cantuariensis provincie, ac divi Pauli." 5. "Concio Latina habita coram regia majestate quinto Augusti, 1606, in aula Grenvici, quo tempore venerat in Angliam regem nostrum invisurus serenissimus potentissimusque princeps Christianus IV. Danie et Norvegiæ rex." 6. "Concio Latina habita coram regia majestate decimo tertio Aprilis, 1613, in aula Grenvici, quo tempore cum lectissima sua conjuge discessurus erat gener regis serenissimus potentissimusque princeps Fredericus comes Palatinus ad Rhenum." 7. "Questionis, nunquid per jus divinum magistratui liceat a reo jurjurandum exigere? et id quatenus et quousque liceat? theologica determinatio habita in publica schola theologica Cantabrigiæ, mense Julii, anni 1591." 8. "De usuris, theologica determinatio habita in publica schola theologica Cantabrigiæ." 9. "De decimis,
- "theologica determinatio habita in publica schola theologica Cantabrigiæ." 10. "Responso ad Petri Molinæ Epistolæ tres, una cum Molinæ Epistolæ." 11. "Stricturæ; or, A brief Answer to the eighteenth Chapter of the first Book of Cardinal Perron's Reply," &c. 12. "An Answer to the twentieth Chap. of Cardinal Perron's Reply," &c. 13. "A Speech delivered in the Star-chamber against the two Judicial Opinions of Mr. Traffie." 14. "A Speech delivered in the Star chamber, concerning vows, in the Countess of Shrewsbury's Case." These pieces were printed at London, after the author's death, by Felix Kyngston, in quarto, 1629. and dedicated to king Charles I. by the bishops of London and Ely. Besides which there are extant of his, 15. "The moral Law expounded, or, Lectures on the Ten Commandments; whereunto is annexed nineteen Sermons upon Prayer in general, and upon the Lord's Prayer in particular. Published by John Jackson, and dedicated to the parliament, London, 1643, folio." 16. "Apostrophæ sacre; or, A Collection of posthumous and orphan Lectures delivered at St. Paul's and St. Giles's Cripple-gate church, London, 1657, folio.

Giraffi.

ANELLO (THOMAS), vulgarly called Massaniello, was a fisherman of Naples, born in 1623. The kingdom of Naples was subject to the house of Austria, and governed by a viceroy.

viceroy. The Neapolitans had supported the government in this house with great loyalty and liberality, and submitted themselves to many voluntary impositions and burthenfome taxes in support of it. But in 1646, the necessities of the king requiring it, a new donative was thought of, and a new design was formed to lay a fresh tax upon fruits, which comprehended all sorts as well dry as green, as far as mulberries, grapes, figs, apples, pears, &c. The people, being thus deprived of their ordinary subsistence, took a resolution to disburthen themselves, not only of this, but of all other insupportable exactions formerly imposed. They made their grievances known to the viceroy by the public cries and lamentations of women and children, as he passed through the market place; and petitioned him, by means of the cardinal Filomarino, the archbishop and others, to take off the said tax. He promised to redress the grievance, and convened proper persons to find out some method to take off the tax on fruits. But the farmers, because it was prejudicial to their interest, found some secret means to hinder the happy effect of this business, and dissuaded him from performing his promise to the people; representing to him, that all the clamour was made by a wretched rabble only, not worth regarding.

Thomas Anello, or Massaniello, in the 24th year of his age, dwelt at this time in a corner of the great market place at Naples. He was stout, of a good countenance, and a middle stature. He wore linen slops, a blue waistcoat, and went barefoot, with a mariner's cap. His profession was to angle for little fish with a cane, hook, and line, as also to buy fish, and to retail them. This man, having observed the murmurings up and down the city, went one day very angry towards his house, and met with the famous Bandito Petrone and his companion, as he passed by a church where they had fled for refuge. They asked him, what ailed him. He answered in great wrath, I will be bound to be hanged, but I will right this city. They laughed at his words, saying, A proper squire to right the city of Naples! Massaniello replied, Do not laugh: I swear by God, if I had two or three of my humour, you should see what I could do. Will you join with me? They answered, yes. Plight me then your faith: which they having done, he departed. A little after he fell into a great passion, upon his fish being taken from him by some of the court, because he had not paid the tax. He then resolved to make use of the occasion of the murmurings of the people against the tax on fruit. He went among the fruit shops that were in that quarter, advising them that

the next day, they should come all united to market, with a resolution to tell the country fruiterers, that they would buy no more taxed fruit.

A number of boys used to assemble in the market place to pick up such fruit as fell. Massaniello got among these, taught them some cries and clamours suited to his purpose, and enrolled such a number of them between 16 and 17 years of age, that they came to be 500, and at last 2000. Of this militia he made himself general, giving every one of them in their hands a little weak cane. The shopkeepers observing his instructions, there happened the next day a great tumult between them and the fruiterers, which the regent of the city sent Anaclerio, the elect of the people, to quell. Among the fruiterers was a cousin of Massaniello's, who, according to the instructions given him, began more than any to inflame the people. He saw that he could sell his fruit but at a low price, which, when the tax was paid, would not quit cost. He fell into a great rage, threw two large baskets on the ground, and cried out, God gives plenty; and the bad government a dearth: I care not a straw for this fruit, let every one take of it. The boys eagerly ran to gather and eat the fruit. Massaniello rushed in among them, crying, No tax, no tax. But Anaclerio threatening him with whipping and the gallies, not only the fruiterers, but all the people, threw figs, apples, and other fruits with great fury in his face. Massaniello hit him on the breast with a stone, and encouraged his militia of boys to do the same: but Anaclerio saved his life by flight.

Upon this success, the people flocked in great numbers to the market place, and exclaimed aloud against those intolerable grievances under which they groaned; protesting their resolution to submit no longer to them. The fury still increasing, Massaniello leapt upon the highest table which was among the fruiterers, and harangued the crowd, comparing himself to Moses, who delivered the Egyptians from the rod of Pharaoh; to Peter, who was a fisherman as well as himself, yet rescued Rome and the world from the slavery of Satan; promising them a like deliverance from their oppressions by his means, and protesting his readiness to lay down his life in such a glorious cause. Massaniello repeating often these and such like words, wonderfully inflamed the minds of the people; who were disposed in their hearts to co-operate with him to this purpose.

To begin the work, there was fire put to the house that was next the toll house for fruit, both which were burnt

to the ground, with all the books and accounts, and goods and furniture. This being done, every one shut up his shop; and, the numbers increasing, many thousand people uniting themselves, went to other parts of the city, where all the other toll-houses were: then they plundered of all their writings and books, great quantities of money, with many rich moveables; all which they threw into a great fire of straw, and burnt to ashes in the streets. The people, meeting with no resistance, assumed more boldness, and made towards the palace of the viceroy. The first militia of Massaniello, consisting of 2000 boys, marched on, every one lifting up his cane with a piece of black cloth on the top, and with doleful and loud cries excited the compassion, and intreated the assistance of their fellow citizens. Being come before the palace, they cried out again, that they would not be freed of the fruit tax only, but of all others, especially that of corn. At last they entered the palace and rifled it, notwithstanding the resistance of the guards, whom they disarmed. The viceroy got into his coach to secure himself within the church of St. Lewis; but the people spying him, stopped the coach, and with naked swords on each side of it, threatened him, unless he would take off the taxes. With fair promises, and all assurances of redress, and by throwing money among the multitude, which they were greedy to pick up, he got at last safe into the church, and ordered the doors to be shut. The people applied to the prince of Bisignano, who was much beloved by them, to be their defender and intercessor. He promised to obtain what they desired; but finding himself unable, after much labour and fatigue, to restrain their licentiousness or quell their fury, he took the first opportunity of disengaging himself from the labyrinth of that popular tumult.

After the retirement of the prince, the people, finding themselves without a head, called out for Massaniello to be their leader and conductor, which charge he accepted. They appointed Genoino, a priest of approved knowledge, temper, and abilities, to attend his person; and to him they added for a companion the aforementioned famous Bandito Perone. Massaniello, by his spirit, good sense, and bravery, won the hearts of all the people, insomuch that they became willing to transfer unto him solemnly the supreme command, and to obey him accordingly. A stage was erected in the middle of the market place, where, clothed in white like a mariner, he with his counsellors gave public audience, received petitions, and gave sentence in all causes both civil and

criminal. He had no less than 150,000 men under his command. An incredible multitude of women also appeared with arms of various sorts, like so many Amazons. A list was made of above 60 persons, who had farmed the taxes, or been any way concerned in the customhouses; and, as it was said they had enriched themselves with the blood of the people, and ought to be made examples to future ages, an order was issued, that their houses and goods should be burnt, which was executed accordingly, and with so much regularity, that no one was suffered to touch the least thing or carry it away. Many, for stealing but very small trifles from the flames, were hanged by the public executioner in the market place, by the command of Massaniello.

While these horrid tragedies were acting, the viceroy thought of every method to appease the people, and bring them to an accommodation. He applied to the archbishop, of whose attachment to the government he was well assured, and of whose paternal care and affection for them the people had no doubt. He gave him the original charter of Charles Vth (which exempted them from all taxes, and which they had all along insisted upon) confirmed by lawful authority, and likewise an indulgence or pardon for all offences whatsoever committed. The bishop found means to induce Massaniello to convoke all the captains and chief commanders of the people together, and great hopes were conceived that an happy accommodation would ensue. In the mean time 500 banditti, all armed on horseback, entered the city, under pretence that they came for the service of the people, but in reality to destroy Massaniello, as it appeared afterwards; for they discharged several shot at him, some of which very narrowly missed him. This immediately put a stop to the whole business, and it was suspected that the viceroy had some hand in the conspiracy. The streets were immediately barricaded, and orders were given that the aqueducts leading to the castle, where the viceroy and family and all the principal officers of state were, should be cut off, and that no provisions, except some few roots and herbs, should be carried thither. The viceroy applied again to the archbishop, to assure the people of his sincere good intentions towards them, his abhorrence of the designs of the banditti, and his resolution to use all his authority to bring them to due punishment. Thus the treaty was again renewed, and soon compleated; which being done, it was thought proper that Massaniello should go to the palace to visit the viceroy. He gave orders that all the streets leading to it should be clean
swept,

swept, and that all masters of families should hang their windows and balconies with their richest silks and tapestries. He threw off his mariner's habit, and dressed himself in cloth of silver, with a fine plume of feathers in his hat; and mounted upon a prancing steed, with a drawn sword in his hand, he went attended by fifty thousand of the choicest of the people.

While he was in conference with the viceroy in a balcony, he gave him surprising proofs of the ready obedience of the people. Whatever cry he gave out, it was immediately echoed; when he put his finger upon his mouth, there was a profound universal silence, that scarce a man was seen to breathe. At last he ordered that they should all retire, which was punctually and presently obeyed, as if they had all vanished away. On the Sunday following the capitulations were signed and solemnly sworn to in the cathedral church to be observed for ever. Massaniello declared, that now having accomplished his honest designs, he would return again to his former occupation. If he had kept this resolution, he might justly have been reckoned one of the greatest heroes that any age or country ever produced. But as it is diversely reported, either through the instigations of his wife and kindred, through fear, or allured by the tasted sweets of rule and power, he still continued his authority: and what is worse, exercised it in a very capricious and tyrannical manner, in such a manner, that his best friends began to be afraid of him.

He seems indeed to have fallen into a phrenzy, which might naturally enough be occasioned by his sudden elevation, his care, and vigilance (for he seldom either eat or slept during the whole transaction), and by his immoderate drinking of strong wine, which excess he gave into on the happy event. Four hardy gentlemen took an opportunity of assassinating him. As he fell, he only cried out, "Ungrateful traitors!" His head was thrown into one ditch, and his body into another.

ANGELIS (DOMINICO DE), author of several pieces relating to the history of literature [A], was born the 14th of October

[A] They are as follow: 1. "Dif-
"sertazione, intorno alla patria di Ennio."
"Rome 1701." 2. "Vita di monfig-
"nor Roberto Caracciolo vescovo
"d'Aquino e di Lecce, 1703." 3.
"Della vita di Scipione Ammirato,
"patrizio Leccefe, libri tre. Lecce,
"1706." 4. "Vita di Antonio Ca-
"racchio da Nardo." 5. "Vita di An-
"drea Pesciulli da Corigliano." These
two are not printed separately, but in a
collection. 6. "Vita di Giacomo An-
"tonio Ferral, Lecce, 1715." 7.
"Vita di Giorgio Baglivo Leccefe." 8. "Lettera

October, 1675, at Lecce, the capital of Otranto in the kingdom of Naples, of one of the noblest and most considerable families in that city. He began his studies at Lecce, and at seventeen years of age went to finish them at Naples, where he applied very closely to the Greek language and geometry. He went afterwards to Macerata, where he was admitted doctor of law. His desire of improvement induced him also to travel into France and Spain, where he acquired great reputation. Several Academies of Italy were ambitious of procuring him as a member: accordingly we find his name not only amongst those of the *Transformati* and *Spioni* of Lecce, but also in that of the *Investiganti* of Naples, in the academy of Florence, and in that of the *Arcadians* at Rome, the last of which he was admitted into the 8th of August, 1698. He received holy orders very early, and was afterwards canon and grand penitentiary of the church of Lecce, vicar general of Viesti, Gallipoli, and Gragnano, first chaplain of the troops of the kingdom of Naples and of the pope, auditor of M. Nicholas Negroni, and afterwards of the cardinal his uncle. Whilst Philip V. of Spain was master of the kingdom of Naples, he was honoured with the title of principal historiographer, and afterwards became secretary to the duke of Gravina. He died at Lecce the 9th of August, 1719, and was interred in the cathedral of that city.

8. "Lettera discorsiva al March. Gio-
vani Gioseffo Orsi, dove si tratta dell'
"origine e progressi de signori accade-
"mici Spioni, e delle varie loro lode-
"voli applicazioni, Lecce, 1705,"
octavo. 9. "Discorso historico, in cui
"si tratta dell' origine e delle fonda-
"zione della città di Lecce e d'alcune
"migliore e piu principali notizie di
"essa. Lecce, 1705." 10. "Le Vite
"de letterati Salentini, parte I. The
"Lives of the learned men of Terra
"d'Otranto, part I. Florence, 1710."
The second part was published at Naples,
1713, in quarto. 11. "Orazione fu-
"nebre recitata in occasione della morte
"dell' imperadore Giuseppe nel vesco-
"val domo di Gallipoli, Naples, 1716."
12. "Scritto istorico legale sopra le ra-
"gioni della sospensione del' interdetto
"locale generale della chiesa di Lecce e
"sua diocesi, Rome, 1716." 13.
"Tre lettere legale." These three
letters were written in defence of the
right of the church of Lecce. 14. He
wrote likewise several poems, particu-
larly seven sonnets, which are published
in the second part of the "Rimo scelte
"del sign. Bartolommeo Lippi," printed
at Lucca, 1719.

ANGELUS (CHRISTOPHER), a learned Greek of the seventeenth century, author of several works [A]. He was

- [A] They are as follow: 1. "Of
"the many Stripes and Torments in-
"flicted on him for the Faith he had in
"Jesus Christ, Oxon. 1617." in Greek
and English. 2. "Echiridion de in-
"stitutis Græcorum, Cambridge, 1619,"
in Greek and Lat n. 3. "An Eaco-
"mum on the Kingdom of Great Bri-
"tain, and the two flourishing sister
"Universities, Cambridge and Oxford,
"Cambridge, 1619." 4. "De spos-
"talia ecclesiæ, et de homine peccati,
"scil. Antichristo, Londr., 1624,"
Greek and Latin.

born

born at Peloponnesus in Greece, and obliged by the Turks to abandon his country on account of his religion, after having suffered a variety of torments. He came afterwards to England, where he was supported by the bishop of Norwich and several of the clergy. By this prelate's recommendation, he went to Cambridge, and studied about three years in Trinity college. In Whitsuntide 1610, he removed to Oxford, and studied at Baliol college, where he did great service to the young scholars of the university, by instructing them in the Greek language; in which manner he employed himself till his death, which happened on the 1st of February, 1638.

Wood's
Athenæ,
Oxon. vol. i.
col. 618.
second edit.
1721.

ANGLUS (THOMAS), an English priest, well known for the singularity of his opinions, and several little tracts which he wrote in the seventeenth century, was born of a good family. He went by several names: Mr. Baillet says his true name was White, but that he used to disguise it under that of Candidus, Albius, Bianchi, and Richworth; but he was most known in France by the name of Thomas Anglus. Des Cartes generally called him Mr. Vitus. He passed some time in most countries of Europe; but his longest stay was at Rome and Paris. When he was in England, he lived a considerable time in the family of sir Kenelm Digby, and seems to have had a great esteem for the opinions of this gentleman, as may be seen in his writings, particularly in the preface to his Latin work, "Concerning the Institutions of the Peripatetic Philosophy, according to the Hypothesis of Sir Kenelm." He was a great advocate for the peripatetic philosophy. He attempted even to make the principles of Aristotle subservient to explaining the most impenetrable mysteries of religion; and with this view he engaged in the discussion of predestination, free-will, and grace. Mr. Baillet says, "What he wrote upon this subject resembles the ancient oracles for obscurity." His answer to this accusation brought against him by several authors, may not perhaps be improperly mentioned here, as it gives an idea of the peculiarity of his temper and genius: "I value myself," says he, "upon a brevity and conciseness, which is suitable to the teachers of science. The divines are the cause that my writings are obscure, for they refuse to give me any opportunity of explaining myself: in short, either the learned understand me, or they do not: if they do understand me, and find me in an error, it is easy for them to refute me; if they do not understand me, it is unreasonable for them to exclaim against my doctrines." In such abstruse points

Vie Des
Cartes,
tom. ii.
p. 245.

as we have mentioned he was much embarrassed, and by giving too great scope to his own thoughts, he pleased neither the Molinists nor Jansenists. He is allowed, however, to have been a man of an extensive and penetrating genius ; but having no talent at distinguishing the ideas, which should have served as the rule and foundation of his reasoning, he could not clear up the difficulties wherein he involved himself. On the 10th of June, 1658, the congregation of the Index expurgatorius at Rome condemned some treatises of Thomas Anglus [B]. The doctors of Douay censured also two-and-twenty propositions extracted from his Sacred Institutions. He published his "*Supplicatio postulativa justitiæ*," in opposition to their censure, wherein he complains that they had given him a vague undetermined censure, without taxing any particular proposition. He died some time after the restoration of Charles II. but in what year is uncertain.

[B] The decree of this congregation condemns the four following treatises, viz. 1. "*Institutiones peripateticæ*." 2. "*Appendix theologica de origine mundi*." 3. "*Tabula suffragialis de terminandis fidei libris ab ecclesia catholica fixa*." 4. "*Tesseræ Romanæ evulgatio*." The two last

pieces were published against the famous father Macedon. Besides the pieces which we have mentioned of Anglus, we have also his "*Statera morum*," and his treatise "*De medio animarum statutu*," and Mr. Bayle says he had been informed, that he wrote also a "*Defence of the Doctrine of the Church of England, concerning passive Obedience*."

ANNAT (FRANCIS), confessor to Lewis XIV. born at Rouergue, in 1590. He became a Jesuit in 1607, and professed the fourth vow in 1624. He taught philosophy at Toulouse six years, and divinity seven ; and having discharged his duty in each of these capacities with great applause, he was invited to Rome, to act as censor-general of the books published by the Jesuits, and theologist to the general of the society. Upon his return to his own province, he was appointed rector of the college of Montpellier and of Toulouse. He assisted as deputy of his province at the eighth congregation general of the Jesuits held at Rome in 1645, where he distinguished himself in such a manner, that father Vincent Caraffa, general of the Jesuits, thought no person more fit to discharge the office of assistant of France, which had been vacant for some time. The ninth congregation general gave him the same post, under Francis Piccolomini general of the society, upon whose death he was made provincial of the province of France. Whilst he was engaged in this employment, he was chosen confessor to his most Christian majesty in 1654 ; and after having discharged this office sixteen years, he was ob-

liged

figed to solicit his dismissal, his great age having much impaired his hearing. Father Sotueil, from whom these particulars are taken, gives him the character of a person of great virtues, perfect disinterestedness, modesty, and humility; exact in practising the observances and discipline of his order; extremely cautious in using his interest for his own advantage, or that of his family; and of uncommon zeal for religion. "He was the hammer of heresies, says he, and he attacked particularly, with incredible zeal, the new heresy of the Jansenists. He strenuously endeavoured to get it condemned by the pope, and restrained by the authority of his most Christian majesty. Besides which, he confuted it with such strength of argument, that his adversaries had nothing solid to reply to him." There are many (says Mr. Bayle) whom father Sotueil will never convince in this last point; but he seems to agree with him in the character of disinterestedness which he gives to Annat, who stirred so little for the advancement of his family, that the king is reported to have said, he knew not whether father Annat had any relations: contrary to the practice, says Mr. Bayle, of many other dignified clergymen, who endeavour to heap every thing they can procure on their own relations.

Biblioth.
Script. Soc.
Jesu, p. 212.

Father Annat wrote several books, some in Latin, and others in French [A]. What he wrote in answer to the Provincial Letters has been much commended. "But with regard to the Jesuits (says the author of a Dialogue between Cleander and Eudoxus, written also by way of reply to these letters) who ventured to write against Mr. Paschal, what do you think of Mr. Annat, to whom the seventeenth and eighteenth letters are addressed?" "Father Annat," answers Cleander, "was, in my opinion, a man of great genius; the Jesuits wrote nothing superior to what he published upon the points then in dispute. This good man (for I knew him to be such, and he was even modesty itself) had an excellent talent at writing. He has very often strokes so fine, and lively, and agreeable, that I have seen nothing equal to them any where." "I am of your opinion," replied Eudoxus; "and without mentioning his virtue, which I have heard commended even by those of the contrary party; I find in him, as you do, a great exactness of judgement, and sometimes such a delicacy of expression

Entretien de
Cleandre et
Eudoxe,
p. 79.
Holland
edit.

[A] His Latin tracts, published at divers times, were collected in three volumes quarto, and printed at Paris, 1666. His French treatises are mostly upon the disputes betwixt the Jesuits and Jansenists.

“ and raillery, as is seldom to be met with in a school-divine. This Jesuit died at Paris in 1670.

ANNESLEY (ARTHUR), earl of Anglesey, and lord privy seal in the reign of king Charles II. was born July 10, 1614, at Dublin, and continued in Ireland till he was ten years old, when he was sent to England. At sixteen he was entered fellow commoner at Magdalen college, Oxford, where he pursued his studies about three or four years. In 1634, he removed to Lincoln's Inn, where he studied the law with great assiduity till his father sent him to travel. He made the tour of Europe, and continued some time at Rome, whence he returned to England in 1640, and was elected knight of the shire for the county of Radnor, in the parliament which sat at Westminster in November of the same year; but the election being contested, he lost his seat by a vote of the house that Charles Price esq. was duly elected. In the beginning of the civil war, Mr. Annesley inclined to the royal cause, and sat in the parliament held at Oxford in 1643; but afterwards reconciled himself so effectually to the parliament, that he was taken into their confidence, and appointed to go as a commissioner to Ulster in 1645. There he managed affairs with so much dexterity and judgment, that the famous Owen Roe O Neil was disappointed in his designs; and the popish archbishop of Tuam, who was the great support of his party, and whose councils had been hitherto very successful, was not only taken prisoner, but his papers were seized, and his foreign correspondence discovered, whereby vast advantages accrued to the protestant interest. The parliament had sent commissioners to the duke of Ormond, for the delivery of Dublin, but without success; and the state of affairs making it necessary to renew their correspondence with him, they made choice of a second committee, and Mr. Annesley was placed at the head of this commission. The commissioners landed at Dublin the 7th of June, 1647; and they proved so successful in their negotiations, that in a few days a treaty was concluded with the lord lieutenant, which was signed on the 19th of that month, and Dublin was put into the hands of the parliament. When the commissioners got the supreme power into their hands, they were guilty of many irregularities: Mr. Annesley disapproved of their conduct, but could not hinder them from doing many things contrary to his judgement: being therefore displeased with his situation, he returned speedily to England, where he found all things in confusion. After the death of Cromwell,

List of the
LongParliament,
1640.

Carte's Life
of the Duke
of Ormond,
vol. i. p. 535.

Ibid.

Clarendon's
Hist. of the
Rebellion in
Ireland,
p. 71.

well, Mr. Annesley, though he doubted whether the parliament was not dissolved by the death of the king, resolved to get into the house if it was possible; and he behaved in many respects in such a manner as shewed what his real sentiments were, and how much he had the resettling of the constitution at heart. In the confusion which followed he had little or no share, being trusted neither by the parliament nor army. But when things began to take a different turn, by restoring the secluded members to their seats, February 21, 1660, Mr. Annesley was chosen president of the council of state, having at that time a correspondence with his majesty king Charles II. then in exile.

Soon after the restoration, Mr. Annesley was created earl of Anglesey: in the preamble of the patent, notice is taken of the signal services rendered by him in the king's restoration. He had always a considerable share in the king's favour, and was heard with great attention both at council and in the house of lords. In 1667, he was made treasurer of the navy; and on the 4th of February, 1671-2, his majesty in council was pleased to appoint the duke of Buckingham, the earl of Anglesey, the lord Holles, the lord Ashley Cooper, and Mr. secretary Trevor, to be a committee to peruse and revise all the papers and writings concerning the settlement of Ireland, from the first to the last, and to make an abstract thereof in writing; and accordingly, on the 12th of June, 1672, they made their report at large, which was the foundation of a commission, dated the 1st of August, 1672, to prince Rupert, the dukes of Buckingham and Lauderdale, earl of Anglesey, lords Ashley and Holles, sir John Trevor, and sir Thomas Chicheley, to inspect the settlements of Ireland, and all proceedings thereunto. In 1673, the earl of Anglesey had the office of lord privy seal conferred upon him. In October 1680, his lordship was charged by one Dangerfield in an information delivered upon oath, at the bar of the house of commons, with endeavouring to stifle evidence concerning the popish plot, and to promote the belief of a presbyterian one. The uneasiness he received from this attack, did not hinder him from speaking his opinion freely of those matters in the house of lords, particularly in regard to the Irish plot. In 1680, the earl of Castlehaven wrote "Memoirs concerning the Affairs of Ireland," wherein he was at some pains to represent the general rebellion in Ireland, in the lightest colours possible; as if it had been at first far from being universal, and at last rendered so by the measures pursued by such as ought to have suppressed the insurrection.

Dugdale's
Baronage,
vol. ii.
p. 476.

Collins's
Peerage,
vol. ii.
p. 340.

See his Narrative, published by order of the house of commons.

Memoirs,
London, 1680.
12mo.

The earl of Anglesey having received these Memoirs from their author, thought fit to write some animadversions upon them, in a letter to the earl of Castlehaven, wherein he delivered his opinion freely in respect to the duke of Ormond and his management in Ireland. The duke expostulated with the lord privy seal on this subject, by letter, to which the earl replied. In 1682, the earl drew up a very particular remonstrance, and presented it to king Charles II. it was very warm and loyal, yet it was far from being well received [A]. It was not however thought proper to remove him from his high office on this account; but the duke of Ormond was prevailed upon to exhibit a charge against him, on account of his Reflections on the Earl of Castlehaven's Memoirs. This produced a sharp contest betwixt these two peers, which ended in the earl of Anglesey's losing his place of lord privy seal, though his enemies were forced to confess, that he was hardly and unjustly treated. After this disgrace, he remained pretty much at his country-seat at Blechingdon in Oxfordshire, where he devoted his time to his studies, and meddled very little with public affairs. However he got into favour again, in the reign of king James II. and it is generally believed he would have been appointed lord chancellor of England, if not prevented by his death, which happened April 6, 1686, in the 73d year of his age.

[A] This memorial was intitled, "The Account of Arthur Earl of Anglesey, Lord Privy Seal to your most excellent Majesty, of the true State of your Majesty's Government and Kingdoms, April 27, 1682." In one part whereof he says, "the fatal cause of all our mischiefs, present or apprehended, and which may raise a fire, which may burn and consume to the very foundations, is the unhappy perjury of the duke of York (the next heir to the crown) in one point of religion; which naturally raises jealousy of the power, designs, and practices of the old enemies of our religion and liberties, and undermines and enervates the courage and constancy even of those and their posterity, who have been as faithful to, and suffered as much for the crown, as any the most pleased or contented in our impending miseries can pretend to have done." He concludes with these words, "Tho' your majesty is in your own person above the reach of law, and sovereign of all your people,

yet the law is your master and instructor how to govern; and that your subjects assure themselves, you will never attempt the enervating that law by which you are king, and which you have not only by frequent declarations, but by a solemn oath upon your throne, been obliged, in a most glorious presence of your people, to the maintenance of; and that therefore you will look upon any that shall propose or advise to the contrary, as unfit persons to be near you; and on those who shall persuade you it is lawful, as sordid flatterers, and the worst and most dangerous enemies you and your kingdoms have. What I set before your majesty, I have written freely, and like a sworn faithful counsellor; perhaps not like a wise man, with regard to myself, as they stand: but I have discharged my duty, and will account it a reward, if your majesty vouchsafe to read, what I durst not but write, and which I beseech God to give a blessing to."

He was perfectly versed in the Greek and Roman history, and well acquainted with the spirit and policy of those nations. He had studied the laws of his country with such diligence, as to be esteemed a great lawyer. His writings which are extant [B] are proofs of his learning and abilities; but the largest and most valuable of all his works was lost, or, as some say, destroyed. This was "A History of the Troubles in Ireland from 1641 to 1660." He was one of the first English peers who distinguished himself by collecting a fine library, which he did with great care, and at a large expence. But after his decease, all his books were exposed to sale. At this sale the discovery was made of the earl's famous memorandum, in the blank leaf of an ΕΙΧΩΝ ΒΑΣΙΛΙΚΗ; according to which, it was not king Charles I. but bishop Gauden who was the author of this performance, which produced a long controversy.

Collins's
Peerage,
vol. ii.
p. 342.

See Art.
GAUDEN.

[B] His lordship published in his lifetime the following pieces: 1. "Truth unveiled, in behalf of the Church of England; being a Vindication of Mr. John Standish's Sermon, preached before the King, and published by his Majesty's Command, 1676, quarto. To which is added, A short Treatise on the Subject of Transubstantiation." 2. "A Letter from a Person of Honour in the Country, written to the Earl of Castlehaven; being Observations and Reflections on his Lordship's Memoirs concerning the Wars of Ireland, 1681," octavo. 3. "A true Account of the whole Proceedings between James Duke of Ormond and Arthur Earl of Anglesey, before the King and his Council, &c. 1682," folio. 4. "A Letter of Remarks upon Jovian, 1683,"

quarto. Besides these, he wrote many other things, some of which were published after his decease; as, 5. "The Privileges of the House of Lords and Commons, argued and stated in two Conferences between both Houses, April 19 and 22, 1671. To which is added, A Discourse, wherein the Rights of the House of Lords are truly asserted; with learned Remarks on the seeming Arguments and pretended Precedents offered at that Time against their Lordships." 6. "The King's Right of Indulgence in spiritual Matters, with the Equity thereof asserted, 1688," quarto. 7. "Memoirs, intermixt with moral, political, and historical Observations, by way of Discourse, in a Letter to Sir Peter Pett, 1693," 8vo.

ANSELM (archbishop of Canterbury in the reigns of William Rufus and Henry I.), an Italian by birth, born in the year 1033, at Aost, a town belonging to the duke of Savoy. After having travelled for some time in France, he took the monastic habit in the abbey of Bec, in Normandy, of which Lanfranc, afterwards archbishop of Canterbury, was then prior. Three years after, when Lanfranc was made abbot of Caen, Anselm succeeded him in the priory of Bec; and when Herluin, abbot of that monastery, died, Anselm was promoted to the abbacy. In 1092, Anselm came over to England, and soon after his arrival, William Rufus nomi-

Radmeri
Cantuar.
Hist. Lond.
1623. lib. i.
p. 20.

nated him to the see of Canterbury, which he was with much difficulty prevailed upon to accept; he was consecrated with great solemnity on the 4th of December, 1093. Soon after his consecration, the king having a design to take the duchy of Normandy from his brother Robert, and endeavouring to raise what money he could for that purpose, Anselm made him an offer of five hundred pounds, which the king, thinking too little, refused to accept, and the archbishop thereby fell under his majesty's displeasure. The next year, the king being ready to embark for Normandy, Anselm waited on him, and desired leave to convene a national synod; but the king refused his request, and treated him very harshly, whereupon the archbishop and his retinue withdrew from

bid. p. 22. court. Another cause of the misunderstanding between the king and the archbishop, was Anselm's desiring leave to go to Rome, to receive the pall from pope Urban II. whom the king of England did not acknowledge as pope, being in the interest of his competitor Guibert. Soon after, the bishops, being influenced by the court, threw up their canonical obedience, and renounced Anselm for their archbishop [A]. Anselm thereupon desired a passport to go abroad till the present misunderstandings could be made up; but the king refused this request: he consented, however, that there should be a suspension of the affair from March to Whitsuntide. But before the expiration of this term, he broke through this agreement, and banished several clergymen who were in the interest of Anselm. The bishops having in vain endeavoured to soften Anselm into a compliance, the king, by the advice of his great men, at length received him into favour upon his own terms; and because Anselm persisted in refusing to receive the pall from the king's hands, it was at last agreed, that the pope's nuncio, who had brought the pall into England, should carry it down to Canterbury, and lay it upon the altar of the cathedral, from whence Anselm was to receive it, as if it had been put into his hands by St. Peter himself. Anselm accordingly went to Canterbury, and received the pall with great solemnity. Some time after, however, the king having marched his forces into Wales, took an opportunity of quarrelling again with Anselm, pre-

Eadmer,
lib. ii.
p. 33.

[A] The king would have had them to have brought him to his trial, and deposed him in the council; but the bishops would not carry their resentment so far. It is remarkable, that when the king applied to the temporal nobility, to follow the example of the bishops, and disclaim Anselm, they unanimously refused to do it. Eadmer, ubi supra, p. 30,

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tending not to be satisfied with the quota the archbishop had furnished for that expedition.

Anselm finding himself too weak to oppose the corruptions of the times, resolved to go in person to Rome, to consult the pope; but the king, to whom he applied for leave to go out of the kingdom, refused his request: the archbishop, however, being determined upon the voyage, embarked at Dover. As soon as the king heard Anselm had crossed the Channel, he seized upon the archbishopric. Anselm got safe to Rome, and was honourably received by the pope, whom he accompanied to his country seat near Capua: and here he wrote a book concerning the incarnation of our Saviour. The pope wrote to the king, enjoining him, by his authority, to reinstate Anselm in all the profits and privileges of his see. Anselm was very serviceable to his holiness in the council of Bari, held to oppose the errors of the Greek church, with respect to the procession of the Holy Ghost. In this synod, he answered the objections of the Greeks in such a manner, that he silenced them, and gave general satisfaction to the western church. The pope upon this occasion gave him the title of "alterius orbis papa," i. e. pope of the other world, meaning England. After the synod of Bari was ended, the pope and Anselm returned to Rome, where an ambassador from England was arrived, in order to disprove Anselm's allegations and complaints against his master; and partly by presents, and partly by promises, he got the court of Rome to desert Anselm [B]. The archbishop, perceiving how matters stood, would have gone to Lyons, but the pope would not part with him; and in order to sooth him after his disappointment, he lodged him in a noble palace, where he made him frequent visits; and a council being summoned about this time to sit at Rome, Anselm had a very honourable seat assigned him and his successors, this being the first time of an archbishop of Canterbury's appearing at a Roman synod. When the council broke up, Anselm immediately left Rome, and returned to Lyons, where he stayed till he heard of the death of king William and pope Urban, which happened not long after his removal to that city.

Ibid. p. 485, 44.

Ibid. p. 52.

Malmsh. de Gestis Pontif. Angl. lib. i. p. 223.

[2] This affair is briefly mentioned by Eadmer; but William of Malmesbury enlarges with more freedom on the behaviour of the court of Rome: he tells us, the pope was under some difficulty about the matter; that for some time

his holiness hung in suspense between conscience and interest, but was at last over-balanced by the consideration of a good present. De Gestis Pontif. Angl. lib. i. p. 223.

Anselm's
Collect. of
Letters,
lib. iii.
epist. 41. and
Collect. of
Records,
n. 14. at the
end of his
Eccles. Hist.
vol. i.

Adamér,
lib. iii.
p. 55.

Henry I. having succeeded to the throne of England, restored the sees of Canterbury, Winchester, and Salisbury, which had been seized by his predecessor, and invited Anselm to return to his archbishopric. Upon his arrival in England, he was received with extraordinary respect by the king and people; but when it was required that he should be re-invested by the king, and do the customary homage of his predecessors, he refused to comply, alleging the canons of the late synod at Rome about investitures [c]. The king was not a little disgusted at Anselm's non-compliance: it was agreed, however, that the dispute should rest till the Easter following; and in the mean time some persons were to be sent to Rome, to try if they could persuade the pope to dispense with the canons of the late synod, in relation to investitures. About this time Anselm summoned a synod at Lambeth, on occasion of the king's intended marriage with Maud, or Matilda, eldest daughter of Malcolm king of Scotland; and here it was determined, that the king might lawfully marry that princess, notwithstanding she was generally reported to be a nun, having worn the veil, and having had her education in a religious house.

The persons deputed by the king and the archbishop to Rome, when they returned, brought with them a letter to his majesty from the pope, wherein his holiness absolutely refuses to dispense with the canons concerning investitures. The king, on his part, resolved not to give up what had hitherto been accounted part of his prerogative; and thus the misunderstanding still continued between the king and Anselm. The majority of the bishops and nobility were on the king's side, and some of them pressed his majesty to break entirely with the see of Rome. However it was not thought advisable to proceed to an open rupture without making a further trial for an accommodation: the king accordingly sent deputies to his holiness, to try to prevail with him to recede from his declaration; but he protested that he would sooner lose his life, than cancel the decrees of the holy fathers; and he signified his resolution by letters to the king and Anselm. The next year a national synod was held under Anselm at St. Peter's, Westminster, at which the king and most of the nobility were present. The year following,

[c] This synod excommunicated all lay persons who should give investitures for abbeys or cathedrals; and all ecclesiastics, who should receive investitures from lay hands, or come under the

tenure of homage for any ecclesiastical promotion, were put under the same censure. William of Malmesbury, ubi supra.

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the king relented somewhat in favour of Anselm, and he desired him to take a journey to Rome, to try if he could persuade the pope to relax. The pope, however, persisted in refusing the king the right of investiture; but at the same time he wrote a very respectful letter to the king, earnestly desiring to wave the contest, and promising all possible compliance in other matters. Anselm having left the court of Rome, returned to Lyons, and during his stay here, the king sent another embassy to Rome, to try to prevail with the pope to bring Anselm to a submission. But the pope could not be gained; and he excommunicated some of the English court, who had dissuaded the king from parting with the investitures, but declined passing any censure against his majesty.

Anselm perceiving the court of Rome dilatory in her proceedings, removed from Lyons, and made a visit to the countess Adela, at her castle in Blois. At this lady's intercession, the king, when he came to Normandy, agreed to have a meeting with Anselm, who accordingly waited upon his majesty, at a castle called l'Aigle, where the king restored to him the revenues of the archbishopric; but would not permit him to come to England, unless he would comply in the affair of the investitures: which Anselm refusing to do, he continued in France, till the matter was laid again before the pope. And now the English bishops, who had taken part with the king against Anselm, began to change their minds, as appears by their letter directed to Anselm in Normandy, wherein they press him to come over with all speed, promising to stand by him, and to pay him the regard due to his character. Anselm expressed his satisfaction at this behaviour of the bishops, but acquainted them it was not in his power to return, till he was farther informed of the proceedings of the court of Rome. At length the ambassadors returned from Rome, and brought with them a decision more favourable than the former; and though his holiness would not give up the point of investitures, yet he dispensed so far as to give the bishops and abbots leave to do homage for their temporalities. The king, being highly pleased with this concession of the pope, sent to invite Anselm to England; but the messenger finding him sick, his majesty himself went over to Normandy, and made him a visit at the abbey of Bec, where all differences were perfectly adjusted. When Anselm recovered from his sickness, he embarked for England, where he was received with extraordinary marks of civility and kindness. After his arrival, nothing remarkable happened

Ibid. p. 78.

79.

Ibid. p. 80.

Ibid. lib. iv.

p. 84. and

Mr. Collier's

Collection of

Records,

numb. 85.

at the end of

his Eccle-

siast. Hist.

vol. i.

See this af-

fair of the

investitures

fully discuss-

ed in Ra-

pin's Hist. of

Eng. lib. vi.

State of the

church.

Radmer,
p. 97.

happened in the life of this great prelate, excepting his dispute with Thomas archbishop of York, who, in conjunction with the chapter of York, endeavoured to throw off the dependency on the see of Canterbury.

Before the determination of this dispute, Anselm died at Canterbury, in the 76th year of his age, and 17th of his prelacy, on the 21st of April, 1109. He was author of many pieces. The largest edition of his works is that published by father Gerberon: it is divided into three parts; the first contains dogmatical tracts, and is intitled "Monologia;" the second, practical and devotional tracts; the third, his letters, in four books; but we shall give a particular list of his works in a note [D]. Malmesbury tells us, "that Anselm was a person of great strictness and self denial: and his temper and sedateness such, that he was never heard to utter the least reproachful word." He was the first archbishop who restrained the English clergy from marrying: this was done in the national synod, held at Westminster in 1102, the fourth canon of which provides, that no archdeacon, priest, deacon, or canon should be allowed to marry, or live with his wife already married. Anselm was canonized in the reign of Henry VII. at the instance of cardinal Morton, than archbishop of Canterbury.

Henry of
Huntingd.
Histor.
lib. xviii.
fol. 27.
Col.
Malmf.
lib. i.
p. 223.

- [D] 1. "Epistolarum, libri iv." 2. "num libri x." 22. "Liber de salute animæ." 23. "Meditatio ad fororem de beneficiis Dei." 24. "Meditatio de passione Christi." 25. "Alloquia cælestia, sive faculæ piorum affectuum, &c." 26. "Mantissa meditationum et orationum in quinque partes tributa." 27. "Hymni et psalterium in commemoratione Dei patris." 28. "Liber de excellentia gloriose Virginis Mariæ." 29. "Liber de quatuor virtutibus B. Mariæ, ejusque sublimitate." 30. "Passio SS. Guigneri sive Fingaris, Piazæ, et Sociorum." 31. "Liber exhortationum ad contemptum temporalium, et desiderium æternorum." 32. "Admonitio pro moribundo." 33. "Parænesis ad virginem lapsam." 34. "Sermo sive liber de beatitudine." 35. "Homilia in illud, Introit Jesus in quoddam castellum." 36. "Homilia in aliquot Evangelia." 37. "Carmina ne contemptu mundi, et alia carmina." There are some other pieces ascribed to Anselm in the edition of Cologne, 1612; and in the edition of Lyons, 1630: but they are generally thought supposititious.

ANSON (GEORGE) Lord, whose merit as a naval commander raised him to the rank of nobility, was the son of William Anson, Esq; of Huckborough, a very ancient and worthy family in Staffordshire. Discovering an early passion for naval glory, and taking the greatest delight in reading and hearing the stories of our most distinguished voyagers and admirals, his father gave him an education suitable to his genius; and in 1722 he was made captain of the *Weazle* sloop; and the year following of the *Scarborough* man of war; in which station he behaved with the greatest intrepidity and valour.

On the breaking out of the Spanish war, he was appointed to command a fleet of five ships destined to annoy the enemy in that dangerous and unfrequented sea, which lies beyond America, and in that unexpected quarter to attack them with vigour. His departure being unaccountably delayed some months beyond the proper season, he sailed about the middle of September 1740; and about the vernal equinox, in the most tempestuous weather, arrived in the latitude of Cape Horn. He doubled that dangerous cape in March 1741, after a bad passage of 40 days, in which he lost two ships; and by the scurvy four or five men in a day. He arrived off Juan Fernâdes in June, with only two ships, besides two attendants on the squadron, and 335 men. He left it in September, took some prizes, and burnt *Païta*; and staid about the coast of America till May 1742. He then crossed the southern ocean, proceeding with the *Centurion* only, the other ships having been destroyed in August. Having refreshed his crew at *Tinian*, he sailed in October for China; staid there till the beginning of 1743; waited for the galleon at the Philippine islands, met her on the 20th of June, and took her. Having sold the prize in China, he set sail for England, December 1743, and on the 15th of June 1744, arrived at Spithead, having sailed in a fog through the midst of a French fleet then cruising in the channel.

Soon after his return, he was appointed rear admiral of the blue; and one of the lords of the admiralty. In April 1745 he was made rear admiral of the white, and in July 1746, vice admiral of the blue. He was also chosen to represent the borough of Heydon in parliament. That winter he commanded the channel squadron in a long and tempestuous cruize. The following summer, being then on board the *Prince George* of ninety guns, in company with admiral Warren and twelve ships more, he interrupted off Cape Fi-

nisterte a powerful fleet, bound from France to the East and West Indies; and by his valour and conduct again enriched himself and his officers, and strengthened the British navy, by taking six men of war, and four East Indiamen, not one of them escaping. The French admiral M. Jonquiere, on presenting his sword to the conqueror, said, " Monsieur, vous avez vaincu l'Invincible, & la Gloire vous suit," pointing to the two ships so named.

King George II. for his signal services, rewarded him with a peerage, by the title of lord Anson, baron of Soberton in Hants. In the same year he was appointed vice admiral of the red; and on the death of Sir John Norris, vice admiral of England. In 1748, he was appointed admiral of the blue; and commanded the Squadron that conveyed the late king to and from Holland; and ever after constantly attended his majesty in his foreign expeditions. In 1751, he was appointed first lord of the admiralty, in which station he continued, with a very short interval, till his death.

In 1758, being then admiral of the white, having hoisted his flag on board the Royal George of one hundred guns, he sailed from Spithead on the 1st of June, with a formidable fleet; Sir Edward Hawke commanding under him; and by cruising continually before Brest, he covered the descents that were made that summer at St. Maloe's, and Cherbourg. After this he was appointed admiral and commander in chief of his majesty's fleets. The last service he performed was convoying to England our present queen Charlotte. He had been for some time in a languishing state of health, but died suddenly just after having been walking in his garden, at his seat at Moor Park, in Hertfordshire, June 6, 1762. He married the eldest daughter of the late earl Hardwicke, who died before him without issue.

As to his natural disposition, he was calm, cool, and steady: but it is reported, that our honest undesigning seaman was frequently a dupe at play: and it was wittily observed of him, that he had been round the world, but never in it. No performance ever met with a more favourable reception than "Lord Anson's Voyage round the World:" four large impressions were sold off in a twelvemonth; it has been translated into most of the European languages, and still supports its reputation. It was composed under his lordship's own inspection, and from the materials which he furnished, by Mr. Benjamin Robins, who designed, as will appear under his article, to have favoured the world with a second part of it.

ANTONIANO

ANTONIANO (SILVIO), a man of great learning, who raised himself from a low condition by his merit; his parents being so far from able to support him in his studies, that they themselves stood in need of charity. It has been said that he was not born in wedlock, but Joseph Castilio, who wrote his life, has proved the contrary. He was born at Rome in 1540. He made a quick and most surprising progress in his studies, for when he was but ten years old, he could make verses upon any subject proposed to him; and these so excellent, though pronounced extempore, that even a man of genius could not compose the like without a good deal of time and pains. There was a proof given thereof at the table of the cardinal of Pisa, when he gave an entertainment one day to several other cardinals. Alexander Farnese taking a nosegay, gave it to this youth, desiring him to present it to him of the company whom he thought most likely to be pope: he presented it to the cardinal of Medicis, and made an eulogium upon him in verse. This cardinal, who was pope some years afterwards, under the name of Pius IV. imagined this was all a contrivance, and that the poem had been prepared beforehand with a great deal of art, by way of ridicule upon him: he seemed extremely nettled at it, but the company protested, that it was an extempore performance, and requested him to make a trial of the boy: he did so, and was convinced of the extraordinary talents of the youth, who composed elegant verses upon any subject proposed to him [A]. The duke de Ferrara coming to Rome, to congratulate Marcellus II. upon his being raised to the pontificate, was so charmed with the genius of Antoniano, that he carried him to Ferrara, where he provided able masters to instruct him in all the sciences. From thence he was sent for by Pius IV. who recollecting the adventure of the nosegay, when he was raised to St. Peter's chair, made enquiry for the young poet; and having found him out, brought him to Rome, and gave him an honourable post in his palace. Some time after, he made him professor of the belles lettres in the college at Rome. Antoniano filled this place with so much reputation, that on the day when he began to explain the oration pro Marco Marcello, he had a vast crowd of auditors, and among these no less than five-and-twenty cardinals. He was afterwards chosen rector of the college; and after the death of Pius IV. being seized with a spirit of devotion, he joined

Nic. Eryth.
Pinacoth. I.
cap. 167.

[A] Father Strada tells us, that as the cardinal of Medicis was thinking upon a subject to propose to him, the clock in the hall struck; which was

the occasion of his proposing a clock for the subject of his verses. Prolus. Acad. iii. lib. 2.

himself to Philip Neri, and accepted the office of secretary to the sacred college, offered him by Pius V. which he executed for five-and-twenty years with the reputation of an honest and able man. He refused a bishopric which Gregory XIV. would have given him, but he accepted the office of secretary to the briefs, offered him by Clement VIII. who made him his chamberlain, and afterwards a cardinal. It is reported, that cardinal Alexander de Montalto, who had behaved a little too haughtily to Antoniano, said, when he saw him promoted to the purple, that for the future he would not despise a man of the cassock and little band, however low and despicable he might appear, since it might happen that he whom he had despised, might not only become his equal, but even his superior. Antoniano killed himself by too great fatigue, for he spent whole nights in writing letters, which brought on a sickness, whereof he died, in the sixty-third year of his age. He wrote with such ease and fluency, that he scarcely ever made a blot or rasure; and it *Ibid. p. 36.* is said of him, that he preserved the flower of his virginity during his whole life. He was the author of many pieces in verse and prose.

Hoogstraaten's Life of Antonides.

ANTONIDES VANDER GOES. (JOHN), an eminent Dutch poet, born at Goes in Zealand, April 3, 1647. His parents were Anabaptists, people of good character, but of low circumstances. They went to live at Amsterdam, when Antonides was about four years old; and in the ninth year of his age he began his studies, under the direction of Hadrian Junius and James Cocceius. Antonides took great pleasure in reading the Latin poets, and carefully compared them with Grotius, Heinsius, &c. By this means he acquired a taste for poetry, and enriched his mind with noble ideas. He first attempted to translate some pieces of Ovid, Horace, and other ancients; and having formed his taste on these excellent models, he at length undertook one of the most difficult tasks in poetry, to write a tragedy; this was intitled "Trazil, or The Invasion of China." Antonides however was so modest as not to permit it to be published. Vondel, who was then engaged in a dramatic piece, which was taken also from some event that happened in China, read Antonides's tragedy, and was so well pleased with it, that he declared, if the author would not print it, he would take some passages out of it, and make use of them in his own tragedy, which he did accordingly; and it was reckoned much to the honour

Ibid.

honour of Antonides, to have written what might be adopted by so great a poet as Vondel was acknowledged to be. Upon the conclusion of the peace betwixt Great Britain and Holland, in the year 1697, Antonides wrote a piece, intitled "Bellona aan band," i. e. "Bellona chained," a very elegant poem, consisting of several hundred verses. The applause with which this piece was received, excited him to try his genius in something more considerable: he accordingly wrote an epic poem, which he intitled "The River Y." The description of this river, or rather lake, is the subject of the poem, which is divided into four books; in the first the poet gives a very pompous description of all that is remarkable on that bank of the Y, on which Amsterdam is built. In the second he opens to himself a larger field; he begins with the praises of navigation, and describes the large fleets which cover the Y, as an immense forest, and thence go to every part of the world, to bring home whatever may satisfy the necessity, luxury, or pride of men. The third book is an ingenious fiction; which supposes the poet all of a sudden carried to the bottom of the river Y, where he sees the deity of the river, with his demi-gods and nymphs, adorning and dressing themselves to go to a feast, which was to be celebrated at Neptune's court, upon the anniversary of the marriage of Thetis with Peleus. In the fourth book he describes the other bank of the Y, adorned with several cities of North Holland; and in the close of the work addresses himself to the magistrates of Amsterdam, to whose wisdom he ascribes the riches and flourishing condition of that powerful city.

Antonides's parents had bred him up an apothecary; but his remarkable genius for poetry soon gained him the esteem and friendship of several persons of distinction; and particularly of Mr. Buifero, one of the lords of the admiralty at Amsterdam, and a great lover of poetry, who sent him at his own expence to pursue his studies at Leyden: where he remained till he took his degree of doctor of physic, and then his patron gave him a place in the admiralty. In 1678, Antonides married Susanna Bermans, a minister's daughter, who had also a talent for poetry. In the preface to his heroic poem, he promised the life of the apostle Paul, which, like Virgil's *Æneid*, was to be divided into twelve books; but he never finished that design, only a few fragments of it having appeared. He was afraid of theological subjects. After marriage, he did not much indulge his poetic genius; and within a few years he fell into a consumption, of which he

Ibid.

died on the 18th of September, 1684. He is esteemed the most eminent Dutch poet, after Vondel, whom he studied to imitate, and is thought to have excelled in sweetness of expression and smoothness of style, but in accuracy and loftiness he is greatly inferior to his original. His works have been printed several times, having been collected by his father Anthony Tansz. The last edition was printed by Nicholas Ten Hoom, at Amsterdam, in the year 1714, in quarto, under the direction of David Van Hoogstraaten, one of the masters of the Latin school of that city, who added to it also the life of the poet.

ANTONINUS PHILOSOPHUS (MARCUS AURELIUS), the Roman emperor, born at Rome, the 26th of April, in the 121st year of the Christian æra. He was called by several names [A], till he was admitted into the Aurelian family, when he took that of Marcus Aurelius Antoninus. Hadrian, upon the death of Cejonius Commodus, turned his eyes upon Marcus Aurelius; but as he was not then eighteen years of age, and consequently too young for so important a station, he fixed upon Antoninus Pius, whom he adopted, on condition that he should likewise adopt Marcus Aurelius. The year after this adoption, Hadrian appointed him quæstor, though he had not yet attained the age prescribed by the laws. After the death of Hadrian, Aurelius married Faustina, the daughter of Antoninus Pius, by whom he had several children. In 139, he was invested with new honours by the emperor Pius, in which he behaved in such a manner, as endeared him to that prince and the whole people.

Tillemont
Histoire des
Empereurs,
tom. ii.
p. 559,
edit. 2de.
Brussels,
1711.

Lib. lxxi.

Upon the death of Pius, which happened in the year 161, he was obliged by the senate to take upon him the government, in the management of which he took Lucius Verus as his colleague. Dion Cassius says, that the reason of doing this was, that he might have leisure to pursue his studies, and on

[A] When he was adopted by his grandfather by the father's side, he received his name M. Annius Verus; and Hadrian the emperor, instead of Verus, used to call him Verissimus, on account of his rectitude and veracity. (Dion Cass. lib. lxxi. p. 779. edit. Wechel. 1606.) When he was adopted by Antoninus Pius, he assumed the name of M. Ælius Aurelius Verus, because Aurelius was the name of Antoninus's family, and Ælius that of Hadrian's into which he entered. When he be-

came emperor, he left the name of Verus to Lucius Commodus, his adopted brother, and took that of Antoninus, under which he is generally known in history. But he is distinguished from his predecessor Titus Antoninus, either by the name of Marcus, or by the name of Philosophus, which is given him by the general consent of writers; but we do not find this title to have been given him by any public act or authority of the senate. Tillemont Hist. des Empereurs, tom. iv. p. 559.

account

account of his ill state of health; Lucius being of a strong vigorous constitution, and consequently more fit for the fatigues of war. The same day he took upon him the name of Antoninus, which he gave likewise to Verus his colleague, and betrothed his daughter Lucilla to him. The two emperors went afterwards to the camp, where, after having performed the funeral rites of Pius, they pronounced each of them a panegyric to his memory. They discharged the government in a very amicable manner. It is said, that soon after Antoninus had performed the apotheosis of Pius, petitions were presented to him by the pagan priests, philosophers, and governors of provinces, in order to excite him to persecute the Christians, which he rejected with indignation; and interposed his authority to their protection, by writing a letter to the common assembly of Asia, then held at Ephesus [B]. The happiness which the empire began to enjoy under these two emperors, was interrupted in 162 by a dreadful inundation of the Tiber, which destroyed a vast number of cattle, and occasioned a famine at Rome. This calamity was followed by the Parthian war; and at the same time the Catti ravaged Germany and Rhætia. Lucius Verus went in person to oppose the Parthians, and Antoninus continued at Rome, where his presence was necessary.

During this war with the Parthians, about 163 or 164, Antoninus sent his daughter Lucilla to Verus, she having been betrothed to him in marriage, and attended her as far as Brundisium: he intended to have conducted her to Syria; but it having been insinuated by some persons, that his design of going into the East was to claim the honour of having finished the Parthian war, he returned to Rome. The Romans having gained a victory over the Parthians, who were obliged to abandon Mesopotamia, the two emperors triumphed over them at Rome in 166, and were honoured with the title of Fathers of their Country. This year was fatal, on account of a terrible pestilence which spread itself over the whole world, and a famine also under which Rome laboured: it was likewise in this year that the Marcomanni, and many other people of Germany, took up arms against the Romans; but the two emperors having marched in person against them, obliged the Germans to sue for peace. The war, however, was renewed the year following, and the two emperors march-

[B] Eusebius has preserved this letter, Hist. Eccles. lib. iv. cap. 23. but he falsely ascribes it to Antoninus Pius,

whereas it was wrote by Marcus Antoninus, as Valesius makes it appear in his annotations on the place.

ed again in person; but Lucius Verus was seized with an apoplectic fit, and died at Altinum.

Lib. lxxi.

In 170, Antoninus made vast preparations against the Germans, and carried on the war with great vigour. During this war, in 174 a very extraordinary event is said to have happened, which, according to Dion Cassius, was as follows: Antoninus's army being blocked up by the Quadi, in a very disadvantageous place, where there was no possibility of procuring water; and in this situation, being worn out with fatigue and wounds, oppressed with heat and thirst, and incapable of retiring or engaging the enemy, instantly the sky was covered with clouds, and there fell a vast quantity of rain. The Roman army were about to quench their thirst; when the enemy came upon them with such fury, that they must certainly have been defeated, had it not been for a shower of hail, accompanied with a storm of thunder and lightning, which fell upon the enemy, without the least annoyance to the Romans, who by this means gained the victory [c]. In 175, Antoninus made a treaty with several nations of Germany. Soon after Avidius Cassius, governor of Syria, revolted from the emperor: this insurrection, however, was suppressed by the death of Cassius, who was killed by a centurion named Anthony. Antoninus behaved with great lenity towards those who had been engaged for Cassius: he would not put to death, nor imprison, nor even sit in judgement himself upon any of the senators engaged in this revolt; but he referred them to the senate, fixing a day for their appearance, as if it had been only a civil affair. He wrote also to the senate, desiring them to act with indulgence rather than severity; not to shed the blood of any senator or person of quality, or of any other person whatsoever, but to allow this honour to his reign, that even under the misfortune of a rebellion, none had lost their lives, except in the first heat of the tumult: "And I wish," said he, "that I

Dion. Cass.
p. 717.

[c] The pagans as well as Christians, according to M. Tillemont p. 621. art. xvi. have acknowledged the truth of this prodigy, but have greatly differed as to the cause of such miraculous event, the former ascribing it, some to one magician and some to another: In Antoninus's Pillar, the glory is ascribed to Jupiter the god of rain and thunder. But the Christians affirmed, that God granted this favour at the prayer of the Christian soldiers in the Roman army, who are said to have composed the twelfth or

the Melitene legion; and, as a mark of distinction, we are told that they received the title of the Thundering Legion from Antoninus. (Euseb. Eccles. Hist. lib. v. cap. 5.) Mr. Moyle, in the second volume of his works, has endeavoured to explode this story of the Thundering Legion, which occasioned Mr. Whiston to publish an answer, in 1726, intitled "Of the Thundering Legion;" or, of the miraculous Deliverance of Marcus Antoninus and his Army, upon the Prayers of the Christians.

"could

“ could even recal to life many of those who have been killed ; for revenge in a prince hardly ever pleases ; for even when just, it is considered too severe.” In 176, Antoninus visited Syria and Egypt : the kings of those countries, and ambassadors also from Parthia, came to visit him. He stayed several days at Smyrna ; and after he had settled the affairs of the East, went to Athens, on which city he conferred several honours, and appointed public professors there. From thence he returned to Rome with his son Commodus, whom he chose consul for the year following, though he was then but sixteen years of age, having obtained a dispensation for that purpose. On the 27th of September, the same year, he gave him the title of Imperator ; and on the 23d of December, he entered Rome in triumph, with Commodus, on account of the victories gained over the Germans. Lib. lxxi. Dion Cassius tells us, that he remitted all the debts, which were due to himself and the public treasury during forty-six years, from the time that Hadrian had granted the same favour, and burnt all the writings relating to those debts. He applied himself likewise to correct many enormities, and introduced several excellent regulations [D]. In 171, he left Rome with his son Commodus, in order to go against the Marcomanni, and other barbarous nations ; and the year following gained a considerable victory over them : he would, in all probability, have entirely subdued them in a very short time, had he not been taken with an illness, which carried him off on the 17th of March, 180, in the 59th year of his age, and 19th of his reign. The whole empire regretted the loss of so valuable a prince, and paid the greatest regard to his memory : he was ranked amongst the gods, and every person almost had a statue of him in their houses. His book of Meditations has been much admired by the best judges [E].

[D] He moderated the expences laid out on gladiators ; nor would he suffer them to fight but with swords which were blunted like foils, so that their skill might be shewn without any danger of their lives. He endeavoured to clear up many obscurities in the laws, and mitigated by new decrees the severity of the old laws. He was the first, according to Capitolinus (Vit. Anton. esp. xxvii.) who appointed the names of all the children, born of Roman citizens, to be registered within thirty days after their birth ; and this gave him occasion to establish public registers in the pro-

vinces. He renewed the law made by Nerva, that no suit should be carried on against the dead, but within five years after their decease. He made a decree, that all the senators should have at least a fourth part of their estate in Italy. Capitolinus gives an account of several other regulations which he established.

[E] It is written in Greek, and consists of twelve books : there have been several editions of it in Greek and Latin, two of which were printed before the year 1635, when the learned Meric Casaubon, prebendary of Canterbury, published a second edition of his translation

tion of this work into English, dedicated to Dr. W. Laud archbishop of Canterbury. "Of all books" (says Casaubon, in his preface, p. 5, &c.) that have ever been written by any heathen, I know not any, which either in regard of itself, (for the bulk thereof) or in regard of the author, deserves more respect than this of Marcus Antoninus. The chiefest subject of the book is the vanity of the world, and all worldly things, as wealth and honour, life, &c. and the end and scope of it, to teach a man how to submit himself wholly to God's providence, and to live content and thankful in what estate or calling soever. In the author of it, two main things I conceive very considerable; first, that he was a very great man, one that had had good experience of what he spake; and secondly, that he was a very good man; one that had lived as he did write, and exactly (as far as was possible to a natural man) performed what he exhorted others to. Be it therefore spoken to the immortal praise and commendation of Antoninus, that as he did write, so he did live. Never did writings so conspire to give all possible testimony of goodness, uprightness, innocency, and whatever could, amongst heathens, be more commendable, as they have done to commend this one: they commend him, not as the best prince only, but absolutely as the best man and best philosopher that ever was. And it is his proper commendation, that, being so commended, he is commended without exception. If any thing had ever been talked against him, the historians mention it but as a talk; not credited by them, nor by any that ever were of any credit. His Meditations were his actions: his deeds (if you consider him a man and a heathen) did agree with his sentences."

Journal des
Savans,
June 30,
1697.
p. 420.
Dutch edit.

ANTONIO (NICHOLAS), knight of the order of St. James and canon of Seville, did great honour to the Spanish nation by his Bibliotheque of their writers. He was born at Seville, in 1617, being the son of a gentleman, whom king Philip IV. made president of the admiralty established in that city in 1626. After having gone through a course of philosophy and divinity in his own country, he went to study law at Salamanca, where he closely attended the lectures of Francisco Ramos del Manzano, afterwards counsellor to the king, and preceptor to Charles II. Upon his return to Seville, after he had finished his law-studies at Salamanca, he shut himself up in the royal monastery of Benedictines, where he employed himself several years in writing his "Bibliotheca Hispanica," having the use of the books of Bennet de la Sana abbot of that monastery, and dean of the faculty of divinity at Salamanca. In 1659, he was sent to Rome by Philip IV. in the character of agent-general from this prince: he had also particular commissions from the inquisition of Spain, the viceroys of Naples and Sicily, and the governor of Milan, to negotiate their affairs at Rome. The cardinal of Arragon procured him, from pope Alexander VII. a canonry in the church of Seville, the income whereof he employed in charity and purchasing of books: he had above thirty thousand volumes in his library. By this help, joined to a continual labour and indefatigable application,

plication, he was at last enabled to finish his "*Bibliotheca Hispanica*," in four volumes folio, two of which he published at Rome, in 1672. After the publication of these two volumes, he was recalled to Madrid by Charles II. to take upon him the office of counsellor to the crusade, which he discharged with great integrity, till his death, in 1684. He left nothing but his vast library, which he had brought from Rome to Madrid; and his relations being unable to publish the remaining volumes of his *Bibliotheca*, sent them to cardinal d'Aguisne, who paid the charge of the impression, and committed the care thereof to monsieur Marti, his librarian, who added notes to them, in the name of the cardinal. Antonio had been also engaged in a work, intitled "*Tro-phæum historico-ecclesiasticum Deo veritati erectum ex manubiis pseudo-historicorum, qui Flavii Lucii Dextri, M. Maximi, Helecæ, Braulionis, Luitprandi, et Juliani nomine circumferuntur; hoc est, Vindiciæ veræ atque dudum notæ Hispanarum rerum historię, Germanarum nostrę gentis laudum non ex Germano-Fuldensibus chronicis emendatarum in libertatem et puritatem plena assertio.*" He had projected several other works in his mind, but we must not omit that which he published at Antwerp in 1659, "*De exilio, sive de pœna exilii, exiliumque conditione et juri-* bus," in folio.

ANTONIUS (MARCUS), a famous Roman orator, highly celebrated by Cicero, after rising successively through the several preparatory offices in the Commonwealth, was made consul in the year of Rome 653; and soon after governor of Cilicia, in quality of proconsul, where he performed so many great exploits in the military way, that he obtained the honour of a triumph. We cannot omit observing, that in order to improve his talent for eloquence, he became a scholar to the greatest men at Rhodes and Athens, in his way to Cilicia, and on his return to Rome. Afterwards he was appointed censor, which office he discharged with great reputation: he carried his cause before the people against Marcus Duronius, who had preferred an accusation of bribery against him, in revenge for Antonius's having erased his name out of the list of senators; which this wise censor had done, because Duronius, when tribune of the people, had abrogated a law, which restrained immoderate expence in feasts. He was one of the greatest orators ever known at Rome; and it was owing to him, according to Cicero, that Rome might boast herself a rival even to Greece itself in the art

Cic. de Orat. lib. iii. cap. 47. art of eloquence. He defended, amongst many others, Marcus Aquilius; and moved the judges in so sensible a manner, by the tears he shed and the scars he shewed upon the breast of his client, that he carried his cause. *Cicero in Orat. cap. xxxvii. et De Orat. pro Cluentio.* has given us the character of his eloquence, and of his action. He never would publish any of his pleadings, that he might not, as he said, be proved to say in one cause, what might be contrary to what he should advance in another. He affected to be a man of no learning [A]. His modesty and many other qualifications rendered him no less dear to many persons of distinction, than his eloquence made him universally admired. He was unfortunately killed, during the disturbances raised at Rome by Marius and Cinna; and his head was exposed before the rostrum, a place which he had adorned with his triumphal spoils. This happened in the year of Rome 667.

He left two sons, Marcus and Caius; of whom Bayle says, *Did. in Ant.* that they "were more worthy to be the father and uncle of "Antonius the Triumvir, than sons of the great man who *Plutarch. in Antonio.* gave them life." The elder Marcus, surnamed Creticus, never raised himself beyond the prætorship, but executed that office with a prodigious extent of authority; for he had the same commission which Pompey had afterwards, for importing corn and exterminating the pirates, which gave him the whole command of the seas. He committed great extortions in the provinces, particularly in Sicily. He invaded Crete without any declaration of war, on purpose to enslave it; and with such an assurance of victory, that he carried with him, says Florus, more fetters, than arms. But he met with the fate that he deserved: for the Cretans totally routed him in a naval engagement, and returned triumphant into their ports, with the bodies of their enemies hanging on their masts. He died soon after this disgrace, infamous in his character, "nor in any respect a better man," says Asconius, "than his son."

[A] Mr. Bayle imagines he did this not so much out of modesty as policy; that finding himself established in the reputation of a great orator, he thought the world would admire him more, if they supposed this eloquence owing entirely to the strength of his natural genius, rather than the fruit of a long application to the study of Greek authors. That with regard to the judges,

he thought nothing more proper to produce a good effect, than to make them believe that he pleaded without any preparation, and to conceal from them all the artifice of rhetoric. But yet he was learned, and not unacquainted with the best Grecian authors, of which there are proofs in several passages of Cicero.

His brother Caius bore arms under Sylla in the war against Mithridates, and raised such disturbances in Achaia, that for this and other crimes he was afterwards expelled the senate by the censors. However he was raised by Crassus and Cæsar to the consulship with Cicero; when the Catilinarian conspiracy breaking out, he was appointed to head the forces against Catiline. He did not go in person, being either really or pretendedly sick: some say, he pretended sickness, Dia. lib. xxvii. apprehensive lest Catiline, if he appeared, should make discoveries against him. He afterwards governed Macedonia for three years with such extortion and violence, that the senate recalled, tried, convicted, and banished him.

ANTONIUS (MARCUS), *the Triumvir*, was son of Antonius Creticus, by Julia, a noble lady of such merit, that Plutarch affirms her to have been "comparable to the wisest and most virtuous ladies of that age." To observe it *en* In Antonio. *passant*, she was by no means happy in her husbands; for, after the death of Antonius, she married P. Cornelius Lentulus, who was an accomplice in Catiline's conspiracy, and punished with death for that crime. She was also as little fortunate in her sons, who were three; for Caius and Lucius seem to have had (Lucius especially) all the vices of their brother Marcus, without any of his virtues.

Anthony, losing his father when young, launched out at once into all the excess of riot and debauchery, and wasted his whole patrimony, before he had put on the manly gown. His comely person, lively wit, insinuating address, made young Curio infinitely fond of him, who involved himself on his account in a debt of 50,000l. which greatly afflicting old Curio, Cicero was called in to heal the distress of the family: who advised the father to discharge the debt of the son, but to insist upon it as a condition, that he should have no farther commerce with Anthony. Afterwards Anthony went abroad to learn the art of war under Gabinus, who gave him the command of his horse in Syria; where he signalized his courage in the restoration of Ptolemy king of Egypt. Anthony shewed, on this occasion, that he had a tender and compassionate disposition: for Ptolemy was so enraged at the inhabitants of Pelusium for their revolt, that they had all been put to death by his order, if Anthony's intercession had not saved them. He performed afterwards some noble exploits, which gained him high reputation as a commander.

From Egypt, instead of coming home where his debts very probably might not suffer him to be easy, he went to Cæsar into

into Gaul; and after some stay there, being furnished with money and credit by Cæsar, returned to Rome to sue for the questorship. In this suit he succeeded, and afterwards obtained the tribunate; in which office he was amazingly active for Cæsar. Nevertheless, finding the senators exasperated against this general, he fled in disguise to Cæsar's camp; complaining, when he arrived, that there was no safety at Rome, nothing right done there, and that the tribunes could not perform their office, but with danger of their lives. Cæsar upon this marched immediately into Italy; which

Philipp. II. "the ensuing war, as Helen was of that of Troy." But this was said in a posessed invective, which must not be interpreted too literally: the flight of the tribunes gave Cæsar a plausible handle to begin, and seemed to sanctify his attempt; but his "real motive, as Plutarch says, was the same that animated Cyrus and Alexander before him to disturb the peace of mankind: the unquenchable thirst of empire, and the wild ambition of being the greatest man in the world, which was not possible till Pompey was destroyed."

In Anton.

Cæsar, having made himself master of Rome, gave Anthony the government of Italy, with the command over the legions there, in which post he gained the love of the soldiery; which is not very surprising, if we consider, that he used to exercise and eat with them, and make them presents when his circumstances permitted. But what was more to his honour, he assisted Cæsar so successfully on several occasions, that twice particularly, when Cæsar's army had been put to flight, he rallied the scattered troops, and gained the victory: this raised his reputation so, that he was reckoned the next best general to Cæsar. After the defeat of Pompey at Pharsalia, Cæsar, as an acknowledgment of Anthony's great services, made him master of the horse: in which office he behaved with violence. For though he assembled the senate, and maintained a shadow of liberty, yet he exercised himself upon all occasions arbitrarily and tyrannically; and this behaviour, together with his dissolute life, (for he was drunken and debauched to the last degree) was the reason, as Plutarch says, why Cæsar the next year did not admit him his colleague in the consulship: he did however admit him two years after.

Upon the death of Cæsar, Antony was terribly frightened, and hid himself during the night under the disguise of a slave; but hearing that the conspirators were retired to the Capitol, he assembled the senate as consul, to deliberate upon the

present situation of the commonwealth. Here Cicero moved for a decree of a general amnesty, or act of oblivion, for all that was passed: to which they unanimously agreed. Anthony dissembled well, for it was nothing but dissimulation: he seemed to be all goodness; talked of nothing but healing measures; and, for a proof of his sincerity, moved, that the conspirators should be invited to take part in their deliberations, and sent his son as an hostage for their safety. Upon this, they all came down from the Capitol; and, to crown the joy of the day, Brutus supped with Lepidus, as Cassius did with Anthony. Anthony is said to have asked Cassius, during supper, "whether he still wore a dagger under his gown?" See Art. CÆSAR. "Yes," replied Cassius, "and a very large one, in case you invade the sovereign power."

This was what Anthony all the while aimed at; and, as the event shewed, he pursued his measures with the greatest address. He artfully proposed a decree for the confirmation of Cæsar's acts; and getting Cæsar's register into his power, he proposed as Cæsar's acts whatever suited his purpose. He procured a public funeral for Cæsar, and took that opportunity of haranguing the soldiers and populace in his favour; and he inflamed them so against the conspirators, that Brutus and Cassius were forced to leave the city. He made a progress through Italy, to solicit the veteran soldiers, having first secured Lepidus, who had the army to his interests: he seized the public treasure; and he treated Octavius upon his arrival with superciliousness and contempt, though the adopted son and heir of Julius Cæsar. The patriots however, with Cicero at their head, espousing Octavius, in order to destroy Anthony, the latter was forced to change his measures, and look a little abroad: he endeavoured to extort the provinces of Macedonia and Syria from Brutus and Cassius, but not succeeding, resolves to possess himself of Cisalpine Gaul, and besieges Decimus Brutus in Mutina. This siege is one of the most memorable things of the kind in history, and in conducting which Anthony, though defeated, gained prodigious reputation: the consuls Hirtius and Pansa were both slain: and nothing but superior forces could have left Octavius master of the field.

Anthony fled in great confusion, wanting even the necessaries of life; and this very man, who had hitherto wallowed in luxury and intemperance, was obliged to live for some days upon roots and water. He fled to the Alps, and was received by Lepidus: with whom, and Octavius, he formed the second triumvirate, as it has usually been called. When these

these three conferred, they would easily be persuaded, that the patriots wanted only to destroy them all, which could not be done so effectually, as by clashing them against one another: they therefore combined, and proscribed their respective enemies, and divided the empire among themselves. Cicero fell a sacrifice to the resentment of Anthony, who indeed was charged with most of the murders then committed: but they were rather to be charged to the account of his wife Fulvia, who, being a woman of avarice, cruelty, and revenge, committed a thousand enormities of which her husband was ignorant: insomuch that, his soldiers once bringing to him the head of a man killed, as they supposed, by his order, he said, *Alas! poor man, I did not know, nor did I ever see him.*

Dion. L. 47.

Upon the defeat of Brutus and Cassius by Octavius and Anthony at Philippi, which was owing chiefly to the military skill and bravery of the latter, Anthony obtained the sovereign dominion; and surely he presents us with a most uncommon picture of human nature, when we consider, how he was roused at once by Cæsar's death from the midst of pleasure and debauch, formed the true plan of his interest, and pursued it with a most surprising vigour and address, till, after many and almost insuperable difficulties, he accomplished at length what he all along aimed at. After the battle at Philippi, Anthony went into Asia; where he had the most splendid court that ever was seen. The kings and princes of Asia came to his levee, and acknowledged no other sovereign in the East but him. Queens and princesses, knowing him doubtless to be a man of amour and gallantry, strove who should win his heart; and the famous Cleopatra of Egypt succeeded. The rest of Anthony's history, his most luxurious and effeminate manner of living with this princess, and his ignominious death, (for such it may be justly called) are all minutely and copiously related in the article of *Cleopatra*, to which we refer the reader. We shall only add a small account of Marcus Julius Antonius, his son by Fulvia.

This Antonius, after the death of his father, and the conquest of Egypt, was so favoured by Octavius, now Augustus, that from one office to another he was raised to the consulship, in the year of Rome 744. He married Marcella, daughter of Octavia, the sister of Augustus, by which he became next in his favour to Agrippa: but proving ungrateful to the emperor, for he was one of the first who debauched his daughter Julia, and being also suspected of a conspiracy against him, he killed himself, as is said, to prevent the in-

famy

family of being condemned. It is to him, that Horace addresses the 2d ode of the 4th book; and the ancient scholiast upon this ode relates, that Antonius wrote a poem of twelve books in heroic verse, intitled "Diomedea." He left one son very young, named Julius Antonius, in whom seems to have ended this ancient family: an illustrious one, says Tacitus, but unfortunate: *multâ claritudine generis, sed improspêrâ.*

APELLES, one of the most celebrated painters of antiquity, was born in the isle of Cos [A], and flourished in the time of Alexander the Great. He was in high favour with this prince, who made a law that no other person should draw his picture but Apelles: he accordingly drew him, holding a thunderbolt in his hand: the piece was finished with so much skill and dexterity, that it used to be said there were two Alexanders; one invincible, the son of Philip, the other inimitable, the production of Apelles. Alexander gave him likewise another remarkable proof of his regard: for when he employed Apelles to draw Campaspe, one of his mistresses, having found that he had conceived an affection for her, he resigned her to him; and it was from her that Apelles is said to have drawn his Venus Anadyomene. This prince went often to see Apelles when at work; and one day, when he was overlooking him, he is said to have talked so absurdly about painting, that Apelles desired him to hold his tongue; telling him that the very boys who mixed the colours laughed at him. Freinshemius, however, thinks it incredible that Apelles would make use of such an expression to Alexander; or that the latter, who had so good an education, and so fine a genius, would talk so impertinently of painting: nor, perhaps, would Apelles have expressed himself to this prince in such a manner upon any other occasion. Alexander, as we are told, having seen his picture drawn by Apelles, did not commend it so much as it deserved: a little

Plut. De fortuna vel virtute Magni Alexandri.
Pliny; lib. xxxv. cap. 10.

Supplement. in Curtium, lib. ii. cap. 6.

Ælian. Var. Hist. lib. ii. cap. 3.

[A] Pliny seems to have been of the isle of Cos (lib. xxxv. cap. 10.) and opinion, that Apelles was born in the Ovid has the following lines;

Ut Venus artificis labor est et gloria Coi,
Æquoreo madidas quæ premit imbre comas.

De Ponto, lib. iv. eleg. 1. ver. 29.

As Venus rising from the ocean's wave,
Is the chief work of the great Coan artist.

This however is a disputed point; for Lucian (De Calumpnia), Ælian (Hist. Animal. lib. iv. cap. 50.), and Strabo (lib. xiv.) affirm, that he was born at Ephesus. Suidas makes him a native of Colophon; and adds, that he was adopted by the city of Ephesus.

VOL. I.

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after, a horse happened to be brought, which neighed at sight of the horse painted in the same picture: upon which Apelles is said to have addressed Alexander, "Sir, it is plain this horse understands painting better than your majesty [B]."

One of Apelles's chief excellences was the making his pictures so exactly resemble the persons represented, that the physiognomists were able to form a judgement as readily from his portraits, as if they had seen the originals. His readiness and dexterity at taking a likeness was of singular service, in extricating him from a difficulty in which he was involved at the court of Ægypt: he had not the good fortune to be in favour with Ptolemy: a storm forced him, however, to take shelter at Alexandria, during the reign of this prince; where a mischievous fellow, in order to do him a diskindness, went to him, and in the king's name invited him to dinner. Apelles went; and seeing the king in a prodigious passion, told him, by way of excuse, that he should not have come to his table but by his order. He was commanded to shew the man, who had invited him; which was impossible, the person who had put the trick upon him not being present: Apelles, however, drew a sketch of his image upon the wall with a coal, the first lines of which discovered him immediately to Ptolemy.

Pliny,
lib. xxxv.
cap. 10.

Apelles left many excellent pictures, which are mentioned with great honour by the ancients; but his Venus Anadyomene is reckoned his master-piece. His Antigonus has also been much celebrated: this was drawn with a side-face to hide the deformity of Antigonus, who had lost an eye. His picture of Calumny has also been much taken notice of [C].

APICIUS.

[A] "To speak freely my sentiments," says Mr. Bayle, "I think this is too rude and unmannerly to be ascribed to a painter, who is represented to have been a man of an easy, complaisant, and polite behaviour; He must either have been a court-buffoon, or a person of such an odd capricious humour, as we often meet with in the most eminent artists; I say, we must have recourse to one or other of these suppositions, to give credit to what is related of Apelles with regard to Alexander."

[C] Lucian gives the following account of the fact, which gave occasion to this picture. Antiphilus the painter being piqued at the favour which Apelles was in at the court of Ptolemy, ac-

cused him of being an accomplice in the conspiracy of Theodotus, governor of Phœnicia: he affirmed that he had seen Apelles at dinner with Theodotus, and whispering to him all the time of his entertainment. Ptolemy was also informed by the same person, that by the advice of Apelles, the city of Tyre had revolted, and that of Pelusium was taken. However, it was certain that Apelles had never been at Tyre, and that he was not acquainted with Theodotus. Ptolemy however was so enraged, that, without examining into the affair, he determined to put to death the person accused: and if one of the conspirators had not convinced Ptolemy that this was a mere calumny of Antiphilus, Apelles must undoubtedly have suffered

suffered death upon this accusation. But as soon as Ptolemy knew the truth of this affair, he condemned Antiphilus to be a slave to Apelles, and gave the latter an hundred talents. Lucian, De calumnia.

Mr. Bayle remarks upon this account of Lucian, that he had fallen into a great anachronism; for the conspiracy of Theodotus was in the reign of Ptolemy Philopater, which did not begin till an hundred years after the death of

Alexander the Great; and for what he asserts, he quotes the authority of Polybius (lib. iv. and v.) "We must therefore," says he, "suppose one or other of these two things; either that Lucian speaks of Apelles, different from him who was in such reputation at Alexandria; or that he has confounded some plot which was contrived under Ptolemy Philadelphus, with the conspiracy of Theodotus."

APICIUS. There were three ancient Romans of this name, all very illustrious; not for genius, for virtue, for great or good qualities, but for gluttony: or, if we may sayle's Dict. soften the term in complaisance to the growing taste of the times we write in, for the art of refining in the science of eating. 1776
The first lived under Sylla, the second under Augustus and Tiberius, and the third under Trajan. The second however is the most illustrious personage of the three, and is doubtless the same of whom Seneca, Pliny, Juvenal, Martial, &c. so much speak. Athenæus places him under Tiberius, and tells us, that he spent immense sums upon his belly, and invented divers sorts of cakes, which bore his name. We learn from Seneca, that he lived in his time, and kept as it were a school of gluttony at Rome; that he spent two millions and an half in entertainments; that, finding himself very much in debt, he was forced at length to look into the state of his affairs; and that, seeing he had but 250,000 livres left, he poisoned himself from an apprehension of being starved with such a sum. Dion relates the same thing, and adds a particular, mentioned also by Tacitus, that Sejanus, when very young, had prostituted himself to him. Pliny mentions very frequently the ragoos he invented, and calls him the completest glutton that ever appeared in the world: *nepotum omnium altissimus gurgis*. The third Apicius lived under Trajan: he had an admirable secret to preserve oysters, which he shewed by sending Trajan some as far as Parthia, very fresh when they arrived. cap. 51. ix. 18. x. 48. xix. 8.

The name of Apicius was applied long after to several sorts of meat: it made also a sect among the cooks. There is extant a treatise, "de re culinaria," under the name of Cælius Apicius, which is judged by the critics to be very ancient, though they do not suppose it to be written by any of the above three. A fair edition of it was given by Martin Lister, with the title of "de obsoniis et condimentis, sive de arte coquinaria," in octavo, London, 1705, and re-

printed at Amsterdam, 1709, in 12mo. It was humorously ridiculed by Dr. King in his "Art of Cookery."

APION, a famous grammarian, born at Oasis in Egypt, was a professor at Rome in Tiberius's reign. He was undoubtedly a man of learning, had made the most diligent enquiries into the abstrusest subjects of antiquity, and was master of all those points, which give to erudition the character of accuracy and variety. But he appears to have had withal the prime characteristics of a downright pedant: for he was arrogant, a great boaster, and most importantly busied in difficult and insignificant enquiries. Bayle quotes Julius Africanus, as calling him *περίεργωτατος γραμματικῶν*, "the most minutely curious of all grammarians;" and I wonder that he did not apply to him, what Strabo has applied to a pedant he had to do with, *ὅς μαιμολογεῖται μάτην περὶ τῆς γραφῆς*, "who vainly trifles about the reading of a passage," though the sense was exactly the same, as far as they were concerned with it, whichever way it was read. An idea may be formed of this man, from his imagining that he had done something extraordinary, when he discovered that the two first letters of the Iliad, taken numerically, made up 48; and that Homer chose to begin his Iliad with a word, the two first letters of which would shew, that his two poems would contain forty-eight books.

Apion used to boast, with the greatest assurance, that he gave immortality to those to whom he dedicated his works. How would his vanity be mortified, if he knew that none of these works remain, and that his name and person had long ago been buried in oblivion, if other writers had not made mention of them! One of his chief works was "The antiquities of Egypt," in which he takes occasion to abuse the Jews; and not content with this, he composed a work expressly against them. He had before shewn his malice against this people: for, being at the head of an embassy, which the Alexandrians had sent to Caligula, to complain of the Jews in their city, he accused them of several crimes; and insisted principally upon a point, the most likely to provoke the Emperor, which was, that, while all other people of the empire dedicated temples and altars to him, the Jews refused. With regard to his writings against them, Josephus thought himself obliged to confute the calumnies contained in them. He did not however write, on purpose to confute Apion; but, several critics having attacked his "Jewish Antiquities," he defends himself against them, and against Apion

Apion among the rest. Half his apology has nothing to do with Apion; though it has often been quoted, as if the whole was levelled against him. Apion was not living, when this computation was published, for it relates the manner of his death, which was singular enough: singular, I mean, with regard to Apion, who, having greatly ridiculed Jewish ceremonies, and circumcision in particular, was seized at length with a disease, which required an operation in the privy parts; and which, though submitted to, could not prevent him from dying under the most agonizing tortures.

Apion boasted, that he had roused the soul of Homer from the dead, to enquire concerning his country and family; and Plin. xxx. 2. we learn from Seneca, that he imposed very much upon Epiſt. 88. Greece, since he was received in every city as a second Homer: which shews, as Bayle observes, that “a man, with some learning, and a good share of impudence and vanity, may easily deceive the people in general.”

APOLLINARIS (C. SULPITIUS), an eminent grammarian, was born (as is said) at Carthage, and lived under the Antonines. Helyius Pertinax, who had been his scholar, was his successor in the profession of grammar, and at length became Emperor. He is supposed the author of the verses, Jul. Capitolin. in Pertinace. prefixed to the comedies of Terence, and containing the argument of them. The following distich by him was written upon the order Virgil gave to burn his *Æneid*:

Infelix alio cecidit prope Pergamon igne,
Et pene est alio Troja cremata rogo:

which makes us, says Bayle, regret the loss of other things of Diſc. in his. Aulus Gellius, who studied under him, gives the voce. highest idea of his learning; but he gives him another qualification, which is more valuable than learning: namely, that he had nothing of that pedantic arrogance, nothing of that magisterial air, which but too often makes learning so very disagreeable, and even raises emotions of contempt and anger towards men, even in the moment when they are instructing us. See what Gellius says of Apollinaris in many places, and particularly in the 4th chapter of the 18th book.

APOLLINARIS (SIDONIUS). See SIDONIUS.

APOLLODORUS the Athenian, a famous grammarian, was the son of Asclepiades, and disciple of Aristarchus, as Suidas informs us. He wrote several works, which are not extant:

his most famous production was his "Bibliotheca," concerning the original of the gods; and of all his writings, only three books of this work have come down to our hands, though it consisted of twenty-four. He wrote a chronicle, or history, in iambic verse, from the destruction of Troy to his own times, which comprehended the space of one thousand and forty years. He wrote also a treatise concerning the famous legislators; and another, relating to the different sects of philosophers: besides many other pieces, which may be seen in Fabricius's "Bibliotheca Græca."

Fabric. Bibl.
Græc. p.
667.

Id. ibid.

Vol. ii.
p. 666. &c.

There were several other famous persons of this name: Scipio Testi, a Neapolitan, has written a treatise of the Apollodoruses, which was printed at Rome in 1555. Dr. Thomas Gale published a work of the same kind in 1675.

APOLLODORUS, a famous architect under Trajan and Adrian, was born at Damascus; and had the direction of that most magnificent bridge, which the former ordered to be built over the Danube, in the year 104. Adrian, who always valued himself highly upon his knowledge of arts and sciences, and hated every one of whose eminence in his profession he had reason to be jealous, conceived a very early disaffection to this artist, upon the following occasion: As Trajan was one day discoursing with Apollodorus upon the buildings he had raised at Rome, Adrian gave his judgement; but shewed himself ignorant: upon which the artist, turning bluntly upon him, bid him "go paint Citruls, for that he knew "nothing of the subject they were talking of:" now Adrian was at that time engaged in painting Citruls, and even boasted of it. This was the first step towards the ruin of Apollodorus; which he was so far from attempting to retrieve, that he even added a new offence, and that too after Adrian was advanced to the empire. To shew Apollodorus that he had no absolute occasion for him, Adrian sent him the plan of a temple of Venus; and, though he asked his opinion, yet he did not mean to be directed by it, for the temple was actually built. Apollodorus wrote his opinion very freely, and found such essential faults with it, as the emperor could neither deny or remedy. He shewed, that it was neither high nor large enough; that the statues in it were disproportioned to its bulk: for, said he, "if the goddesses should have a mind "to rise and go out, they could not do it." This put Adrian into a mighty passion, and prompted him to get rid of Apollodorus. He banished him at first, and at last had him put to death; not setting forth the true cause, of which he would

Xiphilin. in
Adriano.

Ibid.

would have been ashamed, but under the pretext of several crimes, of which he got him accused and convicted.

This artist did not deport himself with the good sense and policy of the orator Favorinus, who was precisely in the same situation towards Adrian with himself. Favorinus being blamed by his friends, for submitting in his own profession to the inferior judgement of Adrian, "Shall not I easily suffer him, says he, to be the most learned and knowing of all men, who has thirty legions at his command?"

APOLLONIUS, a Greek writer, born in Alexandria, under the reign of Ptolemy Euergetes king of Egypt, was a scholar of Callimachus, whom he is accused of having treated with ingratitude; whereby he drew upon himself the indignation of this poet, who gave him the name of Ibis, from a bird of Egypt, which used to purge itself with its bill. Apollonius wrote a poem upon the expedition of the Golden Fleece; the work is styled "Argonautica," and consists of four books. Quintilian, in his "Institutiones oratoriae," says that this performance is written "æquali quadam mediocritate:" that the author observed an exact medium between the sublime and low style in writing. Longinus says also that Apollonius never sinks in his poem, but has kept it up in an uniform and equal manner: however, that he falls infinitely short of Homer, notwithstanding the faults of the latter; because the sublime, though subject to irregularities, is always preferable to every other kind of writing. Gyraldus, speaking of this poem, commends it as a work of great variety and labour: the passion of Medea is so finely described, that Virgil himself is supposed to have copied it almost entirely, and to have woven it in the story of Dido [A].

Apollonius, not meeting at first with that encouragement which he expected at Alexandria, removed to Rhodes, where he set up a school for rhetoric, and gave lectures for a considerable time; thence acquiring the name of Rhodius. Here it was that he corrected and put the finishing hand to his Argonautics, which being publicly recited, met with universal applause, and the author was complimented with the freedom of the city. He is said to have written a book "Con-

[A] Rapin, in his "Reflections upon Poetry," seems to have no great opinion of this performance of Apollonius; he says, the style has no manner of elevation or sublimity, that the structure of the fable of the poem is very injudici-

ous, that the catalogue of the Argonauts has nothing of that variety which the subject was capable of, and that the poem is extremely flat from the beginning. Part ii. Reflect. 15.

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"cerning Archilochus," a treatise "Of the Origin of Alexandria," "Cnidos," and other works. He published his poem of the "Argonautics" at Alexandria, upon his return thither, when sent for by Ptolemy Euergetes, to succeed Eratosthenes as keeper of the public library. It is supposed that he died in this office, and that he was buried in the same tomb with his master Callimachus. The ancient scholia upon his "Argonautics" are still extant: they are thought to be written by Tarrhæus, Theon, and others. Henry Stephens published an edition of this poem in quarto, 1574, with the "Scholia" and his own annotations. There was likewise an edition published, with a Latin version, at Leyden, 1641, by Jeremiah Hoelstin.

Baillet,
P. 432.

Pappus in
Proœmio ad
lib. vii.
Mathemat.
Collect.

APOLLONIUS of Perga, a city of Pamphylia, a famous geometrician, who lived under the reign of Ptolemy Euergetes. He studied a long time at Alexandria, under the disciples of Euclid, and composed several works, of which only his "Conics" remain. This is much valued; and many authors, both ancient and modern, have translated and commented upon it. There is extant the "Comment of Eutocius of Ascalon," on the four first books of this work, with some lemmas and cotollaries of his own. We have also to the number of sixty-five lemmas by Pappus, on the "Conics" of Apollonius. Frederic Commandin gave a new version of this work, which he printed at Bologna, in 1566, with a version of the "Commentary of Eutocius" and several notes. There were also several other versions and comments on this work [A].

Mathemat.
Collect.
lib. iii.

APOLLONIUS, a Pythagorean philosopher, born at Tyana in Cappadocia, about the beginning of the first century. At sixteen years of age he became a strict observer of Pythagoras's rules, renouncing wine, women, and all sorts of flesh; not wearing shoes, letting his hair grow, and wearing nothing but linen. He soon after set up for a reformer of mankind, and chose his habitation in the temple of Æsculapius, where he is said to have performed many miraculous

Philosfr. in
Vit. Apoll.
lib. i.

[A] Dr. Halley published an excellent edition of Apollonius, in 1710. It was printed at the Theatre in Oxford, in folio, with the Lemmas of Pappus and Comments of Eutocius. This work was begun by Dr. Gregory, who had undertaken to prepare the first four books "Of Conics," for the press, with the

comment of Eutocius, in Greek and Latin; while Dr. Halley was to translate the three last out of Arabic into Latin, and to endeavour to restore the eighth, which was lost through the injury of time: but by the death of Dr. Gregory, the work fell wholly upon Dr. Halley.

curat.

tares. Philostratus has written the "Life of Apollonius," in which there are numberless fabulous stories recounted of him. We are told that he went five years without speaking; Id. lib. iii. and yet, during this time, that he stopped many seditions in Cilicia and Pamphylia: that he travelled, and set up for a legislator; and that he gave out he understood all languages, without having ever learned them; that he could tell the thoughts of men, and understood the oracles which birds gave by their singing. The heathens were fond of opposing the pretended miracles of this man to those of our Saviour: and by a treatise which Eusebius wrote against one Hierocles, we find that the drift of the latter, in the treatise which Eusebius refutes, had been to draw a parallel betwixt Jesus Christ and Apollonius, in which he gives the preference to this philosopher.

Mr. Du Pin has written a confutation of "Philostratus's "Life of Apollonius," in which he proves, 1. That the history of this philosopher is destitute of such proofs as can be credited. 2. That Philostratus has not written a history, but a romance. 3. That the miracles ascribed to Apollonius carry strong marks of falsehood; and that there is not one which may not be imputed to chance or artifice. 4. That the doctrine of this philosopher is in many particulars opposite to right sense and reason.

Apollonius wrote some works, which are now lost [A].

[A] He had written four books of judicial astrology; and "a Treatise upon the sacrifices," shewing what was proper to be offered to each deity: he wrote also a great number of letters. Philostratus in Vita Apollonii, lib. iii. cap. 13.

APONO (PETER D'), a famous philosopher and physician of his age, born 1250, in a village near Padua. He studied some time at Paris, and was there promoted to the degree of doctor in philosophy and physic. When he came to practise as a physician, he is said to have insisted on very large sums for his visits: we are not told what his demands were in the place of his residence, but it is affirmed that he would not attend the sick in any other place under an hundred and fifty florins a day; and when he was sent for by pope Honorius IV. he demanded four hundred ducats for each day's attendance. He was suspected of magic, and persecuted by the inquisition on that account. "The common opinion of almost all authors," says Naude, "is, that he was the greatest magician of his age: that he had acquired
"the

Morandus
Lindensio
renovato,
p. 378.
Camerarius
Medit. Hist.
tom. i.
liv. i. ch. 4.

Nauae Apol. "knowledge of the seven liberal arts, by means of the seven
des grands "familiar spirits, which he kept inclosed in a crystal; that
hommes ac- "he had the dexterity (like another Pafetes) to make the
cusez de Ma- "money he had spent, come back into his purse." The
gie, ch. 24. same author adds, that he died before the process against
 him was finished, being then in the eightieth year of his age;
 and that after his death, they ordered him to be burnt in
 effigy, in the public place of the city of Padua; designing
 thereby to terrify others, and also to suppress the reading of
 three books which he had written. The first is the "Hep-
 "tameron," which is printed at the end of the first volume
 of Agrippa's work; the second, that which is called by Tri-
 themius, "Elucidarium necromanticum Petri de Apono;"
 and the last, intituled by the same author, "Liber experi-
 "mentorū mirabilium de annulis secundum xxviii. man-
Ibid. p. 380. "fones lunæ." His body being secretly taken up by his
 friends, escaped the vigilance of the inquisitors, who would
 have burnt it. It was removed several times, and was at
 last placed in the church of St. Augustin, without any epi-
Tomasini taph or any mark of honour. The most remarkable book
Eleg. viror. which Apono wrote, was that which procured him the sur-
illust. p. 24. name of Conciliator; he wrote also a piece intituled "De
Vol. de "medicina omnimoda." There is a story told of him, that,
Scien. Ma- having no well in his house, he caused his neighbour's to be
themat. carried into the street by devils, when he heard they had for-
p. 181. bidden his maid fetching water there. He had much better,
Tomaso says Bayle, have employed the devils to make a well in his
Garfoni own house, and have stopped up his neighbour's; or, at least,
Piazza uni- transported it into his house, rather than into the street.
versale di
tutti profess.
discorso, fol.
p. 135. ver.
365.

Fabric. Bib. APPIAN, an eminent historian, who wrote the Roman
Gr. Lib. iv. history in the Greek language, flourished under the reigns
c. 12. of the emperors Trajan and Adrian; and speaks of the
Phot. Bibl. destruction of Jerusalem, as of an event which happened in
Cod. 57. his time. He was born of a good family in Alexandria, from
De bell. Syr. whence he went to Rome, and there distinguished himself
p. 119. so much at the bar, that he was chosen one of the procurators
ed. H. Steph. of the emperor, and the government of a province was com-
1592. mitted to him. He wrote the Roman history in a very pe-
Ibid. in præf. culiar method; he did not compile it in a continued series,
 after the manner of Livy, but wrote distinct histories of all
 the nations that had been conquered by the Romans, and
 placed every thing relating to those nations in one connected
 and uninterrupted narrative. It was divided into three vo-
 lumes, which contained twenty-four books, or twenty-two
 according

according to Charles Stephens, Volaterranus, and Sigonius. Photius tells, there were nine books concerning the civil wars, though there are but five now extant. This performance of his has been charged with many errors and imperfections; but Photius is of opinion, he wrote with the utmost regard to truth, and has shewn greater knowledge of military affairs than any of the historians; for while we read him, we in a manner see the battles which he describes. But his chief talent (continues that author) is displayed in his orations, in which he moves the passions as he thinks proper, either in reviving the resolution of those who are too slow, or repressing the impetuosity of those who are too precipitate. In the preface he gives a general description of the Roman empire.

He tells us this empire was bounded on the east by the river Euphrates, mount Caucasus, the Greater Armenia, and Colchia, and on the north by the Danube; beyond which, however, he observes, that the Romans possessed Dacia, as well as several other nations beyond the Rhine. They were masters of above half of Britain; but neglected the rest, as he informs us, because it was of no use to them, and they received but little advantage from what they possessed. There were several other countries, which cost them more than they gained by them, but they thought it dishonourable to abandon them. This occasioned them to neglect the opportunities of making themselves masters of many other nations, and to satisfy themselves with giving them kings; as they did to the Greater Armenia. He assures us likewise, that he saw at Rome, ambassadors from several countries of the Barbarians, who desired to submit to the Roman empire, but were rejected by the emperor because they were poor, and consequently no advantages could be expected from them, Appian. præf. p. 4.

Of all this voluminous work there remains only what treats *La Mothe le Vayer, p. 96.* of the Punic, Syrian, Parthian, Mithridatic, and Spanish wars, with those against Hannibal, the civil wars, and the wars in Illyricum, and some fragments of the Celtic or Gallic wars. Appian was published by Henry Stephens, with a Latin version, at Geneva 1592, in folio; and by Zollius at Amsterdam 1670, in two volumes, 8vo.

APROSIO (ANGELICO), born at Ventimiglia, in the republic of Genoa, 1607, was a man of great reputation among the learned, and wrote several books. At fifteen years of age he entered into the order of the Augustins, where he

Michel Jus- he became so much esteemed, that he was appointed vicar-
tinianiScri. general of the congregation of our Lady of Consolation at
Liguri-p.63. Genoa. As soon as he had finished his studies, he taught
Phil. Elfus Encomiastic philosophy, which he continued to do for five years; after
Encomiastic which he travelled into several parts of Italy, and settled at
Augustinia- Venice in the year 1639, in the convent of St. Stephen.
no apud Jus-
tinianum, p. 63. What rendered him most famous, was the library of the Au-

Raffael So- gustins at Ventimiglia which being chiefly collected by him,
pranilli was a proof of his love for books, and his excellent taste. He
Scri. Ligu- published a book concerning this library, which is much
ria, p. 21. sought after by the curious [A]. He used to disguise him-
self under fictitious names in the title-pages of his books;
which conduct might, perhaps, be owing to the subjects he
wrote upon; they not being always suited to a religious life:
such, for instance, as the Adonis of the cavalier Marino, &c.

Tb. et Mich. And if we consult the authors who have given us a catalogue
Justiniani of the writers of Liguria, we find that he assumed sometimes
in 1667. the name of Masoto Galistoni, sometimes that of Carlo Ga-
Aug. Oldoi- listoni, Scipio Glareano, Sappicio Sappici, Oldauro Scioppio,
ni in 1680. &c. [B]. His life is written in the book intituled "La Biblio-

Greg. Leti in " theca Aprosiana." Several authors have bestowed upon
his Ital. reg. him very great encomiums, some of whom have been perhaps
part IV. rather too extravagant in their praises. He was admitted as
lib. iii. a member into several academies, particularly that of gli In-
p. 377. cogniti of Venice, as appears by the book intituled " Le glo-
Polyhist. rie de gli Incogniti, ovvero gli huomini illustri dell' acade-
Morhosi, p. 38.

[A] Morhof mentions this work in several places of his Polyhistor, published in 1688, (p. 38, 39.) and always as if he thought it had not been yet published; nevertheless Mr. Bayle assures us, that the "Bibliotheca Aprosiana" was printed at Bologna in 1673; and that Martin Fogelius, or Vogelius, professor at Hamburgh, had a copy of it, as appeared by the catalogue of that professor's books.

[B] The cavalier Stigliani having published the book of "l'Ochiade," or the Spectacles, which is a severe censure on the "Adonis," he was attacked on all sides; but amongst all the advocates for cavalier Marino, nobody shew'd more zeal for the Adonis than Aprosio: the pieces he wrote in defence thereof came abroad with the following titles, "Ochiali Stritolato di Scipio Glareapo, per risposta al Signor Cavalier Fra Tomaso Stigliani." The

Spectacles broken, by Scipio Glareano, being an Answer to signor cavalier Fra Tomaso Stigliani. "La Sferza poetica di Sappicio Sappici, lo scantonata academico heterodolito per risposta alla prima censura dell' Adone del cavalier Marino, fatta del cavalier Tomaso Stigliani." The poetical Scourge of Sappicio Sappici, being an Answer to the first Censure of the Cavalier Marino's Adonis, by Cavalier Tomaso Stigliani. "Del veratro, apologia di Sappicio Sappici per risposta alla seconda censura dell' Adone del cavalier Marino, fatta del cavalier Tomaso Stigliani." Hellebore, or an Apology of Sappicio Sappici, being an Answer to the second Censure of Cavalier Marino's Adonis, by Cavalier Tomaso Stigliani. This treatise consisted of two parts, one of which was printed in 1645, and the other in 1647.

"mis de' i signori Incongniti di Venetia" [c], where there is a very high eulogium upon him.

[c] This was printed at Venice in 1647, in quarto.

APULEIUS (LUCIUS), a Platonic philosopher, lived in Pithæus the second century, under the Antonines, and was born at ^{Adversarios lib. ii. cap. 10.} Madaura [A], a Roman colony in Africa. He studied first at Carthage, then at Athens, and afterwards at Rome, where he learned the Latin tongue without the help of a master. He was a man of a curious and inquisitive disposition, especially in religious matters, which prompted him to take several journeys, and to enter into several societies of religion. He had a strong desire to be acquainted with their pretended mysteries, and for this reason got himself initiated into them. He spent almost his whole fortune in travelling; so that, at his return to Rome, when he was about to dedicate himself to the service of Osiris, he had not money enough to defray the expence attending the ceremonies of his reception, and ^{Apuleius Metam. lib. ii. p. 271.} was obliged to pawn his cloaths to raise the necessary sum. He supported himself afterwards by pleading causes; and as he was a great master of eloquence, and of a subtle genius, many considerable causes were trusted to him. But he availed himself more by a good marriage, than by his pleadings: a widow, named Pudentilla, who was neither young nor handsome, but wanted a husband, and was very rich, took a great fancy to him. This marriage drew upon him a troublesome law-suit: the relations of the lady pretended he made use of sorcery to gain her heart and money, and accordingly accused him of being a magician before Claudius Maximus, proconsul of Africa. Apuleius was under no great difficulty in making his defence; for as Pudentilla was determind, from considerations of health, to enter upon a second marriage, even before she had seen this pretended magician, the youth, deportment, pleasing conversation, vivacity, and other agreeable qualities of Apuleius, were charms sufficient to engage her heart. He had the most favourable opportunities too of gaining her friendship; for he lodged some time at her house, and was greatly beloved by Pudentilla's eldest son, who was very desirous of the match, and ^{Apul. Apol. sollicitus him in favour of his mother. "Do you make a?" 320.} "wonder," said Apuleius, in his defence, "that a woman should marry again, after having lived a widow thirteen

[A] This city, which belonged to Romans. Apul. Apologia, p. 289. Syphax, was given to Masinissa by the

24. *ibid.*
 p. 291. "years? it is much more wonderful she did not marry again
 "sooner. You think that magic must have been employed
 "to prevail with a widow of her age, to marry a young
 "man: on the contrary, this very circumstance shews how
 "little occasion there was for magic." He offered to prove
 by his marriage-contract, that he got nothing of Pudentilla
 but a promise of a very moderate sum, in case he survived
 her and had children by her. He proved, by several facts,
 24. *ibid.*
 p. 331. how disinterested his conduct had been, and how reasonable
 it was for him to exact of his wife the sum she had promised.
 He was also obliged to make such confessions in court, as
 Pudentilla would gladly have excused. He said she was
 neither handsome nor young, nor such as could any way
 tempt him to have recourse to enchantments: moreover, he
 added, that Pontianus her son proposed the marrying his
 mother to him only as a burthen, and considered it as the
 1*bid.* p. 320. action of a friend and philosopher [B]. His apology is still
 extant: it is reckoned a very fine piece, and contains ex-
 amples of the shameful artifices, which the falshood of an
 impudent calumniator is capable of practising. There were
 many persons who took for a true history, all that he relates
 in the "Golden Ass:" St. Augustin was even doubtful upon
 this head, nor did he certainly know that Apuleius had only
 given this book as a romance. Some of the heathens have
 spoken of this performance with great contempt. In the
 letter which the emperor Severus wrote to the senate, where-
 in he complains of the honours that had been paid to Clodius
 Albinus, amongst which they had given him them the title
 of Learned, he expresses great indignation, that this title
 should be given to a man, who had only stuffed his head with
 idle tales and rhapsodies taken from Apuleius. Macrobius
 has allotted the "Golden Ass," and all such romances, to
 the perusal of nurses. Apuleius was extremely indefatigable
- Augustin.
 De Civitate
 Dei, lib.
 xviii.
 cap. 18.
 Jul. Capitol.
 in Clodio
 Albino,
 cap. 12.
- Saturna-
 lium, lib. i.
 cap. 2.

[A] Apuleius also takes notice of many inconveniences which attend the marrying of widows; and speaks highly of the advantages of a maid above a widow: "A handsome virgin," says he, "let her be ever so poor, is abundantly portioned: she brings to her husband a heart quite new, together with the flower and first fruits of her beauty. It is with great reason, that all husbands set so great a value upon the flower of virginity: all the other goods which a woman brings her husband, are of such a nature, that he may return them again, if he has a
 "mind to be under no obligation to her: that alone cannot be restored; it remains in the possession of the first husband. If you marry a widow, and she leaves you, she carries away all that she brought you." Apul. Apolog. p. 35a. Mr. Bayle makes a very coarse remark upon this passage of Apuleius, viz. "That this god which is never taken back out of the hands of a husband, is very chimerical; and that there is never a baker nor a butcher, who would lend six pence upon this unperishable possession."

in his studies, and composed several books, some in verse, and others in prose; but most of them have been lost [c]. He took great pleasure in declaiming, and was heard generally with great applause: when he declaimed at Oeca, the audience cried out with one voice, that they ought to confer upon him the honour of citizen. The citizens of Carthage heard him with great satisfaction, and erected a statue to him; and several other cities did him the same honour. The works of Apuleius have many of them been printed separately, under the inspection and with the notes of learned and able critics, Priceus in particular: and they have also been printed several times in a collection, the best edition of which is that of Paris, 1688, in two volumes 4to.

[c] See the dissertation "De vita et scriptis Apuleii," which Wower has prefixed to his edition. Apuleius translated Plato's *Phædo*, and Nicomachus's *Arithmetic*. He also wrote a treatise "De republica," one "De numeris," and "De musica." We meet with quotations out of his "Table-questions,"

his "Letters to Cerellia," his "Pro-verba," his "Hermagoras," his "Ludicra;" we have still left his treatises "De philosophia naturali," "De philosophia morali," "De syllogismo categorico," "De deo Socratis," "De mundo," and his "Florida."

AQUINAS (ST. THOMAS), commonly called the Angelical Doctor, of the ancient family of the counts of Aquino, descended from the kings of Sicily and Arragon, was born in the castle of Aquino, in the Terra di Lavoro, in Italy, about the year 1224. At five years of age he was committed to the care of the monks of Mount Cassino, with whom he remained till he was sent to the university of Naples. In the year 1241, he entered into the order of the preaching friars at Naples, without the knowledge of his parents. His mother, being informed of this, used her utmost efforts to make him leave this society; to prevent which, the Dominicans removed him to Terracina, and from thence to Anagna, and at last to Rome. His mother followed him thither, but could not obtain leave of the monks to see her son: however, by the assistance of her two elder sons, she seized the youth in his journey to Paris, whither he was sent by the monks of his order, and ordered him to be shut up in her castle; from whence, after having been confined two years, he made his escape, and fled first to Naples, and then to Rome. In 1244, he went to Paris with John, the master of the Teutonic order, and from thence removed to Cologne, to hear the lectures of Albertus Magnus. Here he remained till he was invited again to Paris, to read lectures upon the "Book of Sentences;" which he did with great applause, before a very large

Du Pin,
Biblioth.
tom. x.
p. 74.
edit. Paris
1702.

large audience. In the year 1255, he was created doctor in divinity at Paris. He returned to Italy about the year 1263, and was appointed definitor of his order, for the province of Rome; and having taught school divinity in most of the universities of Italy, he resettled at last at Naples, where he received a pension from king Charles. Here he spent his time in study, reading of lectures, and the exercises of piety; and was so far from the views of ambition or profit, that he refused the archbishopric of that city when it was offered him by Clement IV. In 1274, he was sent for to the second council of Lyons, by pope Gregory X. that he might read before them the book which he had written against the Greeks, at the command of Urban IV.; but he fell sick on his journey, at the monastery of Fossanova, near Terracina, where he died on the 7th of March, aged fifty years.

Cave's Hist.
Lit. p. 636.

Biblioth.
lib. iv.
p. 308.

See his Com-
parison be-
tween Plato
and
Aristotle,
chap. 5.

Ordin,
col. 255.

Sixtus Senensis gives Aquinas a very great character: he tells us, that he approached so nearly to St. Augustin in the knowledge of true divinity, and penetrated so deeply into the most abstruse sense of that father, that, agreeably to the Pythagorean metempsychosis, it was a common expression among all the men of learning, that St. Thomas Augustin's soul had transmigrated into St. Thomas Aquinas. Rapin speaks also of him with high honour, and represents him as one of the great improvers of school-divinity. The lord Herbert of Cherbury, in his "Life and Reign of Henry VIII." tells us, that one of the principal reasons, which induced this king to write against Martin Luther, was, that the latter had spoken contemptuously of Aquinas. The authority of Aquinas has been always very great in the schools of the Roman catholics. He was canonized by pope John XXII. in the year 1323; and Pius V. who was of the same order with him, gave him, in 1567, the title of the Fifth Doctor of the church, and appointed his festival to be kept with the same solemnity as those of the other four doctors [A].

[A] Aquinas left a vast number of four books. The tenth, eleventh, and twelfth, the Sum of Divinity, with the Commentaries of Cardinal Cajetan. The thirteenth consists of several Commentaries upon the Old Testament, particularly a Commentary upon the Book of Job, a literal and analogical Exposition upon the first fifty Psalms, an Exposition upon the Canticles, which he dictated upon his death-bed, to the Monks of Fossanova; Commentaries upon the Prophecies of Isaiah and Jeremiah, and upon the Lamentations. The fourteenth contains the Commen-
taries

The five first volumes contain his Commentaries upon the Works of Aristotle. The sixth and seventh a Commentary upon the four Books of Sentences. The eighth consists of Questions in Divinity. The ninth volume contains the Sum of the Catholic Faith, against the Gentiles; divided into

four books. The tenth, eleventh, and twelfth, the Sum of Divinity, with the Commentaries of Cardinal Cajetan. The thirteenth consists of several Commentaries upon the Old Testament, particularly a Commentary upon the Book of Job, a literal and analogical Exposition upon the first fifty Psalms, an Exposition upon the Canticles, which he dictated upon his death-bed, to the Monks of Fossanova; Commentaries upon the Prophecies of Isaiah and Jeremiah, and upon the Lamentations. The fourteenth contains the Commen-
taries

aries upon the Gospels of St. Matthew and St. John: the former is said to have been written by Peter Scaliger, a Dominican friar and bishop of Verona. The fifteenth volume contains the *Catechismus* upon the four Gospels, extracted from the fathers, and dedicated to pope Urban IV. The sixteenth consists of the *Commentary* upon St. Paul's Epistles, and the Sermons of Aquinas preached on Sundays and the Festivals of Saints. The seventeenth contains diverse Tracts in Divinity.

There have been also published separately, under his name, several other Commentaries upon the Scriptures, particularly upon Genesis, Lyons, 1573, in octavo. Upon the prophecy of Da-

niel; upon the Books of the Maccabees, Paris, 1596, octavo. Upon all the canonical Epistles, Paris, 1543, octavo.

We have likewise a *Commentary* upon Boethius's *Consolation of Philosophy*, published under Aquinas's name, at Louvain, in 1487, in folio.

Several difficulties have been raised in regard to his "*Summa Theologiæ*," which have occasioned some authors to doubt whether he was really the author of it. There is a very accurate examination of these difficulties in Casimir Oudin's "*Commentarius de scriptoribus ecclesiæ antiquis eorumque scriptis*;" wherein he determines, that Thomas Aquinas is the real author of the "*Summa Theologiæ*."

ARATUS, a Greek poet, born at Soli, or Solæ, a town in Cilicia, which afterwards changed its name, and was called Pompeiopolis, in honour of Pompey the Great. He flourished about the 124th Olympiad, under Ptolemy Philadelphus king of Egypt, who reigned near 300 years before Christ. He discovered in his youth a remarkable poignancy of wit, and capacity for improvement; and having received his education under Dionysius Heracleotes, a Stoic philosopher, he espoused the principles of that sect. Aratus was physician to Antigonus Gonatus, the son of Demetrius Poliorcetes, king of Macedon; who, being a great encourager of learned men, sent for him to court, admitted him to his intimacy, and encouraged him in his studies. The "*Phænomena*" of Aratus, which work is still extant, gives him a title to the character of an astronomer, as well as a poet; for in this piece he describes the nature and motion of the stars, and shews their various dispositions and relations. He wrote this poem in Greek verse: it was translated into Latin by Cicero, who tells us, in his first book "*De Oratore*," that the verses of Aratus are very noble, but that the author did not thoroughly understand astronomy; and it is said that he borrowed his materials from Eudoxus. Quintilian observes, that his subject has nothing of the pathos, no variety, no fictitious persons introduced speaking, with the other ornaments, which have so great an effect in other kinds of poetry; however, that he was very capable of executing the design he undertook. Aratus's piece was translated by others as well as Cicero; particularly by Germanicus Cæsar, and also by Festus Avienus. Our poet was intimately acquainted with Theocritus, who is said to have addressed his sixth Idyllium

to him. There is an edition of the "Phænomena" published by Grotius, at Leyden, in quarto, 1600, in Greek and Latin, with the fragments of Cicero's version, and the translations of Germanicus and Avienus; all which the editor has illustrated with curious notes. He was certainly much esteemed by the ancients, since we find so great a number of scholiasts and commentators upon him; amongst whom are Aristarchus of Samos, the Arystylli the geometricians, the Evæneti, Crates, Numenius the grammarian, Pyrrhus of Magnesia, Thales, and Zeno. Suidas ascribes several other works to Aratus. Virgil, in his Georgics, has imitated or translated many passages from this author; and St. Paul has quoted a passage of Aratus. It is in his speech to the Athenians (Acts xvii. 28.) wherein he tells them, that some of their own poets have said, *Τὸ γὰρ καὶ γένος ἐσμὲν*: "For we are also his offspring." These words are the beginning of the fifth line of the Phænomena of Aratus. This author was published by Henry Stephens at Paris, 1566, among his collection of poets, in folio; but the very neat and correct edition (so Fabricius calls) of Aratus is that of Oxford, 1672, in 8vo, with the Scholia.

Fabric. Bib.
Gr. lib. iii.
c. 18.

ARBUTHNOT (Dr. JOHN), a celebrated wit and physician in queen Anne's reign, was the son of an episcopal clergyman of Scotland, nearly allied to the noble family of that name. He had his education in the university of Aberdeen, where he took the degree of doctor of physic. The revolution deprived the father of his church preferment; and though he was possessed of a small paternal estate, yet necessity obliged the son to seek his fortune abroad. He came to London, and at first, as it is said, for his support taught the mathematics. About this time, viz. 1695, Dr. Woodward's "Essay towards a Natural History of the Earth" was published, which contained such an account of the universal deluge, as our author thought inconsistent with truth: he therefore drew up a work, intitled "An Examination of Dr. Woodward's Account of the Deluge, &c. with a comparison between Steno's Philosophy and the Doctor's, in the Case of Marine Bodies dug up out of the Earth, &c." 1695, 8vo. which gave him no small share of literary fame. His extensive learning, and facetious and agreeable conversation, introduced him by degrees into practice, and he became eminent in his profession. Being at Epfom, when prince George of Denmark was suddenly taken ill, he was called in to his assistance. His advice was successful, and his

his highness recovering employed him always afterwards as his physician. In consequence of this, upon the indisposition of Dr. Hannes, he was appointed physician in ordinary to queen Anne 1709, and admitted a fellow of the college, as he had been some years of the royal society.

His gentle manners, polite learning, and excellent talents entitled him to an intimate correspondence and friendship with the celebrated wits of his time, Pope, Swift, Gay, and Parnell, whom he met as a member of the *Scriblerus Club*. In 1714 he engaged with Pope and Swift in a design to write a satire on the abuse of human learning in every branch, which was to have been executed in the humorous manner of Cervantes, the original author of this species of satire, under the history of feigned adventures. But this project was put a stop to by the queen's death, when they had only drawn out an imperfect essay towards it, under the title of the first book of the "Memoirs of Martinus Scriblerus. [A]"

"These Memoirs," says Dr. Johnson, "extend only to the first part of a work, projected in concert by Pope, Swift, and Arbuthnot. Their purpose was to censure the abuses of learning by a fictitious life of an infatuated scholar. They were dispersed, the design was never completed; and Warburton laments its miscarriage, as an event very disastrous to polite letters. If the whole may be estimated by this specimen, which seems to be the production of Arbuthnot, with a few touches perhaps by Pope, the want of more will not be much lamented; for the follies which the writer ridicules are so little practised, that they are not known; nor can the satire be understood but by the learned; he raises phantoms of absurdity, and then drives them away. He cures diseases that were never felt. For this reason, the joint production of these great writers has never attained any notice from mankind."

Warburton's Note to these memoirs.

The queen's death, and the disasters which fell upon his friends on that occasion, deeply affected our author's spirits; and to divert his melancholy, he paid a visit to his brother, a

[A] Dr. Warburton tells us, that the travels of Gulliver, the treatise of the profound, of literary criticism on Virgil, and the memoirs of a parish clerk, are only so many detached parts and fragments of this work. The same writer declares, that polite letters never lost more than by the defeat of this scheme, in which each of this illustrious triumvirate would have found exercise for his own peculiar talent, besides constant

employment for that they all had in common. Arbuthnot was skilled in every thing which related to science, Pope was master of the fine arts, and Swift excelled in the knowledge of the world: wit they had all in equal measure, and that so large, that no age perhaps ever produced three men to whom nature had more bountifully bestowed it, or art brought it to higher perfection.

banker at Paris. His stay there, however, was but very short; he returned to London, and having lost his former residence at St. James's, took a house in Dover street. In 1727, he published "Tables of ancient Coins, Weights, and Measures," in 4to. He continued to practice physic with good reputation, and diverted his leisure hours in writing papers of wit and humour. He contributed in 1732 towards detecting and punishing the scandalous frauds and abuses that had been carried on, under the specious name of "The Charitable Corporation." The same year he published his "Essay concerning the Nature of Aliments, the Choice of them, &c." which was followed the year after by the "Effects of Air on Human Bodies." He was apparently led to the subjects of these treatises by the consideration of his own case, an asthma, which gradually increasing with his years, became shortly after desperate and incurable. In 1734 he retired to Hampstead, in hopes of finding some small relief for this affliction; but he died at his house in Cork-street, Burlington gardens, Feb. 1735. He was a married man and had children, particularly George and Anne; the former enjoyed a place of considerable profit in the exchequer office, and was one of the executors to Pope's Will, and the other a legatee.

Pope, in a letter to Digby, dated Sept. 1, 1722, tells him, that the first time he saw the doctor, Swift observed to him, that he was a man who could *do every thing but walk*. He appears to have been in all respects a most accomplished and amiable person. He has shewn himself equal to any of his contemporaries in humour, vivacity and learning; and he was superior to most men in the moral duties of life, in acts of humanity and benevolence. His letter to Pope, written, as it were upon his death-bed, and which no one can read without the tenderest emotion, discovers such a noble fortitude of mind at the approach of his dissolution, as could be inspired only by a clear conscience, and the calm retrospect of an uninterrupted series of virtue. In 1751, came out, in two vols. 8vo. printed at Glasgow, "The miscellaneous works of the late Dr. Arbuthnot," which are said to comprehend, with what is inserted in Swift's miscellanies, all his pieces of wit and humour: but the genuineness of many pieces in that collection is more than apocryphal; and a collection of the works of Dr. Arbuthnot is still a desideratum in literature, which, we are happy to perceive by the second edition of the *Biographia Britannica*, will probably be soon supplied.

ARC (JOAN OF). See JOAN.

ARCHILOCHUS, a Greek poet, born in the isle of Paros, was the son of Teleicles; and, according to Mr. Bayle, ^{Herodotus, lib. i. cap. 12.} flourished in the 29th Olympiad, or about 660 years before Christ. His poetry abounded with the most poignant satire, of which Horace speaketh thus:

Archilochum proprio rabies armavit iambo.

Ars poetica, ver. 79.

Archilochus, with fierce resentment warm'd,
Was with his own severe iambics arm'd. Francis.

His satirical vein had such an effect on Lycambes, that he hanged himself. The indignation of Archilochus against Lycambes arose from the latter's not keeping his word with regard to his daughter, whom he first promised and afterwards refused to Archilochus. It is not unlikely that he attacked the whole family of Lycambes in his lampoon, for it is said by Horace, that the daughter followed the example of her father; and there are some who affirm, that three of Lycambes' daughters died of despair at the same time. In this piece of Archilochus, many adventures are mentioned, full of defamation, and out of the knowledge of the public. There were likewise many indecent passages in the poem; and it is supposed to have been on account of this satire, that the Lacedæmonians laid a prohibition on his verses. "The Lacedæmonians," says Valerius Maximus, "commanded the books of Archilochus to be carried out of their city, because they thought the reading of them not to be very ^{Lib. vi. cap. 3.} modest or chaste: for they were unwilling the minds of their children should be tainted with them, lest they should do more harm to their manners than service to their genius. And so they banished the verses of the greatest, or at least the next to the greatest poet, because he had attacked a family which he hated, with obscene abuse." It has been affirmed by some, that he himself was banished from Lacedæmon; and the maxim inserted in one of his pieces, is assigned for the reason thereof, "That it was better to fling ^{Plut. Instit. Lacon. p. 239.} down one's arms, than to lose one's life:" he had written this in vindication of himself [A].

Archilochus

[A] In the war with the Sæians, made two verses upon him on occasion Archilochus, to save his life, threw of this adventure, which Plutarch resway his arms, and fled, Aristophanes cites, and something more:

Ἀσπίδι

Archilochus was so much addicted to raillery and abuse, that he did not even spare himself [B]. He is said, however, to have been much in favour with Apollo: for when he had been killed in a combat, the oracle of Delphi drove the murderer out of the temple, and was not appeased without a multitude of excuses and prayers; and even after this the oracle ordered him to a certain house, there to pacify the ghost of Archilochus. This poet excelled chiefly in iambic verses, and was the inventor of them, as appears from the following passage in Horace:

Parios ego primus iambos
Ostendi Latio, numeros animosque secutus
Archilochi. Epist. xix. lib. i. ver. 23.

To keen iambics I first tun'd our lyre,
And warm'd with great Archilochus's fire,
His rapid numbers chose.

He is one of the three poets, whom Aristarchus approved in this kind of poetry. Quintilian puts him, in some respects, below the other two. Aristophanes the grammarian thought, that the longer his iambic poems were the finer they were, as Cicero thus informs us: "The longest of your epistles," says he to Atticus, "seem to me the best, as the iambics of Archilochus did to Aristophanes." The hymn which he wrote to Hercules and Iolaus was so much esteemed, that it used to be sung three times to the honour of those, who had gained the victory at the Olympic games. There are few of his works extant; and this, says Mr. Bayle, is rather a gain than a loss,

Ep. ii.
lib. 16.

Pindar,
Olympic.
ed. ix.
Diog. Laert.
in Heraclid.

Ἀσπίδι μὲν Σαῖον τις ἀγαλλεῖται ἢ περὶ θάμνῳ
ἔβλες ἀμώμητον κάλλιστον ἐκ ἰθιλαῶν.

Ἀσπίς ἐκείνη

Ἐγγέτω ἰξάυθις κήσομαι ἐ κακίῳ. Plut. in Institut. Lacon. p. 239.

Rejoice, some Saian, who my shield may find,
Which in some hedge, unhurt, I left behind.
Farewell, my shield; now I myself am free,
I'll buy another, full as good as thee.

[B] "We should not have known, " and enemies; that he was extremely
" had it not been for himself," says Cri- " addicted to the debauching of wo-
tias, " that his mother Enipone was a " men, and very insolent; and, what
" slave; that he was forced, by his mi- " is worse than all, that, to save his
" serable condition, to quit the isle of " life, he threw away his shield, and
" Paros, and go from thence to Tha- " fled." [Ælian. Var. Hist. lib. 2,
" sus; that he made himself hated cap. 13.
" there; that he abused both friends

with

with regard to morality [A]. Heraclides composed a dialogue upon the life of this poet; which, if it had remained, would in all probability have furnished us with many particulars concerning Archilochus.

[A] We should find, says he, but very ill examples in the verses of Archilochus. He had expressed great concern for the loss of his sister's husband, who died at sea. Here was a tenderness, that might have been rendered useful; but he made it degenerate into a pernicious maxim, namely, that he would seek for consolation in wine and other sensual pleasures, seeing his tears could do no good to his brother-in-law, and his diversions could not injure him.

Οὐτέ τι γὰρ κλαίων ἴσομαι, ἔτε καλὸν
Θίσω, τίς ποτ' αἶμας δὲ θάλασσαν ἐφηπών.

Plutarch. De audiend. poetis, p. 33.

For my dead brother tears would flow in vain,
Nor can my pleasures give him pain.

ARCHIMEDES, a celebrated geometrician, born at Syracuse in Sicily, and related to Hiero king of Syracuse. He was remarkable for his extraordinary application to mathematical studies, in which he used to be so much engaged, that his servants were often obliged to take him from them by force. He had such a surprising invention in mechanics, that he affirmed to Hiero, if he had another earth, whereon to plant his machines, he could move this which we inhabit. Δὲς μοι πῶς ὧ (says he) καὶ τὴν γῆν κίνησω. He is said to have formed a glass sphere, of a most surprising workmanship, wherein the motions of the heavenly bodies were represented. Claudian has an epigram on this invention, which has been thus translated :

When in a glass's narrow space confin'd
Jove saw the fabric of th' Almighty Mind,
He smil'd, and said, Can mortals' art alone,
Our heavenly labours mimic with their own?
The Syracusan's brittle work contains
Th' eternal law, which through all nature reigns.
Fram'd by his art, see stars unnumber'd burn,
And, in their courses, rolling orbs return:
His sun, through various signs, describes the year;
And every month his mimic moons appear.
Our rival's laws his little planets bind,
And rule their motions with a human mind.
Salmoneus could our thunder imitate,
But Archimedes can a world create.

He fell upon a curious method of discovering the deceit, which had been practised by a workman, employed by king Hiero to make a golden crown. Hiero, having

a mind to make an offering to the gods of a golden crown, agreed for one of great value, and weighed out the gold to the maker, who brought one home the full weight; but it was afterwards discovered, that a quantity of the gold was stolen, and supplied with a like weight of silver. Hiero, being angry at this imposition, desired Archimedes to take it into consideration, by what method such a fraud might be discovered for the future. Whilst he was engaged in the solution of this difficulty, he happened to go into the bath; where observing, that a quantity of water overflowed, equal to the bulk of his body, it immediately occurred to him, that Hiero's question might be answered by a like method: on which he leaped out, and ran homeward, crying *εὕρηκα! εὕρηκα!* He then made two masses, each of equal weight with the crown, one of gold and the other of silver: when he had done this, he filled a large vessel to the brim with water, and put the silver mass into it, upon which a quantity of water overflowed equal to the bulk of the mass; then taking the mass out, he filled up the vessel again, measuring the water exactly, which he put in: this shewed him what measure of water answered to a certain quantity of silver. Then he tried the gold in like manner, and found that it caused a less quantity of water to overflow, the gold being less in bulk than the silver, though of the same weight. Then he filled the vessel a third time, and putting in the crown itself, he found that it caused more water to overflow than the golden mass of the same weight; whence he computed the mixture of silver with the gold, and so manifestly discovered the fraud.

Vitruv. lib.
ix. cap. 3.

But he became most famous by his curious contrivances, whereby the city of Syracuse was so long defended, when besieged by Marcellus. "The vigorous efforts made to carry the place, had certainly succeeded sooner," says Livy, "had they not been frustrated by one man: this was Archimedes, famous for his skill in astronomy, but more so for his surprising invention of warlike machines, with which in an instant he destroyed what had cost the enemy vast labour to erect. Against the vessels, which came up close to the walls, he contrived a kind of crow, projected above the wall, with an iron grapple fastened to a strong chain. This was let down upon the prow of a ship, and by means of the weight of a heavy counterpoise of lead, raised up the prow, and set the vessel upright upon her poop: then dropping it all of a sudden, as if it had fallen from the walls, it sunk so far into the sea, that it let in a great deal of water, even when it fell directly on its keel." However,

Lib. xxiv.
cap. 34.

ever, notwithstanding all his art, Syracuse was at length taken by Marcellus, who commanded his soldiers to have a particular regard to the safety of Archimedes; but this ingenious man was unfortunately slain by a soldier, who did not know him. "What gave Marcellus the greatest concern," says In Marcellus, Plutarch, "was the unhappy fate of Archimedes, who was" at that time in his museum; and his mind, as well as eyes, "so fixed and intent upon some geometrical figures, that he" neither heard the noise and hurry of the Romans, nor perceived the city to be taken. In this depth of study and "contemplation, a soldier came suddenly upon him, and" commanded him to follow him to Marcellus; which he refusing to do, till he had finished his problem, the soldier, in a "rage, drew his sword, and ran him through." Others write, that Archimedes, seeing a soldier coming with a drawn sword to kill him, entreated him to hold his hand one moment, that he might not die with the regret of having left his problem unfinished; but that the soldier, without paying any regard, killed him immediately. Others again write, that as Archimedes was carrying some mathematical instruments in a box to Marcellus, as sun-dials, spheres, and angles, with which the eye might measure the magnitude of the sun's body, some soldiers met him, and believing there was gold in it, slew him. Livy says he was slain by a soldier, who did not know who he was, whilst he was drawing schemes in the dust: that Marcellus was grieved at his death, and took care of his funeral; making his name at the same time a protection and honour to those who could claim a relationship to him. Archimedes is said to have been killed in the 143d Olympiad, the 546th year of Rome, and about 208 years before the birth of Christ. We have several of his works still extant, but the greatest part of them are lost [A]. When Cicero was questor for Sicily, he discovered the tomb of Archimedes, all over-grown with bushes and brambles: there was an inscription upon it, but the latter part of the verses was quite worn out, as he himself informs us.

Lib. xxv.
cap. 31.

Vitruv.
lib. ix.
cap. 3.

Tufcul.
Quest. lib. v.

ARETÆUS,

[A] His pieces which remain are, 1. Περὶ τῆς Σφαίρας καὶ κυλίνδρου βιβλίον β'. Two Books of the Sphere and Cylinder. 2. Ἐνδεκάμηνος. The Dimension of a Circle. 3. Ἐπεὶ κέντρον ἰσορροπίας ἢ κέντρον βαρυν ἰσορροπίας. Of Centres of Gravity or Æquiponderants. 4. Περὶ κοίτης καὶ Σφαίρας καὶ κοίτης. Of Spheroids and Conoids. 5. Περὶ ἑλίκων. Of spiral Lines. 6. Τὴν ἑστῆς παραβολῆς. The Quadrature of a Parabola. 7. Σταθμῆς.

Of the Number of the Sand. 8. Περὶ τῶν ὑγρῶν. Of Bodies that float on Fluids. These were first published together at Basil, 1554, in folio; and afterwards at Paris, 1615, by Rivaultus, in folio.

Among the works of Archimedes which are lost, we may reckon the descriptions of the following inventions, which we may gather from himself and other ancient authors.

1. Περὶ

1. Περὶ τῆς κορώνης, or his account of the method which he used to discover the mixture of gold and silver in the crown. 2. His description of the Κόχλιος or Κόχλιον, an engine to draw water out of places where it is stagnated. Athenæus, speaking of the prodigious ship built by the order of Hiero, tells us, that Archimedes invented the cochlion, by means of which the hold, notwithstanding its depth, could be drained by one man. (Δειπνοσοφιστῶν, lib. v.) Diodorus Siculus informs us (lib. v.) that he contrived this machine to drain Egypt, and that by a wonderful mechanism it would empty the water from any depth. 3. The Ἐλιξ,

by means of which (according to Athenæus, Δειπνοσ. lib. v.) he launched Hiero's great ship. 4. The Τριήρης or Τρίσκαρον, of the power of which Tzetzes gives a hyperbolic relation Chil. ii. hist. 35. 5. The machines used in the defence of Syracuse against Marcellus. Of these we have an account in Polybius, Livy, and Pharch. 6. His burning-glasses, with which he is said to have set fire to the Roman gallees. Galen, Περὶ κινήσεως lib. iii. 7. His pneumatic and hydraulic engines, concerning which he wrote books, according to Tzetzes, Chil. i. hist. 35.

• **ARETÆUS**, a physician of Cappadocia, but in what time he flourished authors are not agreed; some placing him under Augustus Cæsar, others under Trajan or Adrian. However, his works are very valuable. The best editions were published by Dr. Wigan and Dr. Boerhaave. Dr. Wigan's was elegantly and correctly printed in folio, at Oxford, 1723: in his preface he gives an account of all the preceding editions. To this are subjoined, dissertations on the age of Aretæus, his sect, his skill in anatomy, and his method of cure. At the end is a large collection of various readings with notes on them; a treatise on the author's Ionic dialect, and a Greek index by the learned Mr. Maittaire. Dr. Boerhaave's was published at Leyden, 1731, with many emendations and improvements. It has been said of Aretæus, and we suppose, very truly, that he studied nature more than books.

Anecdotes
of Bowyer,
by Nichols.

Gen. Dict.

P. 694.

ARETIN (Guy), a Benedictine monk, who lived in the eleventh century. He rendered himself famous by discovering a new method of learning music. He published a book upon this subject, intitled "Micrologus," and a letter, which has been inserted by cardinal Baronius in his Annals under the year 1022. It was under the pontificate of John XX. that the "Micrologus" appeared, the author being then four and-thirty years of age, and having been thrice invited to Rome by pope Benedict VIII. His holiness had examined the "Antiphonaire" of Aretin, and admired several things in this author. Possévin tells us, in his Apparatus, Guy Aretin was the inventor of the six notes in music, "Ut, Re, Mi, Fa, Sol La;" and some will have it, that the names of these six notes were borrowed from a hymn, containing the following Sapphic verses:

UT

UT queant laxis	REsonare fibris
MIRA gestorum	FAMuli tuorum
SOLve pollutis	Labiis reatum.

Vof. de Muf.
p. 40.

The first and fixth ſyllables of each verſe muſt be taken for this purpoſe. Some pretend that the word Gammut, ſo frequent in muſic, came from Aretin's having uſed the firſt letters of the alphabet to mark his notes, and taking the letter G, which the Greeks call gamma; and that he did it to ſhew that muſic came from Greece.

Faretiere, at
the word
GAMMUT.

ARETIN (LEONARD.) This name was given him from his being of Arezzo; and he is better known by it, than by that of Brunus, or Bruni, his family-name. He was one of the ableſt men of the fifteenth century [A]. He ſtudied Greek under Emanuel Chryſoloras, and was afterwards appointed ſecretary of the briefs to pope Innocent VII. of which office he acquitted himſelf honourably under this pope and the four following ones; and was afterwards ſecretary to the republic of Florence. He tranſlated ſome of Plutarch's Lives into Latin [B], and the Ethics of Ariſtotele. He compoſed three books "Of the Punic war," which may ſerve as a ſupplement to thoſe wanting in Livy: the two firſt treat of the firſt Punic war, the third of the diſorders into which the Carthaginians fell, by the mutiny of the ſoldiers and the revolt of the people; as alſo of the war againſt the Gauls, and againſt thoſe of Illyria [C]. He wrote likewiſe the Hiſtory of Italy during his own time, beginning with the ſchiſm againſt pope Urban VI. in 1378, and ending with the victory obtained by the Florentines in 1440. He has alſo given us the "Hiſtory of the Republic of Florence," and that of "ancient Greece from the command of Theramenes and Thraſybulus among the Athenians, to the death of Epaminondas." He was reputed to be the author of a "Hiſtory of the Goths," which gained him a good deal of

Jovius Elog.
cap. 59.

[A] Paulus Jovius ſays, Elog. cap. ix. p. 27. that Aretin was the firſt reſtorer of the Greek language in Italy. Philoſophus (Conviv. lib. i.) aſcribes to him a great deal of eloquence, and a large fund of genius and erudition. Poggius has ſet him above all his contemporaries in point of eloquence and ſcience. In Philoſoph. inveſt. 2.

[B] The life of Paulus Æmilius, the two Gracchi, Pyrrhus, Sertorius,

Demetrius, Mark Antony, and Cato of Utica.

[C] Mr. Bayle ſays, Aretin has done nothing but tranſlated the Greek of Polybius, though he has denied it in his preface; and from thence it comes that Badius Aſcenſius has put the name of Polybius at the beginning of this work in his Paris edition. Voff. de Hiſtor. Latin. p. 559.

reputation,

A R E T I N.

Ibid. cap. 9. reputation, till it was known he had translated it from the
and 116.

Greek of Procopius: this drew some infamy upon his memory, for he had appropriated the work to himself; but Christopher Perrona with a good deal of pains restored it to the real author. Aretin left several other works, the catalogues of which may be seen in Gesner's "Bibliotheca." He died about 1443, being then seventy-four years of age, at Florence; where there is a marble monument erected to him, in the church of the Holy Cross, with an inscription to the following purpose: "Since the death of Leonard, history is in mourning, Eloquence is become mute, the Greek and Latin Muses cannot forbear shedding tears." Poggius made his funeral oration, wherein he informs us, that he lived forty years in such constant friendship with Aretin, that it never suffered the least interruption.

ARETIN (FRANCIS), a man of great reading, and well acquainted with the Greek language. He translated into Latin the "Commentaries of St Chrysostom upon St. John," and about twenty homilies of the same father: he also translated the "Letters of Phalaris" into Latin, and wrote a treatise "De balneis Puteolanis." He studied at Sienna, about the year 1443; and afterwards taught law there with such a vivacity of genius, that they called him the Prince of Subleties, and his wit became a proverb. He displayed his talent chiefly in disputes, in which nobody could withstand him. He gave his opinions in law with so much confidence, as to assure those who consulted him, that they should carry their cause; nor did experience contradict him, for it was a common saying at the bar, such a cause has been condemned by Aretin, it must therefore be lost. He taught also in the university of Pisa, and in that of Ferrara. He was at Rome under the pontificate of Sixtus IV. but did not stay here long, for he soon perceived that the great hopes which he had built upon his reputation would come to nothing. This pope, however, declared he would have given him a cardinal's hat, had he not thought he should have done a public injury, by depriving the youth of such an excellent professor. When old age would not permit him to go through the duties of his office, they dispensed with his reading of lectures, and his salary was continued. He continued, however, sometimes to mount the chair; and although his lectures had now but little spirit in them, yet he had still many hearers on account of his reputation. One day, when the students were gone to some public shews, there were but forty persons in his
auditory,

editory, which so mortified him, that he threw away his book, and cried out, "Aretin shall never explain law to a few persons:" he retired in a passion, and would teach no more. He was severe in his temper, and never kept a servant longer than a month or two; for it was a maxim of his, "That new-hired servants always serve best." He was honoured with the title of knight, and spent all his life in celibacy; and his way of living was so parsimonious, that he was thereby enabled to amass a great deal of wealth. He was no less honoured on account of his continence than his learning. He had designed his wealth for the maintenance of a college, but he altered his resolution, and left it to his relations.

ARETIN (PETER), a native of Arezzo, who lived in the sixteenth century. He was famous for his satirical writings, and was so bold as to carry his invectives even against sovereigns; whence he got the title of the Scourge of Princes. Francis I. the emperor Charles V. most of the princes of Italy, several cardinals, and many noblemen courted his friendship by presents, either because they liked his compositions, or perhaps from an apprehension of falling under the lash of his satire. Aretin became thereupon so insolent, that he said to have got a medal struck, on one side of which is represented with these words *IL DIVINO ARETINO*; and on the reverse, sitting upon a throne, receiving the presents of princes, with these words, *I PRINCIPI TRIBUTATI DA POPOLI, TRIBUTANO IL SERVIDOR LORO*. Some imagine he gave himself the title of Divine, signifying thereby that he performed the functions of a God upon earth by the thunderbolts, with which he struck the heads of the highest personages. He used to boast, that his lampoons did more service to the world than sermons; and it was said of him, that he had subjected more princes by his pen, than the greatest had ever done by their arms [A]. Aretin wrote many irreligious and obscene pieces; such are his dialogues, which were called "*Ragionamenti*" [B]. We have also six volumes

[A] See a letter written to him by Baptista Tornielli, in a collection published in 1558, at Venice, appresso Dominico Giglio, in octavo, p. 128 verso of the first book.

[B] There is likewise imputed to him another very obscene performance, "*De omnibus Veneris schematibus*,"

"It was about the year 1525," says Mr. Chevallier, "that Julio Romano, the most famous painter of Italy, intimidated by the enemy of the salvation of mankind, invented drawings to engrave twenty plates: the subjects are so immodest, that I dare only name them. Peter Aretin composed

"sonnets.

Menagiana,
p. 396.
of the first
Dutch edit.

lumes of Letters written by him, but they are not in much esteem: "I have read," says Mr. Menage, "all Peter Aretin's letters, without finding any thing that I could insert in any of my books; there is nothing but the style of them worth regarding." Some say that Aretin changed his loose libertine principles; but however this may be, it is certain that he composed several pieces of devotion [c]: he wrote a "Paraphrase on the Penitential Psalms," and another on "Genesis:" he wrote also the "Life of the Virgin Mary," and that of "St. Catherine of Sienna," and of "St. Thomas Aquinas." He was author likewise of some comedies, which were esteemed pretty good of their kind. He died in the year 1556, being about sixty-five years

"sonnets for each figure. George Vasari, who relates this in his Lives of the Painters, says, he does not know which would be the greatest impurity, to cast one's eyes upon the drawings of Julio, or to dip into the verses of Aretin." *Origin de l'imprimerie de Paris*, p. 224.

[c] Hence, it was said of him, "Ubi bene, nemo melius; ubi male, nemo pejus." "They are mistaken, says [Mr. Bayle, "who pretend that he composed his books, after having renounced his libertine life, by a serious repentance. He composed books of piety and books of debauchery

"alternately, being always a man of ill principles, and plunged in corruption; and if with regard to men, he was less pernicious when he exercised himself upon the former, he was more criminal in the sight of God, than when he wrote the latter. It did not belong to such a profane person to touch upon holy things: he did them more hurt in explaining them with a depraved heart, and upon bad motives, than if he had openly insulted them; and to him the following words of the Psalmist may be applied.

But to the wicked, thus saith God,
How dar'st thou teach my laws abroad,
Or in thy mouth my covenant take?
For stubborn thou, confirm'd in sin,
Hast proof against instruction been.
And of my word didst lightly speak.
When thou a subtle thief didst see,
Thou gladly didst with him agree,
And with adulterers didst partake.
While slander is thy chief delight,
Thy tongue by envy mov'd, and spight,
Deceitful tales does hourly spread:
Thou dost with hateful scandals wound
Thy brother, and with lies confound
The offspring of thy mother's bed.
These things didst thou, whom still I strove
To gain with silence and with love,
Till thou didst wickedly surmise,
That I was such a one as thou;
But I'll reprove and shame thee now,
And set thy sins before thine eyes.

Brady and Tate.

old [D]. It is said by some, that he fell into such a fit of laughter, on hearing some smutty conversation, that he overturned the chair upon which he sat, and that falling he hurt his head, and died upon the spot. Aretin wrote some verses against Peter Strozzi, but he heartily repented of this, for Strozzi, being a resolute man, threatened to have him stabbed in his bed; which so frightened the poet, that he durst not allow any body to come into his house, nor had he the courage to go out of it himself, as long as Strozzi staid in the state of Venice.

Ant. Lauren Politi-
nus in Dis
derisus, p. 72.
Remig. Flo-
rentio Conf-
derat. civilis
sopra Guic-
ciardini,
cap. vi.
fol. 8. verso.

[D] Mr. Moreri says, that Aretin died at Venice, and gives the following lines as his epitaph:

Côndit Aretini cineres lapis ipse sepultos,
Mortales atro qui sale perfreuit.
Intactus Deus est illi, causamque rogatus
Hanc dedit, "Ille, inquit, non mihi notus erat."
Here Aretin the bitter Tuscan lies,
A man who never ceas'd to satirize
The whole human race; Gold alone was free,
He gave this reason, "He's unknown to me."

ARGENS (JEAN BAPTISTE DE BOYER, Marquis de), a French writer, famous rather for the number than weight of his productions, was born at Aix in Provence, 1704. His talents discovered themselves early, and his father intended him for the magistracy; but a gallant and voluptuous humour disposed him rather to the military, in which he served some time. Disgusted however with this profession, he passed into Holland, and devoted himself to the exercise of the pen; when the king of Prussia gave him an invitation, and attached him to him in quality of chamberlain. After having spent about five and twenty years with this monarch, he began to look towards his native country, and returned to Aix, where he lived like a philosopher, and died at the end of 1770. He had an ardent desire of knowledge, and knew a great deal. He was master of many languages: he painted very well; and was a considerable proficient in anatomy and chemistry. His works are very well known to the public, the principal of which are, "Lettres Juives," "Lettres Chinoises," "Lettres Cabalistiques," "Philosophie du bon sens," &c. &c. He translated also from the Greek into French, "Ocellus Lucanus," and "Julian's discourse upon Paganism." There is learning, knowledge, and good sense, scattered through all his writings; but they are very little favourable to religion; on the contrary, they are strongly

strongly tinged with libertinism, and the worst sort of free-thinking. His style is very diffuse, and void of nerves.

Modius de
Græcis
Illustribus,
Æc. 1742,
8vo.

ARGYROPYLUS (JOANNES), one of the first of those learned persons, who fled into Italy upon the taking of Constantinople by Mahomet II. in 1453, and contributed to the revival of the Greek learning in the west. Cosimo de Medicis, Duke of Tuscany, made him professor of Greek at Florence, and appointed him preceptor to his son Peter, and to his grandson Laurence. He had several illustrious pupils at Florence, to whom he read lectures in the Greek language and philosophy; and among the rest Angelus Politianus. In 1456, he went into France, to implore the assistance of Charles VII. in behalf of some friends and relations, whom he wanted to redeem from Turkish slavery. He continued many years in his professorship at Florence; but the plague at length obliging him to quit it, he went to Rome, where he publicly read lectures upon the Greek text of Aristotle. He was carried off by an autumnal fever, which he got by an intemperate eating of melons, in the 70th year of his age, and (as is believed) soon after his settlement in Rome; but the time of his death is uncertain, only that it must have been after 1478, because he survived Theodorus Gaza, who died in that year. He was allowed to be prodigiously learned, but it does not seem to have civilized or softened his manners; for he is represented as having been very capricious and very morose. He affirmed, that Cicero understood neither the Greek language nor philosophy: he is supposed to have conceived a peculiar prejudice against Cicero for saying, that the Greek was a language *verborum inops*, poor and scanty in words. He was a great epicure, and spent all his salaries, though very considerable, in good eating and drinking. He was not so serious about his latter end, but that he bequeathed his debts in form to his richer friends, almost in the very act of dying. He translated several pieces of Aristotle into Latin, which language he also understood very well. He left some learned sons.

ARIANS. See **ARIUS**.

ARIOSTO (LODOVICO, or LEWIS), a celebrated Italian poet, descended of a good family, and born at the castle of Reggio, in Lombardy, in 1474. He soon gave marks of his great genius; for when very young, he composed several
I
excellent

excellent poetical pieces, one of the most remarkable of which is the story of Pyramus and Thisbe, which he formed into a play, and had it acted by his brothers and sisters. This performance gained him great applause, all who saw it praising he would prove one of the greatest poets of the age. His father, however, being a man of no taste for learning, regarded more what study would be most profitable for his son to follow, than what suited his genius and inclination: he obliged him therefore to apply to the law, which he did for some years, though with great reluctance; but upon his father's death, he returned to the more agreeable pursuits of poetry. He was left but in indifferent circumstances, either because the estate was divided amongst all his brothers, or because his father's income consisted chiefly of places of profit, which determined at his death. When Ariosto was about thirty years of age, he was introduced to Hippolito cardinal of Este, a great patron of learned men, who entertained him in a very honourable manner. The success which he had hitherto had in the little poetical pieces he had published, inspired him with the ambition of distinguishing himself by some nobler work. Sannazarius, Bembo, Nau-gerius, and Sadolet, had rendered themselves famous for the beauty of their Latin poems: and Ariosto had likewise written some in this language; but finding, as sir John Harrington observes, that he could not raise himself to the highest rank amongst the Latin poets, which was already possessed by others, he applied himself chiefly to the cultivation of his native tongue; being desirous to enrich it with such works as would render it valuable and important to other nations. He read Homer and Virgil with vast carefulness; and having in view these great originals, began a poem on the loves of Orlando, taking the subject from Bojardo's "Orlando Inamorado," upon whose model he proceeded. He began this poem when he was about thirty years of age; it is the most celebrated of all his works, though there have been many different opinions concerning it [A]. But his attachment to poetry

[A] Muretus, Paulus Jovius, and the gentlemen of Port Royal have bestowed great encomiums on this poem. James Peletier, of Mons, in the first book of his "Art of Poetry," has however censured many things in it; as has Mr. Balzac, in his "Critical Discourse" upon the Herodes Infanticida of Daniel Heinsius, and father Rapin in

his "General Reflections upon Poetry." It is objected by some, that he speaks too much in his own person by way of digression, which is said to be contrary to the laws of poetry, because neither Homer nor Virgil did it. "Methinks," says sir John Harrington, in answer to this, "it is a sufficient defence to say, Ariosto doth it, Sure I am, it is

poetry did not hinder him from engaging in public affairs, for he was employed in embassies and negotiations in different parts of Italy [B]. The cardinal of Este wanted to have carried him to Hungary, with some other illustrious persons who attended him; but Ariosto refused to go, and lost all his interest with his patron.

Upon the death of Hippolito he engaged in the service of Alfonso duke of Ferrara, who treated him with great esteem *Ibid.* p. 429. and affection, and appointed him governor of Grassignana, which office he discharged with great honour and success. After his return home, he dedicated the rest of his life to retirement, prosecuting his studies in a house which he built for himself at Ferrara [C]. He translated several pieces out of French and Spanish into Italian; and wrote also several satires, which, according to Mr. Menage, are esteemed by the best judges. There are likewise five comedies of his

“both delightful and profitable, to have a seat or resting-place for the reader; and even as if a man walked in a fair long alley, to have a seat or resting-place here and there, is easy and commodious. But if at the same seat were planted some excellent tree, that not only with the shade should keep us from the heat, but with some pleasant and right wholesome fruit should allay our thirst and comfort our stomach, we should think it for the time a little paradise: So are Ariosto's morals and pretty digressions sprinkled through his long work, to the no less pleasure than profit of the reader.” There were several editions and translations of this poem: it was translated into English by Sir John Harrington, the third edition of which was published at London, in folio, 1634, with the following title, “Orlando Furioso, in English heroic verse, by Sir John Harrington of Earthe Knight; now thirdly revised and amended, with the Addition of the Author's Epigrams.” And an elegant version has been given by Mr. Hoole in 1783.

[B] When pope Julius II. intended to make war upon the duke of Ferrara, cardinal Hippolito's brother, Ariosto was chosen as a proper person to go upon an embassy to him. He transacted this affair with so much success, that he gained a great character at his return. He went a second time to the same pope, at a very difficult and dangerous juncture, when nobody would undertake the commission: he accordingly performed his journey, and presented himself to the pope; but finding, by some secret intelligence, that his embassy would be to no manner of purpose, but expose him only to the utmost danger, he returned home through all the difficulties and hazards imaginable, and was highly honoured for his resolution and courage in this affair.

[C] It was but a small, though convenient house: being asked, why he had not built it in a more magnificent manner, since he had given such noble descriptions of sumptuous palaces, beautiful porticos, and pleasant fountains, in his Orlando Furioso? He replied, That words were cheaper laid together than stones. Upon the door was the following inscription:

*Parva, sed apta mihi, sed nulli obnoxia, sed non
Sordida, parva meo sed tamen ære domus.*

Which Harrington thus translates,

*This house is small, but fit for me, but hurtful unto none;
But yet not flutish, as you see, yet paid for with mine own;*

Extant,

Extant [D], which the duke of Ferrara was so pleased with, that he erected a magnificent stage in the hall of Ferrara, for the representation of them, and made the author several considerable presents. At his desire, Ariosto translated the *Mænechmi* of Plautus into Italian, which was exhibited with great success: all his other comedies were frequently acted by persons of the highest quality; and when his *Lena* was first represented, Ferdinand of Este, afterwards marquis of Massa, so far honoured the piece, as to speak the prologue. Ariosto used to read his verses to his friends and the ladies of his acquaintance; his manner of reading was excellent, so that he thereby gave a peculiar grace to every thing he pronounced [E]. He was honoured with the laurel by the emperor Charles V. in the year 1533.

Ariosto was of an amorous disposition, and left two natural sons. He was affable, easy, and condescending in his temper. He enjoyed the friendship of the most eminent scholars of his time, most of whom he mentions with great respect in the last canto of his *Orlando Furioso*. His constitution was but weakly, so that he was obliged to have recourse to physicians the greatest part of his life. He bore his last sickness with great resolution and serenity, and died at Ferrara the 8th of July, 1533, according to sir John Harrington, *Life of Ariosto*, p. 422.

[D] They are intituled, 1. "La *Cassaria*;" in prose and verse: printed in 1536. 2. "La *Lena*;" in prose and verse. 3. "Il *Negromante*;" in prose and verse. 4. "Gli *Suppositi*;" in prose and verse. 5. "La *Scholastica*;" in verse.

Ludovico Riccoboni, in his "Histoire de Theatre Italien," gives a very high character of these comedies; and we find in his book a very agreeable story relating to Ariosto (p. 137). His father one day was in a violent passion with him, and talked to him for a considerable time with vast severity; the son heard him with great attention, without making any answer, and they parted without Ariosto's speaking one word to defend himself against the reproaches which were made to him. When his father was gone, Ariosto's brother asked him, what was the reason that he did not say any thing to his father in his own defence? He replied, that he was then actually composing a comedy, and had stopped short at a scene, in which an old man was reprimanding his son; that when his father began to

speak, the thought came into his head, to observe him with the utmost attention, in order that he might draw the representation after nature; so that he only regarded his tone of voice, and gestures, and expressions, without any concern to defend himself.

[E] He is said likewise to have been extremely vexed, if he heard his own writings repeated with an ill grace and accent. As he was passing one day by a potter's shop, it happened that the potter was singing a stanza out of the *Orlando Furioso*; which he pronounced in so bad a manner, that Ariosto, being in an excessive passion, with a little stick he had in his hand, broke several of the pots which stood exposed to sale. The potter expostulated with him in very severe terms, for injuring a poor man who had never done him the least harm in his whole life: "Yes," replied Ariosto, "I have not yet sufficiently revenged myself upon you, for the injury which you have done me to my face." Sir John Harrington's *Life of Ariosto*, p. 420, 421.

being then fifty-nine years of age. He was interred in the church of the Benedictine monks, who, contrary to their custom, attended his funeral. He had a bust erected to him, and an epitaph, written by himself, inscribed upon his tomb. His death was much regretted by all his acquaintance, and particularly by the men of letters, who honoured his memory with several Latin and Italian poems.

ARISTARCHUS, a Grecian philosopher, born in Samos, is delivered down to us as the principal person, if not the first, who maintained the earth to turn upon its center, and to describe a circle yearly round the sun: an opinion, revived and established by Copernicus and Galileo, and now universally received. Vitruvius, speaking of certain mathematicians who had made discoveries, places Aristarchus in the first rank: he mentions a kind of sun-dial of his inventing. It is not certain when he lived; but from the mention made of him by Archimedes, he must have flourished before his death. None of his works remain, except a treatise "Upon the greatness and distance of the sun and Moon:" it was translated into Latin, and commented upon by Frederic Commandine, who first published it with "Pappus's Explanations" in 1572. Doctor Wallis afterwards published it in Greek, with Commandine's Latin version, in 1688, and by him inserted again in the third volume of his "Mathematical works," printed at Oxford, 1699, in folio. Aristarchus did not suffer persecution and imprisonment, as Galileo since did, for removing the stability of the earth; though, as we learn from a corrected passage in Plutarch, he was thought by some to be guilty of great impiety, and to have deserved it.

ARISTARCHUS, a celebrated grammarian, was born in Samothracia, but chose Alexandria to reside at. He was much esteemed by Ptolemy Philometor, who committed to him the education of his son. He applied himself exceedingly to criticism, and made a revision of Homer's poems with great exactness, but in a manner too magisterial; for such verses as he did not like he treated as spurious. He marked them with the figure of a dart, ὀξεῖα: whence ὀξεῖσθαι was used for to condemn in general. Some have said, that he never would publish any thing, for fear of giving others an opportunity of retorting upon him; but others say, that he published a great deal. Cicero and Horace have used his name to express a very rigid critic; and it is used to this day for the same

Bayle's Dict.

Vitruv. de
Architect.
I. 1. ix. 9.

De facie in
orbe Lunæ.

Bayle, Dict.

Ciceron.
Epist. ad
Fam. ix. 10.

same purpose, but not without opprobrium, derived partly from himself, yet more from the manners of modern verbal critics. Growing dropfical, he found no other remedy, than to starve himself to death. Suidas relates, that he died in Cyprus, aged 72.

ARISTÆNETUS, an ancient author, to whom are ascribed certain Greek epistles upon the subject of love and gallantry; but who he was, or when he lived, cannot be settled with any degree of certainty, as it does not appear that any one writer of antiquity has mentioned him. Some have indeed imagined that the name is fictitious; and that, as the letters appear to be only a compilation of the most beautiful passages from different writers, such as Plato, Lucian, Philostratus, and others, they are the work of some sophist, who meant to shew thereby the use which might be made of such writers: but this is all an uncertainty. A very neat and elegant edition of these epistles was published by Cornelius de Pauw at Utrecht, 1736, in 12mo; to which is prefixed the prefaces, and with which are accompanied the notes of former editors as well as his own.

ARISTIDES (ÆLIUS), a very famous sophist of antiquity, was born at Adriani, a town of Mysia, and flourished under Adrian and the two following emperors. He received lectures in eloquence from the best masters; from Herodes Atticus at Athens, and Aristocles at Pergamus. He spent his life in travelling and declaiming. He went all over Egypt four times, and penetrated even to Æthiopia. He was averse to extemporary harangues: he called it vomiting orations. When Smyrna was destroyed by an earthquake in the year 178, he wrote so affecting a letter to Marcus Aurelius, that the Emperor ordered it to be rebuilt immediately: upon which the inhabitants erected a statue to Aristides, as to the restorer of their city. Notwithstanding the high reputation of this Sophist, he appears to have been very superstitious and very vain. He gives us to understand, that he thought himself inferior to no orator that had lived before him; and that this pre-eminence of his was as it were a special object with the gods, who had directed him in dreams to the study of eloquence. He paid a wonderful deference to his sleeping ideas, which he often believed to be divinely infused; and tells you particularly how he was directed by Æsculapius to something, which cured him of a long and inveterate illness. He

Fabric. Bibl.
Gr. Lib. iv.
c. 30.

died about the age of sixty. His works were published with a Latin version, and notes by Dr. Samuel Jebb, at Oxford, 1723, in two volumes 4to.

ARISTOPHANES, a celebrated comic poet of Athens. His place of nativity, however has been contested, for his enemies endeavoured to represent him as a stranger; but he fully confuted this suggestion, repeating on this occasion the two following lines from a speech of Telemachus in the *Odyssey*:

Μήτηρ μὲν τ' ἐμὶ φησὶ τὴν ἑμμέναι, αὐτὰρ ἔγωγε
Οὐκ οἶδ', ἢ γὰρ δὴ τις ἐὼν γένον αὐτὸς ἀνέγνα.

My mother told me so: 'twas here, she said;
I know not: and, pray, who has more to plead?

He was contemporary with Plato, Socrates, and Euripides; and most of his plays were written during the Peloponnesian war. His imagination was warm and lively, and his genius particularly turned to raillery: he had also great spirit and resolution, and was a declared enemy to slavery, and to all those who wanted to oppress their country. The Athenians suffered themselves in his time to be governed by men, who had no other views than to make themselves masters of the commonwealth. Aristophanes exposed the designs of these men with great wit and severity, upon the stage. Cleo was the first whom he attacked, in his comedy of the "Equites;" but none of the comedians venturing to personate a man of his great authority, Aristophanes played the character himself; and with so much success, that the Athenians obliged Cleo to pay a fine of five talents, which were given to the poet [A]. He described the affairs of the Athenians in so exact a manner, that his comedies are a faithful history of that people. For this reason, when Dionysius king of Syracuse desired to learn the state and language of Athens, Plato sent him the plays of Aristophanes, telling him these were the best representation thereof. He wrote above fifty comedies, but there are only eleven extant which are perfect; these are "Plutus, the Clouds, the Frogs, Equites, the Acharnenses, the Wasps, Peace, the Birds, the Ecclesia-

See Madam
Dacier's
preface to
her Translat.
of Aristophanes.

[A] This freedom of his was so well received by the Athenians that they cast handfuls of flowers upon the head of the poet, and carried him through the city in triumph with the greatest acclamation. They made also a public

decree, that he should be honoured with a crown of the sacred olive-tree in the citadel, which was the greatest honour that could be paid to a citizen. Dacier's preface to Aristophanes.

.. "zusaz

zusæ or Female Orators, the Thesmophoriazusæ or Priestesses of Ceres, and Lyfistrata." The "Clouds," which he wrote in ridicule of Socrates [B], is the most celebrated of all his comedies: madam Dacier tells us, she was so much charmed with this performance, that after she had translated it, and read it over two hundred times, it did not become the least tedious to her; and that the pleasure she received from it was so exquisite, as to make her forget all the contempt and indignation which Aristophanes deserved, for employing his wit to ruin a man, who was wisdom itself, and the greatest ornament of the city of Athens. Aristophanes having conceived some aversion to the poet Euripides, satirizes him in several of his plays, particularly in his "Frogs" and his "Thesmophoriazusæ." He wrote his "Peace" in the tenth year of the Peloponnesian war, when a treaty for fifty years was concluded between the Athenians and the Lacedæmonians, though it continued but seven. The "Acharnenses" was written after the death of Pericles, and the loss of the battle in Sicily, in order to dissuade the people from intrusting the safety of the commonwealth to such imprudent generals as Lamachus. Soon after, he represented his "Aves" or Birds, by which he admonished the Athenians to fortify Decelæa, which he calls by a fictitious name Nephelococcygia. The "Vespæ," or Wasps, was written after another loss in Sicily, which the Athenians suffered from the misconduct of Chares. He wrote the "Lyfistrata" when all Greece was involved in a war; in which comedy the women are introduced debating upon the affairs of the commonwealth, when they come to a resolution, not to go to bed with their husbands, till a peace should be concluded. His "Plutus" [C], and other comedies of that kind, were written after the magistrates had given orders, that no person should be exposed by name upon the stage. He invented a peculiar kind of verse, which was called by his name, and is mentioned by Cicero in his "Brutus;" and Suidas says, that he also was the inventor of the tetrameter and octameter verse.

Ibid.

Thucydides, lib. v.

[B] Socrates had a contempt for the comic poets, and never went to see their plays, except when Alcibiades or Critias obliged him to go thither. He was shocked at the great licentiousness of the old comedy; and as he was a man of piety, probity, candour, and wisdom, could not bear that the characters of his fellow citizens should be insulted and abused. This contempt which he

expressed to the comic poets, was the ground of their aversion to him, and the motive of Aristophanes's writing the "Clouds" against him. *Ælian, Var. Hist. lib. ii. cap. 13.*

[C] The design of Aristophanes, in this comedy, was to reproach the Athenians with their avarice, which had occasioned them to commit very great errors in the most important affairs.

Ibid.

De Poet.
lib. iii.
cap. 7.

Aristophanes was greatly admired among the ancients, especially for the true Attic elegance of his style: "It is," says madam Dacier, "as agreeable as his wit; for besides its purity, force and sweetness, it has a certain harmony, which sounds extremely pleasant to the ear: when he has occasion to use the common ordinary style, he does it without using any expression that is base and vulgar; and when he has a mind to express himself loftily, in his highest flight he is never obscure." "Let no man," says Scaliger, "pretend to understand the Attic dialect, who has not Aristophanes at his fingers ends: in him are to be found all the Attic ornaments, which made St. Chrysostom so much admire him, that he always laid him under his pillow when he went to bed." Mr. Frischlin observes, that Plautus has a great affinity to Aristophanes in his manner of writing, and has imitated him in many parts of his plays [D]. Frischlin has written a vindication of our poet, in answer to the objections urged against him by Plutarch. How great an opinion Plato had of Aristophanes, is evident even from Plutarch's acknowledgement, who tells us, that this poet's "Discourse upon Love" was inserted by that philosopher in his "Symposium:" and Cicero, in his first book "De legibus," styles him "the most witty poet of the old comedy." There have been several editions and translations of this poet [E]. The time of his death is unknown; but it is certain he was living after the expulsion of the tyrants by Thrasybulus, whom he mentions in his *Plutus* and other comedies.

[D] "The address of Aristophanes," says Mr. Rymer, "is admirable: he would make the truth visible, palpable, and every way sensible. His art and application, his strange fetches, his lucky starts, his odd inventions, his wild turns, returns, and counterturns, were never matched, nor are ever to be reached again.— Amongst the moderns, our "Rehearsal" is some resemblance of his "Frogs." The virtuoso's character, and Ben. Johnson's Alchemist, give some shadow of his *Clouds*. But no where, peradventure, wanders so much of his spirit, as in the French *Rabelais*." Short View of Tragedy, p. 22. London edit, 1693. The spirit of Aristophanes has been since more happily caught by Foote.

[E] Nicodemus Frischlin, a German, famous for his classical knowledge, in

the sixteenth century, translated "Plutus, the Clouds, the Frogs, the Equites, and the Acharnenses" into Latin verse. Quirinus Septimius Florens rendered into Latin verse the "Wasps, the Peace, and Lysistrata;" but his translation is full of obsolete words and phrases. Madam Dacier published at Paris, in 1692, a French version of "Plutus, and the Clouds," with critical notes, and an examination of them according to the rules of the theatre. Mr. Lewis Theobald likewise translated these two comedies into English, and published them with remarks. A noble edition of this author was published by Ludolphus Kuster, at Amsterdam, in folio, in 1710, and dedicated to Charles Montague earl of Halifax; and Peter Burman the younger has since published another at Leyden, 1761, in two vols. 4to.

ARISTOTLE,

ARISTOTLE, the chief of the Peripatetic philosophers, Fabric. Bibl. Gr. Lib. iii. c. 6. born at Stagyræ, a small city in Macedon, in the 99th Olympiad, about 384 years before Christ, was the son of Nichomachus, physician to Amyntas, the grandfather of Alexander the Great. He lost his parents in his infancy; and Proxenes, a friend of his father's, who had the care of his education, taking but little notice of him, he quitted his studies, and gave himself up to the follies of youth. After he had spent most of his patrimony, he entered into the army; but not succeeding in this profession, he went to Delphi, to consult the oracle what course of life he should follow; when he was advised to go to Athens, and study philosophy. He accordingly went thither when about eighteen, and studied under Plato till he was thirty-seven. By this time he had spent his whole fortune; and we are told that he got his living by selling powders, and some receipts in pharmacy [A]. He followed his studies with most extraordinary diligence, so that he soon surpassed all in Plato's school. He eat little, and slept less; and that he might not over-sleep himself, Diogenes Laertius tells us, that he lay In vit. Arist. always with one hand out of the bed, having a ball of brass in it, which, by its falling into a basin of the same metal, awaked him. We are told, that Aristotle had several conferences with a learned Jew at Athens, that by this means he instructed himself in the sciences and religion of the Ægyptians, and thereby saved himself the trouble of travelling into Egypt [B]. When he had studied about fifteen years under Plato, he began to form different tenets from those of his master, who became highly piqued at his beha-

[A] Francis Patricius is of opinion that Aristotle was a hearer of Plato till the age of forty; and that he practised pharmacy and physic all that time, in order to get a livelihood. He adds, that formerly physicians were also apothecaries; and that we have three reasons to make us believe that Aristotle was a physician, viz. he was of a race of physicians; he composed a book on health and diseases; and he trained Alexander to the study of physic, into which that monarch gained a great insight, as well in theory as practice. *Patricii Discuss. Peripatet. tom. i. p. 3.*

[B] If it is true, says Mr. Bayle, that Aristotle had so many conferences with

so learned a Jew, could he have believed what he says of the origin of the Jews? would he have said, that they were descended from the Calami, a people of India; and that they took upon them the name of Jews in Syria, from a province they were possessed of, named Judæa? which is what Aristotle pretends in the passage of Clearchus, quoted by Josephus. Is it to be imagined his Jew would have left him in so childish an error? and might we not have expected to find more traces of Judæa, and the Jewish nation, in the writings of Aristotle, after so many discoveries as the Jew is said to have made to him?

viour,

Aristoteles,
apud Euseb.
Præparat.
lib. xv. p. 2.

viour [c]. Upon the death of Plato, he quitted Athens, and retired to Atarnya, a little city of Mysia, where his old friend Hermias reigned. Here he married Pythias, the sister of this prince, whom he is said to have loved so passionately, that he offered sacrifice to her. Some time after, Hermias having been taken prisoner by Meranon, the king of Persia's general, Aristotle went to Mitylene, the capital of Lesbos; where he remained till Philip, king of Macedon, having heard of his great reputation, sent for him to be tutor to his son Alexander, then about fourteen years of age. Aristotle accepted the offer; and in eight years taught him rhetoric, natural philosophy, ethics, politics, and a certain sort of philosophy, according to Plutarch, which he taught nobody else. Philip erected statues in honour of Aristotle; and for his sake rebuilt Stagyra, which had been almost ruined by the wars.

Aristotle, having lost the favour of Alexander by adhering to Calisthenes, his kinsman, who was accused of a conspiracy against Alexander's life, removed to Athens, where he set up his new school. The magistrates received him very kindly, and gave him the Lycæum, so famous afterwards for the concourse of his disciples: and here it was, according to some authors, that he composed his principal works. Plutarch, however, tells us, that he had already written his books of "Physics, Morals, Metaphysics, and Rhetoric." The same author says, that Aristotle being piqued at Alexander, because of the presents he had sent to Xenocrates, was moved with so much resentment, that he entered into Antipater's conspiracy against this prince. The advocates for Aristotle, however, maintain this charge to have been without foundation; that at least it made no impression on Alexander, since about the same time he ordered him to apply himself to the study of animals; and sent him, to defray his expences, eight hundred talents, besides a great number of fishers and huntsmen

[c] Diogenes Laertius relates, (Vit. Aristot.) that Plato finding Aristotle had broke off from him, used to say, "He has kicked against us, as colts are wont to do against their dam." Ælian explains at large this expression of Plato: "The colt," says he, (Var. Hist. lib. iv. cap. 9.) "kicks at his dam, after being filled with her milk: in like manner, Aristotle, after he had imbibed from Plato the milk and nourishment of philosophy, finding himself well fattened with the excellent food he had received

"from his master, spurned at him with his heels, and opened a school in opposition to Plato." Helladius varies the image a little: 'Αριστοτέλης ὁ τῷ περιπατικῷ περὶ τῆς ὑποπλασίας ἐπ' ὁμαλῇ, ἐναντιῶσθαι δοκῶν τῷ διδασκαλῷ καὶ γὰρ ὁ ἵππος τὸν ἐαυτοῦ φιλεῖ παλῆρα δάμναι. "Aristotle, the prince of the Peripatetic school, was called a horse by Plato, because he set up in opposition to his master; for the horse takes a pleasure in biting his own father." Apud Rhotium, Biblioth. p. 1589.

to bring him all sorts of animals. When Aristotle was accused of impiety by one Eurymedon, a priest of Ceres, he wrote a large apology for himself, addressed to the magistrates [D]: but knowing the Athenians to be extremely jealous about their religion, and remembering the fate of Socrates, he was so much alarmed, that he retired to Chalcis, a city of Eubœa, where he ended his days. Some say he poisoned himself, to avoid falling into the hands of his enemies; others affirm, that he threw himself into the Euripus, because he could not comprehend the reason of its ebbing and flowing [E]; and there are others who tell us he died of a colic, in the 63d year of his age, being the third of the 114th Olympiad, two years after Alexander. The Stagyrites carried away his body, and erected altars to his memory.

Besides his treatises on philosophy, he wrote also on poetry [F], rhetoric, law, &c. to the number of four hundred

[p] The particular circumstances of this affair are unknown. Diogenes Laertius says only, that the priest Eurymedon charged Aristotle with impiety, on account of a hymn which he composed in honour of Hermias, and an inscription of his engraved on his statue, in the temple of Delphi.

"It is impossible to be imagined," says Mr. Bayle, "by what artifice his accusers could find any shadow of proof in the inscription on Hermias, since it only consisted of four verses; and those not having any allusion to religious matters, but only to the perfidiousness of the king of Persia towards this unhappy friend of Aristotle." Athenæus tells us, (lib. xv. c. 16.) that the other foundation of the accusation, namely, the hymn composed

in honour of Hermias, was unjust, since it was not a religious poem, or any sacred performance, as Demophilus pretended. The hymn in question is to be found in Athenæus and Diogenes Laertius.

[E] This story is fathered upon Justin Martyr and Gregory Nazianzen. The Euripus is said to ebb and flow seven times a day; and Aristotle not being able to comprehend the reason of this phenomenon, we are told, he flung himself headlong into it, with these words in his mouth: 'Εὐρίπῳ Ἀριστοτέλης ἔκλετο τὸν Εὐερινόν, 'Εὐρίπῳ ἔκλετο τὸν Ἀριστοτέλην; i. e. "Since Aristotle cannot comprehend Euripus, let Euripus comprehend Aristotle."

[F] Mr. Pope speaks thus of Aristotle, as a poetical critic:

The mighty Stagyrite first left the shore,
Spread all the sails, and durst the deep explore:
He steer'd securely, and discover'd far,
Led by the light of the Mæonian star.

Essay on Crit. ver. 646.

"A noble and just character," says a certain writer, "of the first and best of critics! and sufficient to represent the fashionable and nauseous petulance of several impertinent moderns, who have attempted to discredit this great and useful writer. Whoever surveys the variety and perfection of his productions," continues the same writer, "all delivered in the chastest style, in the clearest order, and the most pregnant brevity, is amazed at

"the immensity of his genius. His Logic, however neglected for those redundant and verbose systems, which took rise from Locke's Essay on the Human Understanding, is a mighty effort of the mind: in which are discovered the principal sources of art and reasoning, and the dependences of one thought on another; and where, by the different combinations he hath made of all the forms the understanding can assume in reasoning,

Vol. ii.
Lib. iii.
cap. 6.

dred treatises, according to Diogenes Laertius; or more, according to Francis Patricius of Venice. An account of such as are extant, and of those said to be lost, may be seen in Fabricius "Bibliotheca Græca." He left his writings with Theophrastus, his beloved disciple and successor in the Lyceum, and forbade that they should ever be published. Theophrastus, at his death trusted them to Neleus, his good friend and disciple, whose heirs buried them in the ground at Scepsis, a town of Troas, to secure them from the king of Pergamus, who made great search every where for books to adorn his library. Here they lay concealed one hundred and sixty years, until, being almost spoiled, they were sold to one Apellicon, a rich citizen of Athens. Sylla found them at this man's house, and ordered them to be carried to Rome. They were sometime after purchased by Tyrannion a grammarian; and Andronicus of Rhodes, having bought them of his heirs, was in a manner the first restorer of the works of this great philosopher; for he not only repaired what had been decayed by time and ill keeping, but also put them in a better order, and got them copied. There were many who followed the doc-

ing, which he hath traced for it, he hath so closely confined it, that it cannot depart from them, without arguing inconsequentially. His "Physics" contain many useful observations, particularly his "History of Animals." His Morals are perhaps the purest system in antiquity. His Politics are a most valuable monument of the civil wisdom of the ancients, as they preserve to us the descriptions of several governments, and particularly of Crete and Carthage, that otherwise would have been unknown. But of all his compositions, his Rhetoric and Poetics are most complete: no writer has shewn a greater penetration into the recesses of the human heart, than this philosopher, in the second book of his Rhetoric, where he treats of the different manners and passions, that distinguish each different age and condition of man; and from whence Horace plainly took his famous description in the Art of Poetry. La Bruyere, Rochefoucault, and Montaigne himself, are not to be compared to him in this respect. No succeeding writer on eloquence, not even Tully, has added any thing new or important on this subject,

"His Poetics, which I suppose are here by Pope chiefly referred to, seem to have been written for the use of that prince, with whose education Aristotle was honoured, to give him a just taste in reading Homer and the tragedians: to judge properly of which was then thought no unnecessary accomplishment in the character of a prince. To attempt to understand poetry without having diligently digested this treatise, would be as absurd and impossible, as to pretend to a skill in geometry without having studied Euclid. The fourteenth, fifteenth, and sixteenth chapters, wherein he has pointed out the properest methods of exciting terror and pity, convince us that he was intimately acquainted with these objects which most forcibly affect the heart. The prime excellence of this precious treatise is the scholastic precision, and philosophical closeness, with which the subject is handled, without any address to the passions or imagination. It is to be lamented that the part of the Poetics, in which he had given precepts for comedy, did not likewise descend to posterity." Essay on the Writings and Genius of Pope, p. 168.

trine

trine of Aristotle in the reigns of the twelve Cæsars, and their numbers increased much under Adrian and Antoninus : Alexander Aphrodisius was the first professor of the Peripatetic philosophy at Rome, being appointed by the emperors Marcus Aurelius and Lucius Verus ; and in succeeding ages the doctrine of Aristotle prevailed almost among all men of letters, and many commentaries were wrote upon his works.

The first doctors of the church disapproved of the doctrine of Aristotle, as allowing too much to reason and sense ; but Anatolius bishop of Laodicea, Didymus of Alexandria, St. Jerom, St. Augustin, and several others, at length wrote and spoke in favour of it. In the sixth age, Boethius made him known in the west, and translated some of his pieces into Latin. But from the time of Boethius to the eighth age, Joannes Damascenus was the only man who made an abridgement of his philosophy, or wrote any thing concerning him. The Grecians, who took great pains to restore learning in the eleventh and following ages, applied much to the works of this philosopher, and many learned men wrote commentaries on his writings : amongst these were Alfarabius, Algazel, Avicenna, and Averroes. They taught his doctrine in Africa, and afterwards at Cordova in Spain. The Spaniards introduced his doctrine into France, with the commentaries of Averroes and Avicenna ; and it was taught in the university of Paris : but Amauri having supported some particular tenets on the principles of this philosopher, and being condemned of heresy in a council held there in 1210, all the works of Aristotle that could be found were burnt, and the reading of them were forbidden under pain of excommunication. This prohibition was confirmed, as to the *Physics* and *Metaphysics*, in 1215, by the pope's legate ; though at the same time he gave leave for his *Logic* to be read, instead of St. Augustin's used at that time in the university. In 1265, Simon, cardinal of St. Cecil, and legate from the holy see, prohibited the reading of the *Physics* and *Metaphysics* of Aristotle. All these prohibitions, however, were taken off in 1366 ; for the cardinals of St. Mark and St. Martin, who were deputed by pope Urban V. to reform the university of Paris, permitted the reading of those books, which had been prohibited : and in 1448, pope Stephen approved of all his works, and took care to have a new translation of them into Latin. Fabricius reckons many editions of Aristotle's works in Greek, and many in Greek and Latin : the best is that of Du Val at Paris, 1629, in two volumes, folio.

ARIUS,

Hieron. ad
Crispiont.

ARIUS, a divine of the fourth century, the head and founder of the Arians, a sect which denied the eternal divinity and consubstantiality of the Word [A], was born in Libya, near Egypt. Eusebius, bishop of Nicomedia, a great favourite of Constantia, sister of the emperor Constantine, and wife of Licinius, became a zealous promoter of Arianism. He took Arius under his protection, and introduced him to Constantia; so that the sect increased, and several bishops embraced it openly [B]. There arose, however, such disputes in the cities, that the emperor, in order to remedy these disorders, was obliged to assemble the council of Nice, where, in the year 325, the doctrine of Arius was condemned. Arius was banished by the emperor, all his books were ordered to be burnt, and capital punishment was denounced against whoever dared to keep them. After five years banishment, he was recalled to Constantinople, where he presented to the emperor such a profession of faith, as made him believe Arius quite orthodox. In 331, Arius went to Alexandria, where St. Athanasius refused to receive him, notwithstanding all his menaces and commendatory letters. He came to this city again in 335; but though Athanasius had been sent into exile, yet the people of Alexandria rejected Arius, who began to raise disturbances in Egypt. Constantine, being informed thereof, sent orders to him to come to Constantinople, where his friends intended that he should be received into the communion of that city. Constantine demanded of Arius, if he followed the Nicene faith? Arius assured him he did, by an oath; and the emperor having demanded a profession of his faith, he presented it to him in writing: but he had disguised his heretical tenets under the simplicity of Scripture expressions, and he took oath of his belief in the contents of the paper which he delivered. Constantine, being persuaded of the sincerity of Arius, ordered

[A] The Arian principles, according to Spanheim, were, that Christ was only called God by way of title; that he was less than the Father, who was only eternal, and without beginning; that he was a creature, having a beginning of existence, created out of things, having no being before the beginning of all things: hence he was made God, and the Son of God by adoption, not by nature; and that the Word was also subject to change: that the Father created all things by him as an instrument; and that he was the

most excellent of all creatures; that the essence of the Father was different from the essence of the Son, neither was he co-eternal, co-equal, nor consubstantial with the Father: that the Holy Ghost was not God, but the creature of the Son, begot and created by him, inferior in dignity to the Father and Son, and co-worker in the creation.

[B] There were, besides Eusebius, Theognis of Nicæa, Maris of Chalcedon, Secundus of Ptolemais, and Theonas of Marmarica.

Alexander to admit him again into the church. Arius was now conducted in triumph by Eusebius and his other adherents : but as they approached the great square of Constantinople, Arius, being pressed by a natural necessity, retired to a house of convenience ; where he died instantly on the spot, all his entrails bursting out with his liver and spleen. This happened in the year 336. Arius's sect however did not die with him, for it was supported by several bishops, and others of great weight in the church. The Arians, by turns, persecuted, and were persecuted [c]. There are several authors who find fault with Arius, for putting his sentiments into verse, that they might be sung by his disciples, and they particularly censure the matter and form of his Thalia [D]. See ATHANASIUS.

[c] The orthodox were the aggressors, for Constantine at first inflicted banishment on the principal leaders of Arianism, and threatened with death all those who should have the writings of Arius in their possession : and it is also certain that Constantius, the son of Constantine, and Valens, who were patrons of Arianism, treated the orthodox with as much severity as ever Constantine did the Arians.

[D] "After Arius," says Mr. Hermant, "had apostatized from the church, he took it into his head to compose various songs for seafaring people, travellers, millers, &c. and he also set to music several others, such as he thought might affect his followers according to their different dispositions ; endeavouring to infuse his impious notions into the most rude and ignorant minds, by the sweetness of his songs.—But his

"Thalia was by far the most famous of his compositions of this kind, the name and model of which he had borrowed from an ancient poet named Sotades. This burlesque poet affected such a softness of style in his song, and the cadence was so effeminate, that the very pagans treated him with the utmost contempt and ridicule ; nor is there any exaggeration of this in St. Athanasius's account of it, since the very loosest amongst the poets, and those who wrote with the most libertinism, even blushed at the indecency of this infamous poet of antiquity. It was in imitation of this author, as we have already observed, that Arius gave his piece the name of Thalia, which properly signifies a feast and assembly of young people, or a song made to be sung at such feasts." Hermant's Life of Athanasius, lib. i. cap. 13. p. 61.

ARMINIUS (JAMES), the founder of the sect of Arminians, or Remonstrants [A], born at Oude-water, in Holland,

[A] "The Arminians hold," says Mr. Broughton, "that God creates men free, and will deal with men according to the use they make of their liberty : that, foreseeing how every one will use it, he does therefore decree all things that concern them in this life, together with their salvation or damnation in the next : that Christ died for all men : that sufficient assistance is given to every

"man ; and that, every man being left to his own option, his salvation or damnation is to imputed only to himself. In defence of this opinion, they alleged, in the first place, the divine attributes : they contended, that the justice of God will not permit him to punish men for crimes they cannot avoid ; which must be the case upon the Calvinist scheme of predestination. Secondly, they argued

land, in 1560. He lost his father in his infancy, and was indebted for the first part of his education to a good-natured clergyman, who had imbibed some opinions of the Reformed, and who, in order to avoid the being obliged to say mass, often changed his habitation. Arminius was a student at Utrecht, when death deprived him of his patron, which loss would have embarrassed him greatly, had he not had the good fortune to be assisted by Rodolphus Snellius, his countryman, who took him with him to Marburg in 1575. Soon after his arrival here, he had the news of his country having been sacked by the Spaniards: this plunged him into the most dreadful affliction, nor could he help returning to Holland, to be himself an eye-witness of the state to which things were reduced; but having found that his mother, his sister, his brothers, and almost all the inhabitants of Oude-water had been murdered, he returned to Marburg. His stay here was, however, but short; for, being informed of the foundation of the university of Leyden, he went again to Holland, and pursued his studies at this new academy with so much assiduity and success, that he acquired very great reputation. He was sent to Geneva in 1583, at the expence of the magistrates of Amsterdam, to perfect his studies; and here he applied himself chiefly to the lectures of Theodore Beza, who was at this time explaining the Epistle to the Romans. Arminius had the misfortune to displease some of the leading men of the university, because he maintained the philosophy of Ramus in public with great warmth, and taught it in private: being obliged therefore to retire, he went to Basil, where he was received with great kindness [B]. Here he acquired such great reputation, that the faculty of divinity offered him the degree of doctor without any expence: he modestly excused himself from receiving this honour, and returned to Geneva; where having found the adversaries of Ramism less violent than formerly, he became also more moderate. He had a great desire to see Italy, and particularly to hear the philosophical lectures of the famous James Zaba-

“gued from the freedom of man’s will,
 “which the doctrine of irresistible
 “grace absolutely overthrows. In like
 “manner, reprobation, in Scripture,
 “has no relation, they think, to any
 “absolute decree concerning man’s
 “damnation, but only to such actions
 “of men as cannot but be disapproved
 “by God.” Broughton’s Religion of
 all Nations, p. 82.

Bishop Burnet has given a full account of the opinions of this sect in his Exposition of the seventeenth Article.

[B] Professor James Gryneus, when he was engaged in disputing, often disputed Arminius to answer such objections as appeared difficult: “Let my
 “Dutchman,” he used to say “answer
 “for me.” Bertius, in *Oratione funebri Arminii*,

rella,

Italy, at Padua. He satisfied this curiosity, and spent six or seven months in the journey: he then returned to Geneva, and afterwards to Amsterdam, where he found many calumnies raised against him, on account of his journey to Italy, which had somewhat cooled the affections of the magistrates of Amsterdam, his friends and patrons [c]. He easily justified himself to men of sense, though many weak and superstitious persons remained prejudiced against him. He was ordained minister at Amsterdam in 1588, and soon distinguished himself by his sermons, which were remarkable for their solidity and learning, so that he was extremely followed, and universally applauded. Martin Lydius, professor of divinity at Franeker, thought him a fit person to refute a writing, wherein the doctrine of Theodore Beza upon predestination had been attacked by some ministers of Delft [d]: Arminius, accordingly, at his earnest entreaty, undertook to refute this piece; but, upon examining and weighing the arguments on both sides, he embraced the opinions he proposed to confute; and even went farther than the ministers of Delft. He was threatened with some trouble about this at Amsterdam, being accused of departing from the established doctrine; but the magistrates of Amsterdam interposing their authority, prevented any diffension. In 1603, he was called to the professorship of divinity at Leyden: he began his lectures with three elegant orations; the first, "Of the Object of Divinity;" the second, "Of the Author and End of it;" and the third, "Of the Certainty of it:" and then proceeded to the exposition of the prophet Jonah. The disputes upon grace were soon after kindled in the university, and the states of the province were forced to appoint conferences betwixt him and his adversaries. Gomarus was a great persecutor of Arminius; but the reputation of the latter was so well established, that he was continually attended by a numerous audience, who

Bertius in
Funeb. Ora.
J. Arminii.

Brandt's
Life of Ar-
minius,
p. 197, 198.

[c] It was given out, that he had kissed the pope's toe; that he had contracted a great intimacy with the Jesuits; that he was intimately acquainted with Bellarmine; and that he had abjured the Reformed religion.—Bertius, *ibid*.

[d] Beza, and his followers, represented man, not considered as fallen, or even as created, as the object of the divine decrees. The ministers of Delft, on the other hand, made this peremptory decree subordinate to the creation and fall of mankind. They submitted

their opinion to the public, in a book intitled, "An Answer to certain Arguments of Beza and Calvin, in the Treatise concerning Predestination, upon the ninth Chapter of the Epistle to the Romans." This piece, which contained several difficulties, with which the rigid doctrine of the divines of Geneva seemed to be embarrassed, was transmitted by the ministers of Delft to Martin Lydius, who promised to write a reply; but he applied to Arminius to take this upon him.

admired the strength of argument and solid learning which he shewed in all his lectures: this exposed him to the envy of his brethren, who treated him with great outrage. In 1607, he wrote an excellent letter to the ambassador of the elector Palatine, to vindicate his conduct with regard to the contests about religion, in which he was engaged [E]: and the same year gave a full account to the States of Holland, of his sentiments with regard to the controverted points. These contests, however, his continual labour, and his uneasiness at seeing his reputation blasted by a number of slanders, threw him into a fit of sickness, of which he died the 19th of October, 1609. Dominic Baudius and Hugo Grotius wrote each of them a poem upon his death; and Daniel Heinsius did the same, but his poem was afterwards suppressed in the edition of his works.

Id. p. 377.
383.

Id. p. 435.
436.

Id. p. 437.

Arminius was esteemed an excellent preacher: his voice was low, but very agreeable; and his pronunciation admirable: he was easy and affable to persons of all ranks, and facetious in his conversation amongst his friends. His great desire was, that Christians would bear with one another in all controversies which did not affect the fundamentals of their religion; and when they persecuted each other for points of indifference, it gave him the utmost dissatisfaction. His enemies endeavoured to represent him in the most disadvantageous light [F], but his memory has been sufficiently vindicated by men of the greatest distinction [G]. He left several works [H].

ARMSTRONG

[E] Mr. Brandt gives us this letter in his life of Arminius, p. 341. 346.

[F] King James I. in his letter to the States of the United Provinces, upon the affair of Conrade Vorstius in 1611, falls very severely upon the memory of Arminius, and calls him "the enemy of God;" charges him with direct heresy; and puts the States in mind, that the disputes raised by him had embroiled their country, and broke them into factions. Collier's Eccles. Hist. part ii. lib. 8. Hornbeck represents him as a man fond of his own notions and speculations, and strongly inclined to oppose the sentiments of others: he calls him a covenant-breaker, who, having abjured the faith, and the doctrine of Christ, at first secretly, and afterwards openly, by his own efforts and those of his disciples,

had attempted to disturb not only the churches, but even the civil government itself. Brandt, p. 447, 448.

[G] Brandt takes notice that Arminius himself had fully confuted most of the imputations cast upon him. After his death, his conduct was fully vindicated by Bertius, Episcopius, Curcellæus, and others. The curators of the university of Leyden had so great a regard for him, that they settled a pension upon his wife and children.

[H] The titles of Arminius's writings are as follows: 1. "Disputationes de diversis Christianæ religionis capitibus." 2. "Orationes, itemque tractatus insigniores aliquot." 3. "Examen modesti libelli Gulielmi Perkinsii De predestinationis modo et ordine, itemque de amplitudine gratiæ divinæ." 4. "Analysis capituli noni

"moni ad Romanos." 5. "Dissertatio de vero et genuino sensu capituli septimi Epistolæ ad Romanos." 6. "Amica collatio cum D. Francisco Junio de prædeterminatione per literas habita." 7. "Epistola ad Hippolytum a collibus."

ARMSTRONG (Dr. JOHN), was born in Castleton parish, Roxburghshire, where his father and brother were ministers; completed his education in the university of Edinburgh, where he took his degree in physic, Feb. 4. 1732, with much reputation; and published his Thesis, as the forms of that university require; the subject was "De Tabæ purulenta." Like Akenfide, another poet and physician, he never arrived at much practice. In 1735 he published a little humorous fugitive pamphlet in 8vo. printed for J. Wilford, intituled, "An Essay for abridging the Study of Physic; to which is added, a Dialogue betwixt Hygeia, Mercury, and Pluto relating to the Practice of Physic, as it is managed by a certain illustrious Society. As also an Epistle from Usbek the Persian to Joshua Ward, esq." The dedication runs thus: "To the Academic Philosophers, to the generous Dispensers of the Schools, to the deservedly celebrated Joshua Ward, John Moor, and the rest of the numerous Sect of Inspired Physicians, this little Work is humbly inscribed, by their most devoted servant and zealous Admirer."—This piece contains much fun and drollery; in the dialogue he has caught the very spirit of Lucian. It is not marked with his name, but we can, on the best authority, assert that he was the author of it. In 1737 he published "A Synopsis of the History and Cure of Venereal Diseases," 8vo, inscribed, in an ingenious dedication, to Dr. Alexander Stuart, as to "a person who had an indisputable right to judge severely of the performance presented to him." This was soon followed by the "Oeconomy of Love," a poem which has much merit, but is too strongly tinged with the licentiousness of Ovid. His maturer judgement, however, expunged many of the luxuriations of youthful fancy, in an edition "revised and corrected by the author" in 1768. It appears, by one of the Cases on Literary Property, that Mr. Miller paid fifty guineas for the copy-right of this poem, which was intended as a burlesque on some didactic writers. It has been observed of Dr. Armstrong, that his works have great inequalities, some of them being possessed of every requisite to be sought after in the most perfect composition, while others can hardly be considered as superior to the productions of mediocrity. In 1741 he solicited Dr. Birch's commendation, that he might be appointed physician to the

Anecdotes of Bowyer by Nichols

Reprinted in Dilly's Repository

forces then going to the West Indies. The "Art of preserving Health," his best performance, which was published in 1744, and which will transmit his name to posterity as one of the first English writers, has been honoured with the following testimony of a respectable critic: "To describe so difficult a thing, gracefully and poetically, as the effects of a distemper on the human body, was reserved for Dr. Armstrong, who accordingly hath nobly executed it at the end of the third book of his Art of preserving Health, where he hath given us that pathetic account of the sweating sickness. There is a classical correctness and closeness of style in this poem that are truly admirable, and the subject is raised and adorned by numberless poetical images [A]." In 1746 Dr. Armstrong was appointed one of the physicians to the Hospital for Lame and Sick Soldiers, behind Buckingham House. In 1751 he published his poem "on Benevolence," in folio; and in 1753, "Taste, an Epistle to a young Critic." In this year an elegant ode was addressed to him by Dr. Theobald. In 1758 appeared "Sketches, or Essays on various subjects, by Launcelot Temple, esq; in two parts." In this production above-mentioned, which possesses much humour and knowledge of the world, and which had a remarkably rapid sale, he is supposed to have been assisted by Mr. Wilkes. In 1760 he had the honour of being appointed physician to the army in Germany; where, in 1761, he wrote a poem called "Day, an Epistle to John Wilkes, of Aylesbury, esq." In this poem, which is not collected in his works, he wantonly hazarded a reflection on Churchill, which drew on him the serpent-toothed vengeance of that severest of satirists. It may be here observed, that nothing appears so fatal to the intercourse of friends as attentions to politics. The cordiality which had subsisted between Dr. Armstrong and Mr. Wilkes was certainly interrupted, if not dissolved, by these means. In 1770 Dr. Armstrong published a collection of "Miscellanies" in two volumes; containing, 1. "The Art of preserving Health;" 2. "Of Benevolence; an Epistle to Eumenes;" 3. "Taste, an Epistle to a young Critic, 1753;" 4. "Imitations of Shakspeare and Spenser;" 5. "The Universal Almanac, by Nouredin Ali;" 6.

[A] Dr. Warton's "Reflections on Dr. James Mackenzie's "History of Didactic Poetry," annexed to his edition of Virgil, vol. I. p. 329. See also "Health, &c." third edition, Edinburgh, 1760, p. 227, 228.

“The Forced Marriage, a Tragedy;” “Sketches” [B]. In 1771 he published “A short Ramble through some Parts of France and Italy, by Lancelot Temple;” and in 1773, in his own name, a quarto pamphlet, under the title of “Medical Essays;” towards the conclusion of which, he accounts for his not having such extensive practice as some of his brethren, from his not being qualified to employ the usual means, from a ticklish state of spirits, and a distempered excess of sensibility. He complains much of the behaviour of some of his brethren, of the herd of critics, and particularly of the Reviewers. He died in September 1779; and, to the no small surprise of his friends, left behind him more than 3000*l*. saved out of a very moderate income arising principally from his half-pay. In the “Anecdotes of Mr. Bowyer,” the reader will find some pleasing traits in the character of this ingenious writer.

[B] In an advertisement to these volumes, Dr. Armstrong says, he “has at last taken the trouble upon him to collect them, and to have them printed under his own inspection; a task that he had long avoided; and to which he would hardly have submitted himself at last, but for the sake of preventing their being, some time hereafter, exposed in a ragged mangled condition, and loaded with more faults than they originally had: while [when] it might be impossible for him, by the change perhaps of one letter, to recover a whole period from the most contemptible nonsense. Along with such pieces as he had formerly offered to the public, he takes this opportunity of presenting it with several others; some of which had lain by him many years. What he has lost, and especially what he has destroyed, would, probably enough, have been better received by the great majority of readers, than any thing he has published. But he never courted the public. He wrote chiefly for his own amusement; and because he found it an agreeable and innocent way of sometimes passing an idle hour. He has always most heartily despised the opinion of the mob, from the lowest to the highest; and if it is true, what he has sometimes been told, that the best judges are on his side, he desires no more in the article of fame and renown as a writer. If the best judges of this age honour him with their approbation, all the worst too of the next will favour him with theirs; when by heaven’s grace he’ll be too far beyond the reach of their unmeaning praises to receive any disgust from them.”

ARNALD (RICHARD) was born at London, and admitted a pensioner of Benet College, Cambridge, in 1714. After taking the degree of B. A. being disappointed of a fellowship, he removed to Emanuel College, March 10, 1718, where he proceeded M. A. and was elected fellow in 1721. He commenced B. D. seven years after, as the statutes of that house required, and continued there till the society presented him to the rectory of Thurcaston in Leicestershire. Whilst fellow of that college, he printed two copies of “Sapphics” on the death of king George; a sermon preached

preached at Bishop Stortford, school-feast, August 3, 1726; and another at the archdeacon's visitation, at Leicester, April 22, 1737. A third, preached at Thurcaston, October 9, 1746, was published under the title of "The Parable of the Cedar and Thistle, exemplified in the great victory at Culloden," 4to. In 1744 he published his celebrated "Commentary on Wisdom," in folio; that "on Ecclesiasticus," in 1748; and another "on Tobit," &c. in 1752. He married a daughter of Mr. Wood, rector of Wilford, near Nottingham; and died in 1756. His widow survived him till April 11th, 1782.—It is seldom an agreeable circumstance to a clergyman or his family to have a successor: but it was otherwise in the present case, as Mr. Hurd (now bishop of Worcester) patronized the son (Dr. Arnald), a fellow of St. John's College; who, by his favour and recommendation, became sub-preceptor to the prince of Wales, and præcentor of Lichfield,

ARNAUD DE MEYRVEILH, or MEREUIL, a poet of Provence, who lived at the beginning of the thirteenth century. Having made some progress in learning, he thought it necessary to travel, and studied particularly the Provençal language, which was then most esteemed by those who were fond of poetry and romances. He entered into the service of the viscount of Beziers, who was married to the countess of Bursas, with whom Arnald fell violently in love. He durst not, however, declare his passion; and several sonnets which he wrote in her praise, he ascribed to others: at length, however, he wrote one, which made such an impression on the lady, that she behaved to him with great civility, and made him considerable presents. He wrote a book intitled "*Las recallas de sa comtessa*," and a collection of poems and sonnets. He died in 1220. Petrarch mentions him in his

Chap. iv. "Triumph of Love."

ARNAUD DE VILLA NOVA, a famous physician, who lived in the thirteenth and fourteenth age. He studied at Paris and Montpellier, and travelled through Italy and Spain. He was well acquainted with languages, and particularly with the Greek, Hebrew, and Arabic. He was at great pains to gratify his ardent desire after knowledge; but this passion carried him rather too far in his researches: for he endeavoured to discover future events by astrology, imagining this science to be infallible; and upon this foundation he published a prediction, that the world would come to an end in

In the year 1335, or 1345, or, according to others, in 1376. He practised physic at Paris for some time; but, having advanced some new doctrines, he drew upon himself the resentment of the university; and his friends, fearing he might be arrested, persuaded him to retire from that city. Some authors have also affirmed, that the inquisitors of the faith, assembled at Tarascon, by order of Clement V. condemned the chimerical notions of this learned physician. Upon his leaving France, he retired to Sicily, where he was received by king Frederic of Arragon with the greatest marks of kindness and esteem. Some time afterwards, this prince sent him to France, to attend the same pope Clement in an illness; and Arnaud was shipwrecked on the coast of Genoa, in the year 1309, though some say it was in 1310, and others in 1313. The works of Arnaud, with his life prefixed, were printed in one volume folio, at Lyons, 1520; and at Basil 1585, with the notes of Nicholas Tolerus.

ARNAUD (ANTHONY), born at Paris 1550, where he pursued his studies, and took his degree of Master of Arts in 1573. Some time after, he was admitted advocate of the parliament of Paris, in which capacity he acquired great reputation by his integrity and extraordinary eloquence. Henry IV. had great esteem for Arnaud; and his majesty once carried the duke of Savoy on purpose to hear him plead in parliament [A]. He was appointed counsellor and attorney-general to queen Catherine of Medicis. Mr. Marion, afterwards advocate-general, was one day so pleased with hearing him, that he took him into his coach, carried him home to dinner, and placed him next his eldest daughter, Catherine Marion: after dinner, he took him aside, and asked him what he thought of his daughter; and finding that he had conceived a high opinion of her, he gave her to him in marriage. One of the most famous causes which Arnaud pleaded, was that of the university against the Jesuits, in 1594 [B]. There was published about this time a little tract

[A] P. Matthieu says, they went into the gilt chamber, whence they could hear without being seen. Hist. Hen. IV. The question which Mr. Arnaud then pleaded, was, Whether a woman, named Domenchin, whose son had been murdered, and who had charged one Bellanger with the murder, ought to have been condemned as guilty of ca-

lumny, since the true murderer had been found, and Bellanger, though innocent, had been put to the rack? Arnaud pleaded for the woman, and gained the cause.

[B] He would not take the present which the university sent him, and desired to plead the cause gratis, upon which the university passed an act in

Latia

tract in French, intituled "Franc et veritable discours," &c. or, "A frank and true Discourse to the King, concerning the Re-establishment of the Jews, as requested of him." Some have ascribed this to Arnaud, but others have positively denied him to be the author. Some have supposed that Arnaud was of the reformed religion, but Mr. Bayle has fully proved this to be a mistake. Authors are not agreed as to the age of Arnaud when he died: Some say 103, others 70, others not above 60.

ARNAUD D'ANDILLI (ROBERT), eldest son of the preceding, born at Paris in 1589. He was introduced at court when very young, and employed in many considerable offices, all which he discharged with great reputation and integrity. No man was ever more esteemed amongst the great, and none ever employed more generously the influence he had with them, for the defence of truth and justice. He quitted business, and retired to the convent of Port Royal des Champs, at fifty-five years of age; where he passed the remainder of his days in a continual application to works of piety and devotion. He enriched the French language with many excellent translations: he also wrote poems on sacred and other subjects. His works are so numerous, that they have been printed in eight volumes folio; a catalogue of which may be seen at the end of his eulogium in the "Journal des Sçavans," September 9, 1695. Mr. Arnaud, during his retirement at Port Royal des Champs, after seven or eight hours study every day, used to divert himself with rural amusements, and particularly with cultivating his trees, which he brought to such perfection, and had such excellent fruit from them, that he used to send some of it every year to queen Anne of Austria, which this princess liked so well, that she always desired to be served with it in the season. He died at Port Royal, 1674, in his 86th year.

Perrault's
Lives,
p. 143.
Holland
edit.

ARNAUD (ANTHONY), doctor of the Sorbonne, and brother of the preceding, born at Paris the 6th of February, 1612. He studied philosophy in the college of Calvi [c],

Latin "to perpetuate the memory of the services he had done them by defending their privileges, and the obligations they owed to him, his children, and posterity." See the preface to a book printed at Liege, 1699, intituled "Causa Arnaldina, seu Anto-

nus Arnaldus doctor et socius Sorbonicus a censura anno 1656, sub nomine facultatis theologicæ Parisiensis vulgata vindicatus."

[c] This college does not now subsist, the new buildings of the Sorbonne having been raised upon its ruins.

and

and began to study the law; but, at the persuasion of his mother and the abbot of St. Cyran, he resolved to apply himself to divinity. He accordingly studied in the college of the Sorbonne, under Mr. l'Escot. This professor gave lectures concerning grace; but Arnaud, not approving of his sentiments upon this subject, read St. Augustin, whose system of grace he greatly preferred to that of Mr. l'Escot: this he publicly testified in his thesis, when he was examined in 1636, for his bachelor's degree. After he had spent two years more in study, which, according to the laws of the faculty of Paris, must be between the first examination and the license, he began the acts of his license at Easter, 1638, and continued them to Lent, 1640. He maintained the act of vespers the 18th of December, 1641, and the following day put on the doctor's cap. He had begun his license without being entered in form at the Sorbonne, and was thereby rendered incapable of being admitted, according to the ordinary rules. The society, on account of his extraordinary merit, requested of cardinal Richelieu, their provisor, that he might be admitted, though contrary to form; which, however, was refused: but the year after Richelieu's death, he obtained this honour. In 1643, he published his "Treatise on frequent Communion," which highly displeased the Jesuits. They refused it both from the pulpit and the press, representing it as containing a most pernicious doctrine: and the disputes upon grace, which broke out at this time in the university of Paris, helped to increase the animosity between the Jesuits and Mr. Arnaud, who took part with the Jansenists, and supported their tenets with great zeal [B]. But nothing raised so great a clamour against him, as the two letters which he wrote upon absolution having been refused by a priest to the duke of Liancourt, a great friend of the Port Royal [C]. In the second of these letters, the faculty of divinity

Short Hist.
of Mr. Ar-
naud.

[B] "On one side," says Voltaire, "a doctor named Habert, inveighed against the doctrine of Jansenius with great warmth. On the other side, the famous Arnaud, a disciple of St. Cyran, defended Jansenism with the most nervous eloquence. He hated the Jesuits more than he loved efficacious grace; and was still more hated by them, as the son of a man who, having been bred up to the bar, had pleaded warmly for the university against their establishment. His ancestors had acquired great reputa-

tion by the sword as well as the gown. His genius and particular situation determined him to be a controversial writer, and to make himself head of a party; a kind of ambition, to which every other gives place. He carried on the controversy against the Jesuits and the protestants till his eightieth year." Age of Lewis XIV. chap. xxxiii.

[C] This duke educated his granddaughter at Port Royal, and kept in his house the Abbé De Bourzeys. It happened in the year 1655, that the duke

vinity found two propositions which they condemned, and, Mr. Arnaud was excluded from that society [D]. Upon this he retired; and it was during this retreat, which lasted near five-and-twenty years, that he composed that variety of works which are extant of his, on grammar, geometry, logic, metaphysics, and theology. He continued in this retired life till the controversy of the Jansenists was ended, in 1668. "Arnaud," says Mr. Voltaire, "now came forth from his retreat, and was presented to the king, kindly received by the pope's nuncio, and by the public esteemed a father of the church. From this time he resolved to enter the lists only against the Calvinists; for such was his temper, that he must necessarily carry on war against some party or other. In this time of tranquillity he published his book intituled "*La perpetuité de la foi*," in which he was assisted by M. Nicole: this gave rise to that grand controversy between them and Claude the minister; a controversy, in which each party, according to custom, believed itself victorious."

Age of Lewis XIV.
ch. xxxiii.

In 1679, Mr. Arnaud withdrew from France, being informed that his enemies did him ill offices at court, and had rendered him suspected to the king. From this time he lived in obscurity in the Netherlands, still continuing to write against the Jesuits with great acrimony. He wrote also several pieces against the Protestants, but he was checked in his attacks upon them by an anonymous piece, intituled "*L'Esprit de M. Arnaud*:" in this the author treats Arnaud with the utmost scurrility, and loads him with such scandalous aspersions, that Arnaud thought it more advisable to be silent, and to let this author and his party alone, than to enter the

duke offered himself for confession to a priest of St. Sulpice, who refused to give him absolution, unless he would take his daughter from Port Royal, and break off all commerce with that society, and discard the abbé. This affair having made a great noise, Mr. Arnaud was prevailed upon to write a letter in defence of Liancourt. A great number of pamphlets were written against this letter, whereupon M. Arnaud thought himself obliged to confute the falsties and calumnies with which they were stuffed, by printing a second letter, which contains an answer to nine of those pieces. *Quest. curieux*, p. 58.

[D] "The faculty was assembled,"

says Mr. Voltaire, "and chancellor Seguier having taken his place as the king's representative, Arnaud was condemned, and expelled the college of Sorbonne. The presence of the chancellor amongst the divines carried such an air of despotic power, that it greatly displeased the public; and the care taken to fill the hall with monkish mendicant doctors, who had never before appeared there in such numbers, made Pascal say, in his *Provinciales*, 'Qu'il étoit plus aisé de trouver des moines que de raisons.' That it was much easier to find monks than arguments." Age of Lewis XIV. chap. xxxiii.

list

- lifts against a man who made use of such sort of weapons [x]. The principal books which he wrote after his departure from France, were a piece concerning "Mailbranche's System of "Nature and Grace," one on the "Morals of the Jesuits," and "a treatise relating to some propositions of Mr. "Steyaert" [x]. In this last performance he attacks father Simon, concerning the inspiration of the holy Scriptures, and the translating of the Bible into the vulgar tongue. A catalogue of all his works may be seen in Moreri.

He died on the 9th of August, 1694, aged eighty-two years and six months: his illness lasted about a week. He had a remarkable strength of genius, memory, and command of his pen, nor did these decay even to the last year of his life. Mr. Bayle says, he had been told by persons who had been admitted into his familiar conversation, that he was a man very simple in his manners; and that, unless any one proposed some question to him, or desired some information, he said nothing that was beyond common conversation, or that might make one take him for a man of great abilities; but when he set himself to give an answer to such as proposed a point of learning, he seemed as it were transformed into another man: he would then deliver a multitude of fine things with great perspicuity and learning, and had a particular talent at making himself intelligible to persons of not the greatest penetration. His heart, at his own request, was sent to be deposited in the Port Royal.

The Jesuits have been much censured for carrying their resentment so far as to get the sheet suppressed, which Mr. Perrault had written concerning Mr. Arnaud, in his "Collec-

[x] Mr. Bayle tells of a young Jansenist, who, speaking of the effect of this satire, compared Mr. Arnaud to the ancient city of Troy, which was impregnable to the attack of the bravest warriors, and a thousand ships, and was at last taken by the stratagem of a deserter and a wooden horse.

[x] M. Voltaire, perhaps from an aversion to all controversial writings, speaks with contempt of those of Arnaud: "He published," says this author, "no less than one hundred and four volumes, of which there is hardly one that can be ranked amongst those classical books which do honour to the age of Lewis XIV. and are deposited in the libraries of different nations. All his works were in high repute in his own time, from the re-

"putation of the author, and that eagerness for disputes then so prevalent. "People, however, grew more cool by degrees, and these books are now entirely forgotten. Of all his writings, none are now regarded but those upon reasoning; such as his "Treatise upon Geometry," his "Rational Grammar," and his "Logic," all which subjects he very much studied. No man ever had, perhaps, a greater turn for philosophical enquiries; but his philosophy was vitiated by that party spirit which hurried him away, and which, for sixty years, involved a genius, formed to enlighten mankind, in scholastic disputes, and all those evils so strongly connected with obstinacy of opinion." Age of Lewis XIV. chap. xxiii.

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"tion of the Portraits and Elogies of the illustrious Men of
"the French nation [G].

[G] The book was printed, and the portraits engraved, when the Jesuits procured an order to be sent to the author and bookseller, to strike out Mr. Arnaud and Mr. Pascal, and to suppress their eulogiums. The saying of Tacitus, in

regard to the images of Cassius and Brutus, which did not appear at the funeral of Junia, was often quoted on this occasion: "Præfulgebant Cassius atque Brutus eo ipso quod effigies eorum non videbantur," *Annal. lib. iii. in fin.*

ARNDT (JOHN), a famous protestant divine of Germany, born at Ballenstad, in the duchy of Anhalt, 1555. At first he applied himself to physic; but falling into a dangerous sickness, he made a vow to change that for divinity, if he should be restored to health. He was minister first at Quedlinburg, and then at Brunswick. He met with great opposition in this last city: his success as a preacher raised the enmity of his brethren, who, in order to ruin his character, ascribed a variety of errors to him, and persecuted him to such a degree that he was obliged to leave Brunswick, and retire to Ilse, where he was minister for three years. In 1611, George duke of Lunenburg gave him the church of Zell, and appointed him superintendant of all the churches in the duchy of Lunenburg, which office he discharged for eleven years, and died in 1621.

Arndt maintained some doctrines which embroiled him with those of his own communion: he was of opinion, that the irregularity of manners which prevailed among protestants, was occasioned by their rejecting of good works, and contenting themselves with a barren faith, as if it was sufficient for salvation to believe in Jesus Christ, and to apply his merits to ourselves. He taught that the true faith necessarily exerted itself in charity; that a salutary sorrow preceded it; that it was followed by a perfect renewal of the mind; and that a sanctifying faith infallibly produces good works. His adversaries accused him of fanaticism and enthusiasm: they endeavoured to represent him as symbolizing in his opinions with the followers of Weigelius and the Rosicrucian philosophers; and they imputed to him many of the errors and absurdities of those visionaries, because in some subjects he expressed himself in a manner not very different from theirs, and because he preferred the method of the mystical divines to that of the scholastics.

The most famous work of Arndt, is his "Treatise of true Christianity," in High Dutch. The first book of it was
2
printed

printed separate, in 1605, at Jena, by Siegman : he published the three others in 1608. The first book is called the "Book of Scripture:" he endeavours in it to shew the way of the inward and spiritual life, and that Adam ought to die every day more and more in the heart of a Christian, and Christ to gain the ascendant there. The second is called "The Book of Life:" he proposes in it to direct the Christian to a greater degree of perfection, to give him a relish for sufferings, to encourage him to resist his enemies after the example of his Saviour. The third is intituled "The Book of Conscience:" in this he recalls the Christian within himself, and discovers to him the kingdom of God seated in the midst of his own heart. The last book is intituled "The Book of Nature:" the author proves here, that all the creatures lead men to the knowledge of their Creator. This work was translated into many different languages, and among the rest into English: it was published at London, 1712, in 8vo, and dedicated to Queen Anne, by Mr. Boehm.

ARNE (Dr. THOMAS AUGUSTINE), distinguished by music, was the son of Mr. Arne, an upholsterer in Covent Garden, whom Addison is supposed to have characterised in N° 155, and N° 160. of "The Tatler;" and brother of Mrs. Cibber the player. He was early devoted to music, and soon became eminent in his profession. July 6, 1759, he had the degree of doctor of music conferred on him at Oxford. His compositions are universally applauded, and he was also particularly skilful in instructing vocal performers. He died March 5, 1778, having written the following pieces: "Artaxerxes," 1762; "The Guardian Outwitted," 1764; "The Rose," 1778, all of them Operas.

ARNISÆUS (HENNINGUS), an eminent German, was born at Halberstadt, and became professor of physic in the university of Helmstadt. His political works are much esteemed: the most remarkable of which is his book "De authoritate principum, in populum semper inviolabili," printed at Francfort 1612. In this he maintains that the authority of princes ought not to be violated. He wrote also upon the same doctrine his three books "De jure majestatis," printed in 1610; and his "Reflectiones politicæ," printed in 1615. He did not finish this last work, which in other respects has been allowed to be excellent; "opus præclarum, sed imperfectum." Having received an invitation to Denmark, he went thither, and was made counsellor and physician

*Biographia
Dramatica,
1762. 2 vol.
8vo.*

*Bonus de
comparanda
prudentia
civilis, n. 20.*

Witte in
Diario
Biogr. ad
ann. 1635.
Ibid.

physician to the king. He travelled into France and England, and died in November, 1635. He wrote many other pieces upon government, physic, and philosophy.

Hieron. in
Chron.
Euseb. ad
annum 2.
Olymp.
276.

ARNOBIUS, professor of rhetoric at Sicca, in Numidia, towards the end of the third century. It was owing to certain dreams which he had, that he became desirous to embrace Christianity; for which purpose he applied to the bishops, to be admitted into the church; but they, remembering the violence with which he had always opposed the true faith, had some distrust of him, and, before they would admit him, insisted on some proofs of his sincerity. In compliance with this demand, he wrote against the Gentiles, refuting the absurdities of their religion, and ridiculing their false gods. He employed all the flowers of rhetoric, and displayed great learning; but, from an impatience to be admitted into the body of the faithful, he is thought to have been in

Baronius, ad
ann. 302.
numb. 7.

too great a hurry, whence there does not appear in this piece such exact order and disposition as could be wished; and then, not having a perfect knowledge of the Christian faith, he published some very dangerous errors. Mr. Bayle remarks, that his notions about the origin of the soul, and the cause of natural evil, with several other important points, are highly

P. 704. apud
Cave's
Hist. Litera-
ria, p. 102.
edit. Cologn.
Allobrog.
1720.

pernicious. St. Jerom, in his epistle to Paulinus, is of opinion that his style is unequal and too diffuse, and that his book is written without any method; but Dr. Cave thinks this judgement too severe, and that Arnobius wants neither elegance nor order in his composition. Vossius styles him the Varro of the ecclesiastical writers. Du Pin observes that his work is written in a manner worthy of a professor of rhetoric: the turn of his sentiments is very oratorical, but his style a little African, and his expressions harsh and inelegant.

De Ana-
logia, lib. i.
cap. 9.

We have several editions of this work of Arnobius against the Gentiles; but the best by far is that of Leyden, 1651, in 4to, with the notes of Elmenhorstius and other learned men. He wrote also a piece intitled "De rhetorica institutione," but this is not extant.

ARNOLD, a famous heretic of the twelfth century, born at Brescia in Italy, whence he went to France, where he studied under the celebrated Peter Abelard. Upon his return to Italy, he put on the habit of a monk, and began to preach several new and uncommon doctrines, particularly that the pope and the clergy ought not to enjoy any temporal estate: he maintained

maintained in his sermons, that those ecclesiastics who had any estates of their own, or held any lands, were entirely cut off from the least hopes of salvation: that the clergy ought to subsist upon the alms and voluntary contributions of Christians; and that all other revenues belonged to princes and states, in order to be disposed of amongst the laity as they thought proper. He maintained also several heresies, with regard to baptism and the Lord's supper. Otto Frisingensis and St. Bernard have drawn his character in very strong colours: the former tells us, that he had wit, address, and eloquence; but that he was extremely fond of peculiar and new opinions; that he assumed a religious habit on purpose to impose upon mankind more effectually, and in sheep's cloathing carried the disposition of a wolf, tearing every one as he pleased with the utmost fury, and exerting a particular enmity against the clergy. "Would to God," says St. Bernard, "that his doctrine was as holy, as his life is strict!" "Would you know what sort of man this is? Arnold of Brescia is a man that neither eats nor drinks; who, like the devil, is hungry and thirsty after the blood of souls; who goes to and fro upon the earth, doing among strangers what he cannot do amongst his countrymen; who ranges like a roaring lion, always seeking whom he may devour; an enemy to the cross of Christ, an author of discords, an inventor of schisms, a disturber of the public peace: he is a man, whose conversation has nothing but sweetness, whose doctrine nothing but poison in it; a man who has the head of a dove, and the tail of a scorpion." He engaged a great number of persons in his party, who were distinguished by his name, and proved very formidable to the popes. His doctrines rendered him so obnoxious, that he was condemned in the year 1139, in a council of near a thousand prelates, held in the church of St. John Lateran at Rome, under pope Innocent II. Upon this he left Italy, and retired to Switzerland. After the death of that pope, he returned to Italy, and went to Rome; where he raised a sedition against Eugenius III. and afterwards against Hadrian IV. who laid the people of Rome under an interdict, till they had banished Arnold and his followers. This had its desired effect: the Romans seized upon the houses which the Arnoldists had fortified, and obliged them to retire to Otricoli in Tuscany; where they were received with the utmost affection by the people, who considered Arnold as a prophet. However, he was seized some time after by cardinal Gerard, and, notwithstanding the efforts of the viscounts of Cambrania,

Du Pin
Biblioth.
des Auteurs
Ecclesiast.
tom. ix.
p. 105.

De Reb. gest.
Frid. lib. ii.
cap. 20.

Ingenious
Thoughts of
the Fathers,
collected by
Bouhours in
French,
Eng. Transl.
p. 195.

Maimbourg
Hist. de la
Decadence
de l'Emp.
apres
Charlemag.
lib. iv.
p. 418.

pania, who had rescued him, he was carried to Rome; where, being condemned by Peter, the præfect of that city, to be hanged, he was accordingly executed in the year 1155. Thirty of his followers went from France to England, about the year 1160, in order to propagate their doctrine there; but they were immediately seized and destroyed.

ARNULPH, or ERNULPH, bishop of Rochester in the reign of Henry I. was born in France, where he was some time a monk of St. Lucian de Beauvais. The monks there led most irregular lives, for which reason he resolved to quit them; but first took the advice from Lanfranc archbishop of Canterbury, under whom he had studied in the abbey of Becc, when Lanfranc was prior of that monastery. This prelate invited him over to England, and placed him in the monastery of Canterbury, where he lived a private monk till Lanfranc's death. When Anselm came to the archiepiscopal see, Arnulph was made prior of the monastery of Canterbury, and afterwards abbot of Peterborough. In 1115, he was consecrated bishop of Rochester, which see he held nine years, and died in March, 1124, aged eighty-four.

Arnulph wrote a piece in Latin, concerning the foundation, endowment, charters, laws, and other things relating to the church of Rochester: it is generally known by the title of "Textus Roffensis," and is preserved in the archives of the cathedral church of Rochester. Mr. Wharton, in his *Anglia sacra*, has published an extract of this history [A]; and the late Dr. Thorpe of Rochester has since printed the whole. Arnulph wrote also a treatise intitled "Tomellus, five epistola " Ernulphi deincestis conjugiiis [B]:" Also, " Epistola solu-
" tiones

W. Mal-
msh. de
Gestis
Pontif. Ang.
lib. iii.
p. 234.

[A] This extract consists of the following particulars:

1. The names of the bishops of Rochester, from Justus, who died in 1024, to Ernulphus.
2. Benefactions to the church of Rochester.
3. Of the agreement made between archbishop Lanfranc and Odo bishop of Bayeux.
4. How Lanfranc restored to the monks the lands of the church of St. Andrew, and others, which had been alienated from them.
5. How king William did, at the request of archbishop of Lanfranc, grant unto the church of St. Andrew the

apostle, at Rochester, the manor of Hedenham, for the maintenance of the monks: and why bishop Gundulphus built for the king the stone castle of Rochester, at his own expence.

6. A grant of the great king William.

7. Of the dispute between Gundulphus and Pichot.

8. Benefactions to the church of Rochester.

[B] This letter was written in answer to a question proposed to Arnulph by Walkelin, in a conversation which they had at Canterbury upon this subject, "Whether a woman, who had committed adultery with her husband's son by

"tiones quasdam continens ad varias Lamberti abbatis Bertiniani quæstiones, præcipuè de corpore et sanguine Domini [c]:" "Answers to divers Questions of Lambert Abbot of Munster, especially concerning the Body and Blood of our Lord."

"by a former wife, ought to be separated from her husband?" Arnulph maintained the affirmative, and Walkelin the negative. *Du Pin, Biblioth. des Auteurs Eccl. cent. 12.*

[c] This letter is an answer to these five questions, proposed by Lambert :

1. Why the eucharist was then given in a manner different and almost contrary to that which Christ practised; it being the custom at that time to administer the host dipped in wine, whereas our Saviour gave the bread and wine separately?

2. Why a third part of the host is put into the chalice?

3. Why the blood of Christ is received separately from his body; and why it is administered without the body?

4. Whether Jesus Christ is received in the eucharist without a soul, or animated?

5. The last question is concerning the sense of those words of the prophet Joel: "Who knoweth if he will return and repent, and leave a blessing behind him?"

ARPINAS, or ARPINO (JOSEPH CÆSAR), a famous painter, born in 1560, at the castle of Arpinas, in the kingdom of Naples. He lived in great intimacy with pope Clement VIII. who conferred upon him the honour of knighthood, and many other marks of his friendship. In 1600, he went to Paris with cardinal Aldobrandin, who was sent legate to the French court, on the marriage of Henry IV. with Mary of Medicis. His Christian majesty made Arpinas many presents, and created him a knight of St. Michael. The colouring of this painter is thought to be cold and inanimate; yet there is spirit in his designs, and his compositions have somewhat of fire and elevation. The touches of his pencil being free and bold, give therefore pleasure to connoisseurs in painting; but they are generally incorrect. What he painted of the Roman history is the most esteemed of all his works. The French king has in his collection the following pieces of this master, viz. the nativity of our Saviour, Diana and Adon, the rape of Europa, and a Susanna. He died at Rome in 1640.

Phot. Bibl.
Cod. 58.

col. 54.

edit. Rothomagi, 1653.

Histoire des Empereurs,

tom. ii.

part. ii.

p. 453.

ed. Bruxelles

round 1712.

ARRIAN, a famous historian and philosopher, who lived under the emperor Adrian and the two Antonines, born at Nicomedia in Bithynia, was styled the second Xenophon, and raised to the most considerable dignities of Rome. Tillemont takes him to be the same person with that Flaccus Arrianus, who, being governor of Cappadocia, stopped the incursions of the Alani, and sent an account of his voyage

VOL. I.,

Z

Phot. Bibl.
p. 565.
Johnsius,
De Script.
Hist. Philos.
lib. iii.
cap. 7.
p. 243.
edit. Franc.
1659,
supra.

round the Euxine sea to Adrian [A]. He is said to have been preceptor to the famous philosopher and emperor Marcus Antoninus. There are extant four books of his "Diatribæ, or" "Dissertations upon Epictetus," whose disciple he had been; and Photius tells us that he composed likewise twelve books of that philosopher's discourses [B]. We are told by another author, that he wrote the "Life and Death of Epictetus." The most celebrated of his works is his "History," in Greek, of Alexander the Great, in seven books, a performance much esteemed by the best judges [C]. Photius mentions also his "History of Bithynia," another of the

[A] This Periplus Ponti Euxini, was printed in Greek, at Geneva, 1577.

[B] Mr. Boileau, in his Life of Epictetus, tells us, "That of all the scholars of Epictetus, Arrian is the only one whose name has been transmitted with reputation to posterity; but he is such a one as sufficiently demonstrates the excellence of his master, though we should own that he alone had been of his forming. For this is the very person who was afterwards advanced to be preceptor to Antonine the Pious, and distinguished by the title of Xenophon, because, like that philosopher, he committed to writing the dictates delivered by his master in his life-time, and published them in one volume, under the name of 'Epictetus's Discourses or Dissertations,' which at present we have in four books. After this he composed a little treatise called his 'Enchiridion,' which is a short compendium of Epictetus's philosophical principles, and hath ever been acknowledged one of the most valuable and beautiful pieces of ancient morality." He observes likewise in another passage, that Epictetus left nothing of his own composition behind him; and if Arrian had not transmitted to posterity the maxims taken from his master's mouth, we have some reason to doubt whether the very name of Epictetus had not been lost to the world."

[C] Le Mothe le Vayer observes, that this work is sufficient to give him a place amongst the principal historians; and Photius says, that he had written the life of that conqueror in a manner superior to every other writer. There have been four Latin translations of this

work of Arrian; the first by Nicholas Saguntinus, the second by Peter Paul Vergerius, the third by Bartholomæus Facius, and the fourth by Bonaventura Vulcanius. Fabricius, in his Bibliotheca Græca, supposes that the two first never appeared in public, because he could not find them in any library. Facius's translation is generally condemned: that of Vulcanius is most esteemed, and generally annexed to the best editions of our author. It was translated into Italian by Leo of Modena, and printed at Venice in 1554; and into French by Claudius de Vivant, and published at Paris in 1581. Mr. d'Ablancourt gave another version of it, which has been thrice reprinted. Mr. Cooke published an English translation of this work of Arrian in 1729, in two volumes in octavo, with notes historical, geographical, and critical; to which is prefixed Le Clerc's Criticism upon Quintus Curtius, and some remarks upon Perizonius's Vindication of that author. The translator, in his preface, tells us, that Ptolemy and Aristobolus, whom our author chiefly copied, are not always free from strange and unaccountable stories of Alexander the Great's exploits; but that as Arrian was a man of sound judgement, he took care to chuse only what was most probable, and left the rest, as husks and chaff, to be gleaned up by such as were ambitious of swelling their works to a huge size by heaps of all gatherings. He observes afterwards, that no antient author who ever wrote a particular history of Alexander, now remains, except Curtius and Arrian, the latter of whom is the truest and most accurate.

"Alani,"

the Alani," and a third of the "Parthians" in seventeen books, which he brought down to the war carried on by Trajan against them. He gives us likewise an abridgment of Arrian's ten books of the "History of the successors of Alexander the Great;" and tells us also, that he wrote an account of the Indies in one book, which is still extant. The work which he first entered upon was his "History of Bithynia;" but wanting the proper memoirs and materials for it, he suspended the execution of this design till he had published some other things. This history consisted of eight books, and was carried down till the time when Nicomedes resigned Bithynia to the Romans; but there is nothing of it remaining except what is quoted in Photius and Stephanus Byzantinus. Arrian is said to have written several other works: Lucian tells us, that he wrote the life of a robber, whose name was Tiliborus: this author, endeavouring to excuse himself for the pains he had taken in writing the Life of Alexander the Impostor, speaks in the following manner: "Let no person," says he, "accuse me of having employed my labour upon too low and mean a subject, since Arrian, the worthy disciple of Epictetus, who is one of the greatest men amongst the Romans, and who has passed his whole life amongst the Muses, condescended to write the Life of Tiliborus." There is likewise, under the name of Arrian, a Periplus of the Red-sea, that is, of the eastern coasts of Africa and Asia, as far as the Indies; but authors are not agreed whether this be his. There is likewise a book of Tactics under his name, the beginning of which is lost; to these is added the order which he gave for the marching of the Roman army against the Alani, and giving them battle, which may very properly be ascribed to our author, who was engaged in a war against that people.

There were several other persons of his name: Julius Capitolinus, in his "Life of the Emperor Gordian," mentions a Greek historian of that name. Suetonius, in his "Life of Tiberius," mentions a poet of the same name; probably the same, who, according to Suidas, wrote the "Alexanderias," an heroic poem in twenty-four books, upon the actions of Alexander the Great.

ARTALIS (JOSEPH), born at Mazara in Sicily, 1628, had an early passion for poetry, and a strong inclination for arms. He finished his studies at fifteen years of age, about which time he fought a duel, in which he mortally wounded

his adversary. He saved himself by taking shelter in a church; and it was owing to this accident that he afterwards applied himself to the study of philosophy. His parents being dead, and himself much embarrassed in his circumstances, he resolved to quit his country, and seek his fortune elsewhere. He accordingly went to Candia, at the time when that city was besieged by the Turks; and gave there so many proofs of his bravery, that he obtained the honour of knighthood in the military order of St. George. When he was upon his return for Italy, he was often obliged to draw his sword: he was sometimes wounded in these rencounters, but being an excellent swordsman had often the advantage. He rendered himself so formidable even in Germany, that they used to style him Chevalier de Sang. Ernest duke of Brunswic and Lunenburg appointed him captain of his guards; but this did not make him neglect the Muses, for he cultivated them amidst the noise of arms. He was member of several academies in Italy, and became highly in favour with many princes, especially the emperor Leopold. He died 1679 at Naples, where he was interred in the church of the Dominicans, with great magnificence: the academy De gl' Intricati attended his funeral, and Vincent Antonio Capoci made his funeral oration [A].

[A] What he wrote was in Italian, as follows:

1. "Dell' Encyclopediâ poetica, parte prima, seconda, e terza."
2. "Il Cordimante historis favoleggi- ata."

3. "Guerra tra vivi e morti, tragedia."

4. "La Pafise, ovvero l'impossibile fatto possibile, dramma per musica."

Fabric. Bibl. Gr. lib. iv. c. 13. ARTEMIDORUS, famous for his "Treatise upon Dreams," was born at Ephesus, but took the surname of

Daldianus in this book, out of respect to the country of his mother: he styled himself the Ephesian in his other performances. He lived under the emperor Antoninus Pius, as himself informs us, when he tells us that he knew a wrestler, who, having dreamed he had lost his sight, carried the prize in the games celebrated by command of that emperor. He not only bought up all that had been written concerning the explication of dreams, which amounted to many volumes, but likewise spent many years in travelling, in order to contract an acquaintance with fortune-tellers: he also carried on an extensive correspondence with all the people of this sort in Greece, Italy, and the most populous islands, collecting at the same time all the old dreams, and the events which are

said

Artemid.
lib. i.
cap. 28.

Id. pref.
p. 2.

said to have followed them [A]. He despised the reproaches of those supercilious persons, who treat the foretellers of events as cheats, impostors, and jugglers; and frequented much the company of those diviners for several years. He was the more assiduous in his study and search after the interpretation of dreams, being moved thereto, as he fancied, by the advice, or, in some measure, by the command, of Apollo. The work which he wrote on dreams consisted of five books; the three first were dedicated to one Cassius Maximus, and the two last to his son, whom he took a good deal of pains to instruct in the nature and interpretation of dreams. The work was first printed in Greek, at Venice, 1518; and Rigaltius published an edition at Paris, Greek and Latin, in 1603, and added some notes. Artemidorus wrote also a "Treatise upon Auguries," and another upon "Chiro-mancy," but they are not extant. Gerard Vossius has criticised this work with his usual good sense: "rem si spectes, nihil eo opere vanius; sed utilis tamen ejus lectio erit ob tam multa, quæ admiscet de ritibus antiquis et studio humanitatis." De Philosophia, cap. v. § 50.

[A] Mr. Bayle says, if a man was not convinced by his own experience, that there is nothing more confused than the ideas which are called dreams, yet the rules of this author would be sufficient to persuade us, that his art deserves no regard from a man of sense: that there is not one dream which Artemidorus has explained in a particular manner, but what will admit of a very different explication; and this with the same degree of probability, and founded upon as reasonable principles as those upon which Artemidorus proceeds. He expresses his surprize that Artemidorus should have laboured so much to

persuade himself of the truth of an opinion, which must create him so much uneasiness: he had discovered, as he thought, that when a traveller dreams of having lost the key of his house, this is a sign that his daughter has been debauched. Artem. lib. v. p. 255. If Artemidorus had dreamed such a dream abroad, must he not have been unhappy? and is not this turning an imaginary into a real evil?

Mr. Dacier compares dreams to the stories of a known liar, who may possibly sometimes tell truth. Dac. Horæc, lib. ii. epist. 2.

ASCHAM (ROGER) an eminent English writer, born at Edw. Grant Kirkby-Wiske, near Northallerton, in Yorkshire, about the year 1515. He was taken into the family of the Wingfields, being educated at the expence of sir Anthony Wingfield, with his two sons, under the care of Mr. Bond. He shewed an early disposition for learning, which was encouraged by his generous patron, who, after he had attained the elements of the learned languages, sent him, in 1530, to St. John's college in Cambridge, where, having made great progress in polite literature, he took the degree of bachelor of arts the 28th of February, 1534; and on the 23d of March following,

M. P. 9.

Wood's
Fasti Oxon.
vol. i. col. 65.

ing, was elected fellow of his college, by the interest of Dr. Medcalf, the master [A]. He then applied himself to the Greek language, in which he attained to an excellence peculiar to himself, and read it publicly in his college, with universal applause. At the commencement in 1536, he was made master of arts; and soon after appointed by the university to teach the Greek language publicly in the schools. He did not at first go into the new pronunciation of the Greek, which his intimate friend sir John Cheek endeavoured to introduce in the university; but, upon a thorough examination, he adopted this pronunciation, and defended it with great zeal and strength of argument [B]. In July, 1542, he solicited the university of Oxford to be incorporated master of arts there; but whether his request was granted or not, does not appear by the register. In order to relax his mind, after severer studies, he thought some diversion necessary; and shooting with the bow was his favourite amusement, as appears by his "Treatise on Archery," which he dedicated to King Henry VIII [C], who settled a pension upon

[A] A man (says Dr. Ascham, in his School-master) meanly learned himself, but not meanly affectioned to set forward learning in others. He was partial to none, but indifferent to all; a master of the whole, a father to every one in that college. There was none so poor, if he had either will to goodness, or wit to learning, that could lack being there, or depart from thence for any need. He was a papist, indeed; but, would to God, amongst all us protestants I might once see but one, that would win like praise, in doing like good for the advancement of learning and virtue. And yet, though he were a papist, if any young man, given to new learning (as they termed it) went beyond his fellows in wit, labour, and towardness, even the same lacked neither open praise to encourage him, nor private exhibition to maintain him.

[B] Mr. Ascham, in one of his letters, observes, that the opposers of this pronunciation object, that it is in use nowhere but among the English; and that the modern Greeks reject it. He replies to this, that use and custom cannot now be justly urged, since the ancient and genuine Greek has ceased to be a living language; and that the modern Greeks are so extremely degene-

rated, that no argument can properly be drawn from their authority. He insists particularly upon the letter *B*, which is very differently pronounced by the patrons of the new pronunciation from the opposers of it; since the latter pronounce the word *αἰθέριον*, *chiverno*, in which, as he observes, they mistake in three letters, *x*, *v*, *B*. That the Latins have retained the very sound as well as sense of this word in their *gubernus*, only changing the *x* into a *g*, as the ancient Greeks frequently did. With regard to *B*, he quotes the authority of Eustathius, who, in explaining this line of Homer,

Ἐλὲ δὲ καὶ Ὀφύριον. &c.

tells us, the *B* is the peculiar sound expressed by the bleating of the sheep; and therefore it is easy to determine, whether it is to be pronounced *vi* or *be*, agreeably to the English manner; unless, says he, the Greek sheep bleated in a different manner from those of England, Germany, and Italy. Epist. 12. lib. iii.

[C] It was intitled, "Toxophilus; the School, or Partitions of Shooting, in two books," written, says Mr. Wood, in 1544, and printed at London in quarto, 1571. Some persons objected to his diverting himself with

upon him, at the recommendation of sir William Paget. Mr. Ascham was remarkable for writing a fine hand, and was employed to teach this art to prince Edward, the lady Elizabeth, and the two brothers Henry and Charles dukes of Suffolk. The same year in which he published his book, Grant, p. 14. he was chosen university orator; an office extremely well suited to his genius and inclination, as he had thereby an opportunity of displaying his superior eloquence in the Greek and Latin tongues. In February, 1548, he was sent for to court, to instruct the lady Elizabeth in the learned languages; and she attended him with so much pleasure, that it is difficult to say, whether the master or the scholar had greater satisfaction [D]. He read with her most of Cicero's works, great part of Livy, select orations of Isocrates, the tragedies of Sophocles, the Greek Testament, and many others of the most considerable authors. He had the honour of assisting this lady in her studies for two years, when he desired leave to return to Cambridge, where he resumed his office of public orator; and, among other encouragements, he enjoyed a pension settled upon him by king Edward. In the summer of Ibid. p. 16. 1550, being upon a visit to his relations in Yorkshire, he received a letter of invitation to attend sir Richard Morysine in his embassy to the Emperor Charles V. In his journey to London, he visited the lady Jane Grey, at her father's house at Bradgate Hall, in Leicestershire; and it was on this occasion, as he himself tells us [E], that he surprised her reading Plato's Phædo in Greek, in the absence of her tutor, while the rest of the family were engaged in hunting and diversion: he observed to her, that in this respect she was more happy, than in being descended from kings and queens on both father's and mother's side. In September following, he embarked with the ambassador for Germany, where he remained three

with his bow, as being inconsistent with the character and gravity of a scholar. He answered such objections in the first book of his "Togophilus," and shewed the reasonableness of relaxing the mind from graver studies, by proper exercises of the body, which was the more necessary for him, as he had a very infirm constitution. Fast. Oxon. vol. i. fol. 65.

[D] "Illam ille tanta diligentia, tanta experientia, est studio duos annos docuit, et illa illum tantâ constantiâ, labore, amore, et voluptate audivit, ut, illene majore quidem cum jucunditate et voluptate prælegerit, an illa lubentius

animo didicerit, non possum quidem facile statuere." Grant, p. 11. 14.

[E] "Nihil tamen in tanta rerum varietate tam justam mihi admirationem refert, quam quod hæc proximâ superiori ætate offenderim te, tam nobilem virginem, absente optimo præceptore, in aula nobilissimi patris, quo tempore reliqui et reliquæ venationi et jucundatibus se se dent, offenderim inquam, ὡς ἔγωγε καὶ Σαῶ, divinam virginem divinum divini Platónis Phædonem Græce sedulo perlegentem. Hac parte felicior es judicanda, quam quod ὡς ἐγώ γε, παρ' ὁμοῖον ex regibus reginique genus tuum deducis." Epist. vii. lib. 3.

years, during which time he contracted a great friendship with all the men of letters in that country. When he was at the court of Germany, he applied himself to the study of politics; nor does he seem to have been a contemptible politician, by the tract which he wrote concerning Germany and the affairs of Charles V. [F]. He was not only of great service to the ambassador in his public concerns, but also assisted him in his private studies, wherein he read Herodotus, Sophocles, Euripides, and Demosthenes three days in the week with him; the rest of his time he employed in writing the letters which sir Richard sent to England. While he was thus engaged, his friends procured him the post of Latin secretary to king Edward, for which he was particularly obliged to sir William Cecil, secretary of state. But he did not long enjoy this honour, being recalled on account of the king's death, whereby he lost his place, together with his pension, and all expectation of any farther favour at court. Some time after, however, his friend lord Paget having recommended him to Stephen Gardiner, bishop of Winchester, and lord high chancellor, he was appointed Latin secretary to queen Mary [G]. He was also well known to, and in great esteem with cardinal Pole, who, though himself a great master of the Latin tongue, yet sometimes preferred Mr. Ascham's pen to his own, particularly in translating into Latin the speech he had spoken in English to the parliament, as legate from the pope; which translation was sent to his holiness by the cardinal. On the first of June, 1554, Mr. Ascham was married to Mrs Margaret Howe, with whom he had a considerable fortune. Upon the death of queen Mary, he was much regarded by queen Elizabeth, who made him her secre-

[F]. The title of this treatise runs thus: "A Report and Discourse, written by Roger Ascham, of the Affairs and State of Germany and the Emperor Charles his Court, during certain yeares, while the said Roger was there:" at London, printed by John Daye, dwelling over Aldersgate, cum gratia et privilegio regie majestatis per decennium. This treatise is written in form of a letter, addressed to John Ashley, in answer to one of his, which is prefixed. It gives the clearest and most distinct account of the motives which led to one of the greatest events in that age, viz. the emperor's resignation; and contains such a number of curious facts, with such natural and pertinent reasonings upon them, as can

rarely be found within the same compass in our own, or perhaps in any other modern language. It is the scarcest and least known of all our author's writings.

[G] He tells Sturmius (Epist. ii. lib. 1.) that all he had enjoyed under Henry VIII. and Edward VI. was restored to him, with several new advantages. He observes that the bishop of Winchester had shewn him the utmost civility, so that he could not well determine whether the lord Paget had been readier in recommending him, or the bishop in advancing him: that some persons indeed had endeavoured to stop the course of his favours to him, on account of religion, but had failed in the attempt.

tary for the Latin tongue, and her tutor in the learned languages, wherein he assisted her majesty some hours every day. His interest at court was now very considerable; but such was his modesty, that he hardly ever solicited any favours, though he received several without asking, particularly the prebend of Westwarg in the church of York, in 1559. Mr. Ascham being one day in company with persons of the first distinction, there happened to be high disputes about the different methods of education: this gave rise to his treatise on that subject, which he undertook at the particular request of sir Richard Sackville [H]; a work in high esteem amongst the best judges. He was also very famous for the elegance of his Latin in his epistolary writing [I]. He died at London on the 4th of Jan. 1568, and was interred in St. Sepulchre's church, in a private manner, according to his own directions. He was universally lamented, and particularly by the queen herself. His character is very well drawn by Buchanan, in the following epigram, which he consecrated to the memory of his friend;

[H]. This work, whereby he is chiefly known to posterity, bears in its original edition the following title: "The School-master; or, a plain and perfitte Way of teaching Children to understand, write, and speake the Latin Tongue; but especially purposed for the private bringing up of Youth in Gentlemen and Noblemen's Houses; and commodious also for all such as have forgot the Latin Tongue, and would by themselves, without a Schole-master, in short Time, and with small Paines, recover a sufficient Habilitie to understand, write, and speake Latin," by Roger Ascham, ann. 1571. At London, printed by John Daye, dwelling over Aldersgate. Cum gratia et privilegio regie majestatis per decennium."

[I]. The Epistles of Mr. Ascham were published soon after his death by Mr. Grant, master of Westminster school. "These letters, says bishop Nicolson, have, chiefly on account of their elegance, had several editions. They have all the fine variety of language that is proper, either for rendering a petition or complaint the most agreeable; and withal a very great choice of historical matter, that is hardly preserved any where else. To-

gether with the author's own letters, we have a good many that are directed to him, both from the most eminent writers of his time, such as Sturmius, Sleidan, &c. and the best scholars, as well as the wisest statesmen of his own country. And the publisher of these assures us, that he had the perusal of a vast number of others in the English tongue, which were highly valuable. His attendance on sir Richard Morryson, in his German embassy, gave him an intimate acquaintance with the affairs of that country; and the extraordinary freedom and familiarity, with which the two sister queens treated him here at home, afforded him a perfect knowledge of the most secret mysteries of state in this kingdom: so that, were the rest of his papers retrieved, we could not perhaps have a more pleasing view of the arcana of those reigns, than his writings would give us."—English Historical Library, p. 247.

Mr. Grant's first edition came out in 1576; there was another in 1577, a third in 1578, a fourth in 1590, all at London, in octavo: the last and best edition is that of Oxford, in 1703, published by Mr. Elstob, who has added many letters, not in the former editions.

Aschamum

Aschamum extinctum patriæ Græquæ Camenæ,

Et Latæ vera cum pietate dolent.

Principibus vixit carus, jucundus amicis,

Re modica: in mores dicere fama nequit.

Buchan. Epigram. lib. ii. p. 339.

His country's Muses join with those of Greece

And mighty Rome, to mourn the fate of Ascham;

Dear to his prince, and valued by his friends;

Content with humble views, through life he pass'd,

While Envy's self ne'er dar'd to blast his fame.

Fabric.

Bibl. Latin.

ASCONIUS (PEDIANUS), an ancient grammarian of Padua; and, if we believe Servius, an acquaintance of Virgil's. Yet Jerome says, that he flourished under the Vespasians, which is rather at too great a distance for one and the same man; but Jerome's account is rejected by the learned. We have some Commentaries of Asconius upon the Orationes, which indeed are but fragments: they have been published separately; but they are to be found in many editions of Cicero's works.

Memoirs of
the Life of
Mr. Asgill,
by A. N.
p. 7.

ASGILL (JOHN), an ingenious English writer and eminent lawyer, who lived about the end of the last and beginning of this century. He was entered of the society of Lincoln's Inn, and having been recommended to Mr. Eyre, a very great lawyer, and one of the judges of the king's bench, in the reign of king William, this gentleman gave him great assistance in his studies. Under so able a master, he quickly acquired a competent knowledge of the laws, and was soon taken notice of, as a rising man in his profession. He had an uncommon vein of wit and humour, of which he afforded the world sufficient evidence in two pamphlets; one intitled, "Several Assertions proved, in order to create another Species of Money than Gold and Silver;" the second, "An Essay on a Registry for Titles of Lands." This last is written in a humorous style on an important subject; and as it is become extremely scarce, the reader may perhaps not be displeased with a specimen thereof, as it shews Mr. Asgill's method of handling grave subjects in a merry way. His fourth assertion runs in these words; "That all objections made against such registry, on account of reducing the practice of the law, are one good reason for it;" which he thus proves: "The practice of the law in civil causes is divided into three sorts: first the transferring of titles,

†

" which

" which is called Conveyancing; secondly, the shewing
 " forth and defending these titles in form of law, which is
 " called Pleading; thirdly, the arguing upon these convey-
 " ances and pleadings (when they come in contest) before
 " the judges, which is called Practice at the bar: so that
 " the practice to the two latter doth arise from the errors or
 " incertainties of the former. Were the titles of lands once
 " made certain (which they may be by a registry and no
 " otherwise) I know what I think of the future gains of the
 " law: the profit of the law arises from the uncertainty
 " of property; and therefore, as property is more reduced to
 " a certainty, the profit of the law must be reduced with it;
 " the fall of the one must be the rising of the other. Ac-
 " tions of slander and battery, and causes on the crown side,
 " would scarce find some of the circuiteers perukes; and yet
 " (if we observe evidence) they stand obliged to disputes in
 " titles for many of these. Thief and whore, kick and cuff,
 " are very often the effect of forcible entries, trespasses, and
 " serving of process, in which the title comes frequently in
 " question. But the reducing this part of the practice of the
 " law are things not seen as yet. The *proximus ardet* will
 " fall upon the conveyancers; and that not by altering the
 " forms of legal conveyances, or taking them out of their
 " hands, or putting any stop to the dealing in lands (for that
 " will be increased) but by exposing their manner of practice
 " in this conveyancing part of the law. Two qualifications
 " are necessary to a complete conveyancer; first, that he be
 " incapable of dispatching business as fast as he should; se-
 " condly, that he doth not dispatch it as fast as he can: not
 " to speak of bantering their clients with their seeming care
 " and caution in delaying their business; shewing great
 " trunks of old writings in their chamber; calling to their
 " clerks (before them) for one lord's settlement, and another
 " lady's jointure; to tell what great clients they have; and
 " when they come to be paid, they reckon their fees by lon-
 " gitude and latitude. I have seen an original mortgage of
 " one skin bred up by a scrivener (in six years) to one-and-
 " twenty, by assigning it every year, and adding a skin to
 " every assignment by recitals and covenants: as cows, after
 " three years old, have one wrinkle added to each horn for
 " every year after, which shews their age; and I am inform-
 " ed, that one deed of sixty skins was heaved out of a con-
 " veyancer's office the other day. At this rate, in a little
 " time the clients must drive their deeds out of their lawyers
 " chambers in wheel-barrows, These assignments and re-
 " assignments

Essay on a
Registry of
Titles for
Lands,
Lond. 1698.
p. 18.

Dr. Sache-
verell's
Trial, p.
295.

“ assignments of securities have been a pretty sort of perqui-
“ sites, especially if they have an old judgement or statute
“ kept on foot, these are certain annual incomes. I
“ knew two serjeants at law (usurers), who made it their
“ common practice every long vacation, to swop securities
“ with one another, to make their mortgagees pay for the
“ assignments; and (doing this without advice of counsel)
“ they once merged an old term, and thereby spoiled their
“ title to secure their fees; which (as to them) answers the
“ character given these graduates by a foreign historian:
“ ‘ Est in regno Angliæ genus hominum doctorum indoctissi-
“ mum communiter vocatum, *the learned serjeants at law.*’
“ Now I cannot think but these conveyancers and assigners
“ would be ashamed to produce such things to a registry;
“ and that therefore they must either abbreviate their con-
“ veyances, or lose their practice. But whether this regis-
“ try will make these reductions, 1. of the length of con-
“ veyances, 2. the incertainties of titles, and, 3. by conse-
“ quence, the other practice in the law, I cannot tell: how-
“ ever, I hope it; and believe some of them fear it. But if
“ the cries of monks and friars had been regarded, we had
“ never heard of the dissolution of monasteries; and if the
“ clamours of masters of request, clerks, and escheators had
“ prevailed, the court of wards and liveries had been stand-
“ ing to this day: and yet perhaps most of these had pur-
“ chased their places, or were bred up to that part of the law
“ only.”

In the year 1698, Mr. Asgill published a treatise on the possibility of avoiding death [A]. It is scarce to be conceived, what a clamour it raised, and how great an outcry was made against the author. Dr. Sacheverell mentioned it among other blasphemous writings, which induced him to think the church in danger. In 1699, an act being passed for resuming forfeited estates in Ireland, commissioners were appointed to settle claims; and Mr. Asgill, being at this time somewhat embarrassed in his circumstances, resolved to go over to Ireland. On his arrival there, the favour of the commissioners and his own merit procured him great practice, the whole nation almost being then engaged in law-

[A] The title of this treatise was,
“ An Argument, proving that, accord-
“ ing to the Covenant of eternal Life,
“ revealed in the Scriptures, Man may
“ be translated from hence into that
“ eternal Life without passing through

“ Death, although the human Nature
“ of Christ himself could not thus be
“ translated till he had passed through
“ Death.” It was printed originally
“ in the year 1700, and has been re-
“ printed several years since.

suits,

suits, and among these there were few considerable in which Mr. Apgill was not retained on one side or other; so that in a very short space of time he acquired a considerable fortune. He purchased a large estate in Ireland; and the influence this purchase gave him, occasioned his being elected a member of the house of commons in that kingdom. He was in Munster when the session began; and, before he could reach Dublin, he was informed, that, upon a complaint, the house had voted the last-mentioned book of his to be a blasphemous libel, and had ordered it to be burnt: however, he took his seat in the house, where he sat just four days, when he was expelled for this performance. Being involved in a number of law-suits, his affairs soon grew much embarrassed in Ireland, so that he resolved to leave that kingdom. In 1705; he returned to England, where he was chosen member for the borough of Bramber, in the county of Sussex, and sat for several years: but in the interval of privilege in 1707, being taken in execution at the suit of Mr. Holland, he was committed to the Fleet. The houses meeting in November, Mr. Apgill applied; and on the 16th of December was demanded out of custody by a serjeant at arms with the mace, and the next day took his seat in the house. Between his application and his discharge, complaint was made to the house of the treatise for which he had been expelled in Ireland, and a committee was appointed to examine it: of this committee Edward Harley, esq. was chairman, who made a report, that the book contained several blasphemous expressions, and seemed to be intended to ridicule the Scriptures. Thursday, the 18th of September, 1707, was appointed for him to make his defence, which he did with great wit and spirit; but as he still continued to maintain the assertions he had laid down in that treatise, he was expelled. From this time Mr. Apgill's affairs grew worse and worse: he retired first to the Mint, and then became a prisoner in the King's Bench, removed himself thence to the Fleet, and in the rules of one or other of these prisons continued thirty years, during which time he published a multitude of small political tracts, most of which were well received [B]. He also drew bills and answers, and did

[B] The most considerable of his pieces which have not already been taken notice of, are these:

1. "De jure divino; or, an Assertion, that the title of the House of Hanover to the Succession of the British Monarchy (on Failure of Issue of her pre-

sent Majesty), is a title hereditary, and of divine Institution, 1710," octavo.
2. "His Defence on his Expulsion; to which is added, an Introduction and Postscript, 1712," octavo.

Of the first pamphlet there were several editions; however, not long after it was

did other business in his profession till his death, which happened some time in November 1738, when he was upwards of fourscore.

was published, he sent abroad another treatise, under the title of "Mr. Asgill's Apology for an Omission in his late Publication, in which are contained Summaries of all the Acts made for strengthening the Protestant Succession."

3. "The Pretender's Declaration abstracted from two anonymous pamphlets," the one intitled "Jus sacrum;" the other, "Memoirs of the Chevalier de St. George; with Memoirs of two other Chevaliers in the Reign of Henry VII. 1713," octavo.

4. "The Succession of the House of

Hanover vindicated, against the Pretender's second Declaration, in folio, intitled, The hereditary Right of the Crown of England asserted, &c. 1714," octavo. This was in answer to Mr. Bedford's famous Book.

5. "The Pretender's Declaration from Plombiers, 1714, englished; with a Postscript before it in relation to Dr. Lesley's Letter sent after it, 1715," octavo.

Besides these, he wrote "An Essay for the Press," "The Metamorphoses of Man," "A Treatise against Woolston;" and several other pieces.

Wood's
Athenæ
Oxon. vol. ii.
col. 886.

ASHMOLE, or ASMOLE (ELIAS), a celebrated English philosopher and antiquary, founder of the Ashmolean Museum at Oxford, born at Litchfield in Staffordshire, the 23d of May, 1617, was educated at the grammar-school there; and, having a genius for music, was instructed herein, and admitted a chorister of that cathedral. At the age of sixteen, being sent to London, he was taken into the family of James Paget, esq. baron of the exchequer, whose kindness he acknowledges with the utmost sense of gratitude. In June 1634, he lost his father, whose bad œconomy proved very injurious to himself and family. He continued for some years in the Paget family, during which time he applied to the law with great assiduity. In 1638, he became a solicitor in chancery; and on the 11th of February, 1641, was sworn an attorney in the court of common pleas. In August, 1642, the city of London being then in great confusion, he retired to Cheshire; and towards the end of 1644, he went to Oxford, the chief residence of the king at that time, where he entered himself of Brazen Nose college, and applied with great vigour to the study of natural philosophy, mathematics, and astronomy. On the 9th of May, 1645, he became one of the gentlemen of the ordnance in the garrison at Oxford, from whence he removed to Worcester, where he was commissioner, receiver, and register of the excise; and soon after captain in lord Ashley's regiment, as well as comptroller of the ordnance. On the 16th of October, 1646, he was elected a brother of the free and accepted masons; and in some of his manuscripts there are said to be many curious particulars relating to the history of this society. The king's affairs

See his Diary
p. 2.

Ibid. p. 5.

Ibid. p. 6.

Ibid. p. 10.

Ibid. p. 14.

affairs being now grown desperate, after the surrender of the Wood's
garrison of Worcester, Mr. Ashmole retired again to Cheshire, ^{Diary, p. 15,}
where he continued till October, and then returned to Lon-
don: upon his arrival in town, he became acquainted with Lilly's Hist.
the great astrologers, sir Jonas Moore, Mr. Lilly, and Mr. ^{of his Life}
Booker, who received him into their fraternity, and elected ^{and Times.}
him steward of their annual feast. In 1647, he went down
into Berkshire, where he lived an agreeable and retired life,
in the village of Englefield. It was here that he became ^{Diary, p. 190.}
acquainted with the lady Mainwaring, to whom he was mar-
ried on the 16th of November, 1649. Soon after his mar-
riage, he went and settled in London, where his house was
frequented by all the learned and ingenious men of that time.
Mr. Ashmole was a diligent and curious collector of manu-
scripts. In 1650, he published a treatise written by Dr. Ar-
thur Dee, relating to the philosopher's stone; together with
another tract on the same subject, by an unknown au-
thor [A]. About the same time he was busied in preparing
for

[A] He published these pieces under
a fictitious name; the title runs thus:
"Fasciculus chemicus; or Chymical
Collections expressing the Ingress and
Egress of the secret hermetic Science,
out of the choicest and most famous au-
thors: wherunto is added the Arca-
num or grand Secret of hermetic Philo-
sophy, both made English by James
Hastelle, esq. qui est Mercuriophilus
Anglicus. London, 1650," duodecimo.
In his prolegomena he speaks thus:
"I here present you with a summary
collection of the choicest flowers
growing in the hermetic gardens,
sorted and bound up in one complete
and lovely posy; a way whereby
painful inquirers avoid the usual
discouragements met with in a tedi-
ous wandering through each long
walk, or winding maze, which are
the ordinary and guileful circum-
stances wherewith envious philoso-
phers have enlarged their labours,
purposely to puzzle or weary the most
resolved undertakings. It is true,
the manner of delivery used by the
ancients upon this subject, is very
far removed from the common path
of discourse; yet I believe they were
constrained (for the weight and ma-
jesty of the secret) to invent those
occult kind of expressions in enigmas
metaphors, paraboles, and figures."

Before the arcanum there is an hiero-
glyphical frontispiece, in several
compartments. At the top is Phœbus,
sitting on a lion, holding the sun in
his hand; and opposite to him Diana,
with the moon in one hand and an
arrow in the other, sitting on a crab:
between them is Hermes, on a tripod,
with a scheme of the heavens in one
hand, and his caduceus in the other:
in the middle of the page is an altar,
with the bust of a man, his head being
covered by an astrological scheme, drop-
ped by a hand from the clouds; in the
middle of the scheme are these words,
"Astra regunt homines," i. e. The stars
govern mankind; on the altar are these
words, "Mercuriophilus Anglicus,"
i. e. The English lover of hermetic
philosophy: on the right side of the
frontispiece is the sun, moon, and cross
in conjunction, and from them hang
down a scroll, with these words, "Quod
est superius, est sicut inferius, i. e.
What is above is as what is beneath:"
under this scroll is a tree, and a creature
gnawing the root. On one side is
a pillar, adorned with musical instru-
ments, rules, compasses, and mathe-
matical schemes; on the other, a pillar
of the like kind, with all sorts of mar-
tial music and instruments of war. At
the bottom of the page stands the fol-
lowing tetrastrich:

These

Miscell. on
several curi-
ous Subjects,
published
from their
respective
Originals,
Lond. 1774.
octavo.

for the press a complete collection of the works of such English chemists as had till then remained in manuscript: this undertaking cost him great labour and expence, and at length the work appeared, towards the close of the year 1652 [B]. He proposed at first to have carried it on to several volumes, but he afterwards dropped this design, and seemed to take a different turn in his studies. He now applied himself to the study of antiquity and records: he was at great pains to trace the Roman road, which in Antoninus's Itinerary is called Bennevanna, from Weedon to Litchfield, of which he gave Mr. Dugdale an account in a letter. In 1658, he began to collect materials for his "History of the Order of the Garter," which he lived to finish, and thereby did no less honour to the order than to himself. In September following, he made a journey to Oxford, where he set about a full and particular description of the coins given to the public library by archbishop Laud.

These hieroglyphics vaile the vigorous beams
Of an unbounded soul; the scrowle and schemes
The full interpreter; but how's concealed
Who thro' ænigmas lookes, is so revealed.

T. W. M. D.

[A] The title of this work is as follows: "Theatrum Chemicum Britannicum, containing several poetical pieces of our famous English Philosophers, who have written the hermetique Mysteries in their own ancient Language: faithfully collected into one Volume, with Annotations thereon, by Elias Ashmole, Esq. Qui est Mercuriophilus Anglicus: London, 1652," quarto. It contains the "Ordinal of Alchymy," written by Thomas Norton of Bristol; "The Compound of Alchymy," by sir George Ripley; with several other pieces, by Richard Carpenter, Abraham Andrews, Thomas Charnock, William Blomefield, sir Edward Kelly, Dr. John Dee, Thomas Robinson, John Cower, sir Geoffrey Chaucer, John Lidgate, William Redman, Pierce the black monk, and divers anonymous writers.

"Our English philosophers," says Mr. Ashmole, in his prolegomena to this work, "generally (like prophets) have received little honour (unless what has been privately paid them) in their own country. But in parts abroad, they have found more noble reception, and the world greedy of obtaining their works; nay, rather

"than want the sight thereof, content-
"ed to view them through a translation,
"tion, witness what Maierus, Her-
"mannus, Combachius, Faber, and
"many others have done; the first of
"which came out of Germany to live
"in England, purposely that he might
"so understand our English tongue, as
"to translate 'Norton's Ordinal' into
"Latin verse, which most judiciously
"and learnedly he did: yet (to our
"shame be it spoken) his entertain-
"ment was too coarse for so deserving
"a scholar. How great a blemish is it
"then to us, that refuse to read so
"famous authors in our natural lan-
"guage, whilst strangers are necessi-
"tated to read them in ours to under-
"stand them in their own, yet think
"the subject much more deserving than
"their pains. If this we do but in-
"genuously consider, we shall judge
"it more of reason, that we look back
"upon, than neglect such pieces of
"learning as are natives of our own
"country, and by this inquisition find
"no nation has written more or better,
"although at present (as well through
"our own supineness as the decrees
"of fate) few of their works can be
"found."

Upon

Upon the restoration of king Charles II. Mr. Ashmole was introduced to his majesty, who received him very graciously, and on the 18th of June, 1660, bestowed on him the place of Windsor herald; and a few days after, he appointed him to give a description of his medals, which were accordingly delivered into his possession, and king Henry VIII's closet was assigned for his use: at the same time a commission was granted to him, to examine Hugh Peters about the contents of the king's library which had fallen into his hands; which was carefully executed, but to little effect [c]. On the 15th of February, Mr. Ashmole was admitted a fellow of the Royal Society; and on the 9th of February following, the king appointed him secretary of Surinam, in the West Indies. On the 19th of July, 1669, the university of Oxford, in consideration of the many favours they had received from Mr. Ashmole, created him doctor of physic by diploma, which was presented to him by Dr. Yates, principal of Brazen Nose college. On the 8th of May, 1672, he presented his "Institution, Laws, and Ceremonies of the most noble Order

Memoirs of Mr. Ashmole prefixed to his Antiquities of Berkshire, p. 10. Diary, p. 37. Ibid. Memoirs, p. 22.

[c] In the time of the great rebellion, Hugh Peters had got possession of the king's library and closet, the most valuable curiosities whereof had been embezzled, and dissipated all over Europe: the parliament shewed an early care in this respect. (Kennet's Register, p. 36.) And the king also issued the following warrant:

CHARLES R.

To our trusty and well-beloved sir John Robinson, knight and baronet, lieutenant of our Tower of London:

OUR will and pleasure is, that you permit Thomas Rofs and Elias Ashmole, esquires, to speak with and examine Hugh Peters, concerning our books and medals, that have been embezzled; and this to be performed in your presence; for which this shall be your warrant.

Given at our court at Whitehall, the 10th day of September, 1660, in the twelfth year of our reign.

By his majesty's command,

EDW. NICHOLAS.

Upon this, Mr. Ashmole and Mr. Rofs did accordingly take some pains with Hugh Peters on this head, but to

little effect, as the following report shews:

An account of what Mr. Hugh Peters gave, upon his examination before the honourable sir John Robinson, lieutenant of his majesty's Tower, taken by Mr. Rofs and Mr. Ashmole, assigned thereunto, 12 September, 1660.

THE examinant saith, that about the year 1648, in August, he preserved the library in St. James's against the violence and rapine of the soldiers; and the same continued three or four months under his custody, and that he did not take there any thing, but left it unviolated as he found it. He doth confess, that he saw divers medals of gold, silver, and brass; and other pieces of antiquity, as iron rings and the like; but that he took nothing thence, and then delivered up the key and custody of them to major-general Ireton: and further he saith, that he never had or saw any thing belonging thereto.

Given upon oath before me, John Robinson, lieutenant of the Tower.

HUGH PETERS.

Antiquities of Berkshire, vol. i. p. 103, 104.

Memoirs,
p. 13.

Athenæ
Oxon. vol. ii.
col. 889.

"of the Garter," to the king, who received it very graciously; and, as a mark of his approbation, granted him a privy seal for four hundred pounds, out of the custom of paper [D]. On the 26th of January, 1679, a fire broke out in the Middle Temple, in the next chamber to Mr. Ashmole's, by which he lost a noble library, with a collection of nine thousand coins, ancient and modern, and a vast repository of seals, charters, and other antiquities and curiosities; but his manuscripts and his most valuable gold medals were luckily at his house at South Lambeth. In 1683, the university of Oxford having finished a magnificent repository near the Theatre, Mr. Ashmole sent thither his curious collection of rarities [E]; and this benefaction was considerably augmented by the addition of his manuscripts and library at his death, which happened at South Lambeth May 18, 1692. [F]. He was interred in the church of Great-Lambeth, in Surrey, on the 26th of May, 1692, and a black marble stone laid over his grave, with the following Latin inscription:

[D] This work was printed in folio, at London, 1672. He was complimented for this performance by his royal highness the duke of York, who, though then at sea against the Dutch, sent for his book by the earl of Peterborough. (See Ashmole's Diary, p. 46, 47.) The rest of the knights companions of the most noble order received him and his book with great civility and respect. Nor was it less esteemed abroad: it was repositied by the pope in the library of the Vatican. King Christiern of Denmark sent him, in 1674, by Thomas Henshaw, esq. the king's resident at Copenhagen, a gold chain and medal, which, with the king's leave, on certain high festivals, he wore. Frederic William elector of Brandenburg sent him the like present, and ordered his book to be translated into High Dutch. Athen. Oxon. vol. ii. col. 889.

[E] The principal part of this collection was made by the famous John Tradescants, father and son, and given to Mr. Ashmole by the latter. See Ashmole's Diary.

[F] Over the entrance to the Museum, fronting the street, is the following inscription:

MUSEVM ASHMOLEANVM,
SCHOLA NATVRALIS HISTORIÆ,
OFFICINA CHYMICA.

That is,

Ashmole's Museum,
The Natural History School,
The Chemical Laboratory.

Over the door of Mr. Ashmole's Library, at the top of the stairs, is the following inscription in letters of gold:

Libri impressi et manuscripti e donis
clariss. virorum D. Eliæ Ashmole
et Martini Lister: quibus non pau-
cos addidit vir industrius nec infime
de re antiquaria promeritus D.
Joannes Aubrey, de Easton-Pierce,
apud Wiltonienſes, arm. et Soc. Reg.
socius.

Thus in English,

The printed and manuscript books
bestowed by those most famous
men Elias Ashmole and Martin
Lister; to which not a few were
added by that industrious and excel-
lent antiquary John Aubrey, of
Easton-Pierce, in Wilshire, esq.
and F. R. S.

Hic

Hic jacet inclytus ille et eruditissimus
ELIAS ASHMOLE Leichfeldensis armiger,
Inter alia in republica munera,
Tributi in cervisiis contrarotulator,
Fæcialis autem Windforiensis titulo,
Per annos plurimos dignatus ;

Qui post duo connubia in uxorem duxit tertiam

ELIZABETHAM GVLIELMI DVGDALE

Militis, Garteri principalis regis armorum, filiam ;

Mortem obiit XVIII Maii, MDCXCII. anno ætatis LXXVI.

Sed durante Musæo ASHMOLEANO, Oxon.

Nunquam moriturus [O].

Besides the works which we have mentioned by Mr. Ashmole, he left several which were published since his death, and some which remain still in manuscript [H].

ASSER

[c] Thus in English,

Here lies the celebrated and most learned
Elias Ashmole, of Litchfield, esq.

Amongst other public offices,
Those of comptroller of the exchequer,
And Windsor Herald at Arms;

For many years he worthily discharged ;
Who, after two marriages, took for his third wife

Elizabeth, of William Dugdale,

Knight, Garter principal king at arms, the daughter ;
Breathed his last, 18 May, 1692, in the seventy-sixth year of his age;

But while the Ashmolean Museum at Oxford stands,
He shall never die.

[a] 1. "The Arms, Epitaphs, funeral Inscriptions, with the Draught of the Tombs, &c. in all the Churches, in Berkshire."

This was written in 1666, as we are informed by Mrs. Wood, who says it was collected by Mr. Ashmole in 1664 and 1665, when he visited this county, by virtue of his deputation from Sir Edward Bysshe, Clarencieux king at arms. The original is in his Museum, No. 850.

2. "Familiarium illustrium imperatorumque Romanorum numismata Oxoniæ in Bodleianæ Bibliothecæ archivis descripta et explanata."

This work was finished by the author in 1659, and given by him to the public Library of Oxford in 1666, in three volumes folio, as it was fitted for the press.

3. "A Description and Explanation of

"the Coins and Medals Belonging to King Charles II." A folio manuscript in the King's cabinet.

4. "A brief Ceremonial of the Feast of St. George, held at Whitehall, 1661; with other Papers relating to the Order."

5. "Remarkable Passages, in the Year 1660, set down by Elias Ashmole."

6. "An Account of the Coronation of our Kings, transcribed from a manuscript in the King's private Closet."

7. "The Proceedings on the Day of the Coronation of King Charles II." Mentioned by Anthony Wood as printed in 1672.

8. "The Arms, Epitaphs, &c. in some Churches and Houses in Staffordshire."

9. "The Arms, Epitaphs, Inscriptions,"

"tion", &c. in Cheshire, Shropshire, Derbyshire, Nottinghamshire."

10. "Answers to the Objections urged against Mr. Ashmole's being made Historiographer to the Order of the Garter. A. D. 1662."

11. "A Translation of John Francis Spina's Book of the Catastrophe of the World."

12. "Collections, Remarks, Notes on Books and Manuscripts."

13. The Diary of his Life, written by himself, was published at London 1717, in duodecimo, with the following title, "Memoirs of the Life of that learned Antiquary Elias Ashmole, Esq. drawn up by himself by way of Diary, with an Appendix of original Letters." Published by Charles Burman, Esq.

ASSER of St. David's (ASSERIUS MENEVENSIS), author of the Life of King Alfred [A], was born at St. David's, in Pembrokeshire. Being invited by king Alfred to his court, he gained so great a share in that prince's favour, that he gave him the bishopric of Shirburn, and made him abbot of the monasteries of Amersbury and Banwel, and, as sir John Spelman tells us, of Exeter. According to Dr. Cave, it was he who persuaded Alfred to found the university of Oxford, and settle annual stipends upon the professors of the several sciences. We have a Chronicle, or Annals [B], ascribed to him. He died in the year 909.

Cave's Hist. Liter. ad ann. 890. Life of Alfred the Great, b. ii. p. 136. Du Pin Biblioth. des Auteurs Ecclef. tom. vii. p. 200. edit. Paris 1696.

[A] Parker, Archbishop of Canterbury, first brought this to light from a copy as old as the time of Asser, and had it printed in Saxon characters at London in 1574: it was published at Frankfort, 1602, in folio, with other English historians: and Mr. Wise of Oxford published a very beautiful edi-

tion of it at Oxford, 1722, in octavo.

[B] They were published by Dr. Thomas Gale, from a manuscript in the library of Trinity college Cambridge, in his "Historiæ Britannicæ, Saxonicæ, et Anglo-danicæ scriptores decem." Printed at Oxford in folio, 1691.

Life of Dr. Assheton, by Watts, Lond. 1714. Wood's Ath. Oxon. vol. ii. col. 1025. Life, &c. p. 8. Wood. Wood. Life, &c. p. 14.

ASSHETON (Dr. WILLIAM), son of Mr. Assheton, rector of Middleton in Lancashire, was born in 1641; and being instructed in grammar-learning at a private country-school, was removed to Brazen Nose college at Oxford, in 1658; and elected a fellow of his college in 1663. After taking both his degrees in arts, he went into orders, became chaplain to the duke of Ormond chancellor of that university; and was admitted doctor in divinity in January, 1673. In the following month he was nominated to the prebend of Knareburgh, in the church of York; and whilst he attended his patron at London, obtained the living of St. Antholin. In 1676, by the duke's interest with the family of the St. Johns, he was presented to the rectory of Beckenham, in Kent; and was often unanimously chosen proctor for Rochester in convocation.

He was the projector of the scheme for providing a maintenance for clergymen's widows and others, by a jointure payable

payable by the Mercers Company. The bringing this project to perfection took up his thoughts for many years; for though encouraged by many judicious persons to prosecute it, he found much difficulty in providing such a fund as might be a proper security to the subscribers. He first addressed himself to the Corporation of the clergy, who declared they were not in a capacity to accept the proposal. Meeting with no better success in his next application to the Royal Bank of England, he applied himself to the Mercers Company, who agreed with him upon certain rules and orders, of which the following are the chief: That the company will not take in subscriptions beyond the sum of one hundred thousand pounds; that all married men of the age of thirty, or under, may subscribe any sum not exceeding one thousand pounds; that all married men not exceeding the age of forty may subscribe any sum not exceeding five hundred pounds; that all married men not exceeding the age of sixty years may subscribe any sum not exceeding three hundred pounds; that the widows of all persons subscribing according to these limitations shall receive the benefit of thirty pounds per cent. per ann. free of all taxes and charges, at the two usual feasts of Lady-day and Michaelmas; and that the first of these payments shall be made at the first of the said feast-days which shall happen four months or more after the decease of the subscriber; excepting such as shall voluntarily make away with themselves, or by any act of theirs occasion their own death, either by duelling, or committing any capital crime: in any or either of those cases, the widows to receive no annuity; but, upon delivering up the Company's bond, to have the subscription-money returned to them: That no seafaring man may subscribe; nor others who go farther than Holland, Ireland, or the coasts of England; and that any person may subscribe for any others, whom he shall nominate in his last will, during the natural life of his wife, if she survive, and his intention to be declared in his subscription [A].

Account of
Dr. Ashten's Propo-
sal, &c.
p. 20.

[A] The company had several meetings in committees with the doctor, about settling a sufficient security; in which they satisfied him, that their estates, being clear rents, amounted to 2881. 8s. 8d. (besides the payments of the benefactors to be paid out of the same) which, by a moderate calculation, would yield, when the leases came out,

above 13,500*l.* per annum. All things being agreed upon, the deed of settlement was executed by the company and trustees, at a general court of the said company, held on the 4th of October, 1699. This deed is enrolled in the high court of chancery, and an authentic copy is kept by the company, Life, p. 84, &c.

Life, &c.
P. 2.

Dr. Assheton wrote several pieces against the papists and dissenters, and some practical and devotional tracts [B]. A few years before his death, he was offered the headship of his college, which he declined. He died at Beckenham, in September 1711, aged 69.

[B] The writer of his Life gives the following catalogue of them :

1. " Toleration disapproved and condemned, &c. Oxford, 1670." He published a second edition of this book, the same year, with his name.
2. " The Cases of Scandal and Persecution, London, 1674."
3. " The Royal Apology, or an Answer to the Rebels Plea; wherein are the most noted anti-monarchical Tenets first published by Doleman the Jesuit, to promote a Bill of Exclusion against King James I. secondly, practised by Bradshaw and the Regicides, in the actual murder of King Charles I. thirdly, republished by Sidney and the Associates, to depose and murder his

present Majesty. London, 1685, the second edition."

4. " The Country Parson's Admonition to his Parishioners, against Popery. London, 1686."

5. " A full Defence of the former Discourse against the Missionaries Answer."

6. " A seasonable Vindication of their present Majesties. Printed at London." He was reproached at the revolution for having deserted his own declared principles in point of government; and therefore he wrote this piece in his own defence. He wrote also many practical and devotional tracts.

ASTELL (MARY), an ornament of her sex and country, was the daughter of — Astell, a merchant at Newcastle upon Tyne, where she was born about 1668. She was well educated, and amongst other accomplishments was mistress of the French, and had some knowledge of the Latin tongue. Her uncle, a clergyman, observing marks of a promising genius, took her under his tuition, and taught her mathematics, logic, and philosophy. She left the place of her nativity when she was about twenty years of age, and spent the remaining part of her life at London and Chelsea. Here she pursued her studies with assiduity, made great proficiency in the above sciences, and acquired a more complete knowledge of the classic authors. Among these, Seneca, Epictetus, Hierocles, Antoninus, Tully, Plato, and Xenophon, were her favourites.

Her life was spent in writing for the advancement of learning, religion and virtue; and in the practice of those religious duties which she so zealously and pathetically recommended to others; and in which perhaps no one was ever more sincere and devout. Her sentiments of piety, charity, humility, friendship, and other christian graces, were very refined and sublime; and she possessed them in such a distinguished manner, as would have done her honour even in primitive times. But religion sat very gracefully upon her,

ber, unattended with any forbidding airs of sourness or moroseness. Her mind was generally calm and serene; and her conversation was innocently facetious, and highly entertaining. She would say, "The good Christian only hath reason, and he always ought, to be cheerful:" and, "That dejected looks and melancholy airs were very unseemly in a Christian." But these subjects she hath treated at large in her excellent writings. Some very great men bear testimony to the merit of her works, such as Atterbury, Hickes, Walker, Norris, Dodwell, and Evelyn.

She was remarkably abstemious, and seemed to enjoy an uninterrupted state of health, till a few years before her death; when, having one of her breasts cut off, it so much impaired her constitution, that she did not long survive it. This painful operation she underwent without discovering the least timidity or impatience, without a groan or a sigh; and shewed the same resolution and resignation during her whole illness. When she was confined to her bed by a gradual decay, and the time of her dissolution drew near, she ordered her shroud and coffin to be made, and brought to her bed-side, and there to remain in her view, as a constant memento of her approaching fate, and to keep her mind fixed on proper contemplations. She died in 1731, in the 63d year of her age, and was buried at Chelsea.

Her writings are enumerated below [A].

ASTRUC

[A] 1. "Letters concerning the love of God published by J. Norris, M. A. rector of Bemerton, 1695," 8vo.

2. "An Essay in defence of the Female Sex. In a Letter to a Lady. Written by a Lady, 1696."

3. "A Serious Proposal to the Ladies, for the advancement of their true and greatest interest, &c." And a second part to the same. Both printed together in 1amo, 1697.

4. "An impartial Enquiry into the causes of Rebellion and Civil War in this Kingdom, in an examination of Dr. Kennet's Sermon, Jan. 30, 1703-4."

5. "Moderation truly stated: or a Review of a late Pamphlet, entitled, Moderation a Virtue, or the occasional Conformist justified from the imputation of hypocrisy, 1704," quarto. The prefatory discourse is addressed to Dr. Davenant, author of the pamphlet, and of essays on peace and war, &c.

6. "A fair Way with the Dissenters and their Patrons, not writ by Mr. Lindsay, or any other furious Jacobite, whether a Clergyman or Layman; but by a very moderate Person, and dutiful Subject to the Queen, 1704," 4to. While this treatise was in the press, Dr. Davenant published a new edition of his "Moderation still a Virtue:" to which she immediately returned an answer in a postscript in this book.

7. "Reflections upon Marriage. To which is added, a Preface in answer to some objections, 1705," 8vo. 2d edit.

8. "The Christian Religion, as professed by a Daughter of the Church of England, &c. 1705," 8vo. This pamphlet was suspected to be the work of Bishop Atterbury. See his Epistolary Correspondence, vol. i. p. 20. and vol. ii. p. 33.

9. "Six Familiar Essays upon Marriage, Crosses in Love and Friend-

"ship: Written by a Lady, 1706," Colonel Hunter's celebrated Letter on Enthusiasm. It was republished in 12mo. 10. "Bart'lemey Fair; or, an En- 1722, without the words "Bart'lemey quiry after Wit, 1709," occasioned by "Fair."

ASTRUC (JOHN), a physician of France, was born at Sauves, a town of Lower Languedoc, the 19th of March, 1684; and died at Paris, the 5th of May 1766. He was extremely eminent in his profession, and filled several important offices. He was physician in ordinary to the king, professor in the College Royal, doctor regent of the faculty of physic of Paris, and ancient professor of the same of Montpellier. He was the author of several useful and curious works; and perhaps it is not too much to say of his "*Libri sex de Morbis Venereis*," that it is as well digested and well-written a book as can be found in any language. It was printed in 4to at Paris, 1735; in two volumes 4to, 1740; and it has been translated into French and English, and probably into most of the European languages. His "*Traité des Tumeurs et des Ulceres*," printed 1759, in two vols. 12mo, and that "*des Maladies des Femmes*," 1766, in seven vols. 12mo, are also very well known to the learned in the faculty.

ATHANASIUS (ST.), was born at Alexandria, of hea-
 Cave's Hist. then parents. He was noticed, when very young, by Alex-
 Liter. Oxon. ander bishop of that see, who took care to have him educated
 1740. in all good learning; and when he was of age, ordained him
 Bingham's deacon. He took him in his company when he attended the
 Antiquities, council of Nice, where Anathasius greatly distinguished him-
 self as an able and zealous opposer of the Arian heresy. Soon
 after the dissolution of the council, Alexander died, and Ana-
 thasius was appointed to succeed him in the government of
 the church of Alexandria. This was in 326, when Athana-
 sius is supposed to have been about twenty-eight years of
 age.

Arius and some of the principal of his followers renoun-
 ced their errors, and subscribed to the Nicene faith; by
 which means they obtained the countenance and favour of
 the emperor Constantine. He wrote letters to Athanasius,
 insisting upon his re-admitting Arius into the church, and
 receiving him to communion; which however he peremp-
 torily and inflexibly refused to do, though urged warmly by
 imperial authority, and menaced with the rod of royal ven-
 geance. While he thus lay under the emperor's displeasure,
 his enemies took the opportunity of bringing against him

many

many grievous accusations, which, however, appeared in the end to be false and groundless. Among others they charged him with threatening that he would take care no corn should be carried from Alexandria to Constantinople; and said, that there were four prelates ready to testify that they had heard such words from his own mouth. This greatly incensed the emperor, and he exiled him into France: though some writers intimate, that this sentence was not the effect of his resentment but his policy, which indeed is more probable. For it was the desire of the emperor to remove all frivolous disputes about words, to allay the heats and animosities among Christians, and to restore peace and unanimity to the church. He must look upon Athanasius to be a great obstacle to this his favourite design, as he could by no means be brought to communicate with the Arians. So that this part of Athanasius's conduct may seem to us at this distance to be indefensible: for to all appearance, there was at that time but one compound word, viz. *homousios*, i. e. *of one substance*, the *subject* cause of contention between them; a word unwarranted by scripture authority, indeterminate and vague in its signification, and applied to a subject, to which, as is confessed by all, human comprehension is inadequate.

After the death of the emperor, he was recalled by his successor Constantine the younger, and restored to his see; and received by his people with great joy. This emperor's reign was short: and his enemies soon found means to draw down upon him the displeasure of Constantius: so that, being terrified with his threats, he sought his safety by flight, and by hiding himself in a secret and obscure place. Julius, at this time bishop of Rome, being greatly affected with the injurious treatment of Athanasius, sought him out in his obscurity, and took him under his protection. He summoned a general council at Sardis, where the Nicene creed was ratified, and where it was determined that Athanasius with some others should be restored to their churches. This decree the emperor shewed great unwillingness to comply with, till he was influenced by the warm interposition of his brother in the west; for at this time the empire was divided between the two surviving brothers. Being thus prevailed upon, or rather indeed constrained by necessity, he wrote several letters with his own hand, which are still extant, to Athanasius, to invite him to Constantinople, and to assure him of a safe conduct. He restored him, by an edict, to his bishoprick; wrote letters both to the clergy and laity of Alexandria to give him a welcome reception; and commanded that
such

such acts as were recorded against him in their courts and synods should be erased.

It may not be improper to mention here, that when the emperor restored Athanasius, he told him, that there were several people in Alexandria who differed in opinion from him, and separated themselves from his communion; and he requested of him, that he would permit them to have one church for themselves. The bishop replied, the emperor's commands should be obeyed; but he humbly presumed to beg one favour in return, viz. that he would be pleased to grant one church in every city for such as did not communicate with the Arians. The proposal was made at the suit, and through the insinuations of the Arians; who, when they heard the reply, and had nothing either reasonable or plausible to object to it, thought proper to desist from their suit, and make no more mention of it. This is one proof among many others, that the Arians had no reason to reproach Athanasius with intolerant principles.

At the death of Constans, which happened soon afterwards, he was again deposed, and Constantius gave orders that he should be executed wherever he was taken. He was reinstated by Julian; but, before the end of that apostate's reign, was again obliged to have recourse to flight for safety. When pure Christianity found a patron in Jovian, and the Nicene creed became again the standard of catholic faith, Athanasius recovered his credit and his see, which he enjoyed unmolested in the time of Valentinian: and even Valens, that furious and persecuting Arian, thought it expedient to let him exercise his function unmolested, because he found there was a great multitude of people in Egypt and Alexandria, who were determined to live and die with Athanasius. He died in peace and tranquillity in 371, after having been bishop forty-six years. His works were published in Greek and Latin, at Heidelberg 1601, at Paris 1627, at Cologne 1686: but the best edition of all by far is that given by the Benedictine monks at Paris 1698, in three volumes folio.

Photius greatly extols Athanasius as an elegant, clear, and excellent writer. It is controverted among learned men, whether Athanasius composed the creed commonly received under his name. Baronius is of opinion that it was composed by Athanasius when he was at Rome, and offered to pope Julius, as a confession of his faith: which circumstance is not at all likely; for Julius never questioned his faith. However, a great many learned men have ascribed it to Athanasius; as cardinal Bona, Petavius, Bellarmine, and Rivet, with

with many others of both communions. Scultetus leaves the matter in doubt; but the best and latest critics, who have examined the thing most exactly, make no question but that it is to be ascribed to a Latin author, Vigilius Tapfenfis, an African bishop, who lived in the latter end of the fifth century, in the time of the Vandalic Arian persecution. Vossius and Quesnel have written particular dissertations in favour of this opinion. Their arguments are, 1. Because this creed is wanting in almost all the manuscripts of Athanasius's works. 2. Because the style and contexture of it does not bespeak a Greek but a Latin author. 3. Because neither Cyril of Alexandria, nor the council of Ephesus, nor pope Leo, nor the council of Chalcedon, have ever so much as mentioned it in all that they say against the Nestorian or Eutychian heresies. 4. Because this Vigilius Tapfenfis is known to have published others of his writings under the borrowed name of Athanasius, with which this creed is commonly joined. These reasons have persuaded Pearson, Usher, Cave, and Dupin, critics of the best rank, to come into the opinion, that this creed was not composed by Athanasius, but by a later and a Latin writer. But whoever was the author of it, this noways affects its orthodoxy; since that must depend, not on human, but divine authority.

ATHENAGORAS, an Athenian philosopher, who became a convert to Christianity. He was remarkable for his zeal, and also for his great learning, as appears from the "Apology," which he addressed to the Emperors Aurelius and Commodus, about the year 180. Bayle thinks, that this Fabric. Bibl. "Apology" was not actually presented, but only printed, Gr. vol. v. like many of the protestant petitions in France, after the revocation of the edict of Nantes in 1685. Besides the "Apo- Dict. in logy," there is also remaining of Athenagoras a piece voce, upon the "Resurrection;" both written in a style truly Attic. They have both been printed often.

ATHENÆUS, a Greek grammarian, born at Naucratis Fabric. Bibl. in Egypt, flourished in the third century. He was one of Gr. vol. iii. the most learned men in his time: he had read so much, and remembered such a variety of things, that he might be styled Caub. the Varro of the Greeks. Of all his writings none remain Præfat. in but the work intitled "The Deipnosophists," that is to say, Athenæum. "The Sophists at Table," and discoursing. Here an infinite variety of facts and quotations are preserved, which are to be met with nowhere else; and hence, as Bayle truly observes,

Did. in
voce.

observes, it is probable that this author is more valued by us than he was by his contemporaries, who could consult the originals from which these facts and quotations were taken. So that a compiler of the present age, however mean and despised, may (if his works can withstand the worms and the elements) possibly be admired a thousand years hence, nay, and certainly will be, if there shall happen in the republic of letters (which who can say there will not?) the same revolutions, which occasioned the loss of the greatest part of Greek and Latin authors. Athenæus is supposed to have been extremely abused by transcribers; the omissions, transpositions, and false readings in him being extremely numerous. The work consists of fifteen books, the two first and beginning of the third of which are wanting; but, with many hiatus's in the rest, have been supplied from an abridgement which is extant. It was first printed in 1514, by Aldus Manutius, who was assisted by Marcus Musurus in the publication of it; but the best edition is that of Isaac Casaubon 1657, in two volumes folio.

Wood's
Athenæ.
Oxon. vol. i.
col. 739.
Life and
Death of
John Atherton,
Ld. Bp.
of Water-
ford and
Lismore
within the
Kingdom of
Ireland, &c.
quarto.
Lond. 1641.

ATHERTON (JOHN), a protestant bishop, certainly in himself not worthy of being recorded, but yet of a character and fate too singular to be omitted, was born in the year 1598, at Bawdrip, near Bridgewater, in Somersetshire; his father, Mr. John Atherton, being then rector of that parish. In 1614, he was sent to Gloucester hall, in Oxford, where he commenced bachelor of arts. Being afterwards transplanted to Lincoln college, he there took the degree of master; and entering into holy orders, was inducted to the rectory of Huish-Combflower, in Somersetshire. He married, while young, a most agreeable woman; nevertheless it is affirmed that he committed incest with her sister: upon the discovery of which unlawful commerce, he appears to have been forced to make suit for his pardon. This being procured, he went over to Ireland; and, either by recommendations he carried with him, or by his assiduous address, obtained the parsonage of St. John's church, Dublin, and became chaplain to Adam Loftus viscount Lisle, lord chancellor; to whose favour he likewise owed his being made a dignitary of Christ-church. He ungratefully betrayed this indulgent patron into disgrace with the earl of Strafford, lord deputy of Ireland; between whom and the chancellor there being an open contention, Atherton changed his side, after he had got what he could from the latter, and, insinuating himself into the deputy's good graces, was by this lord, in consideration

The Life and
Death of Bp.
Atherton,
&c. ubi
supra.

1bM.

consideration of his knowledge in the canon law and ecclesiastical matters, made a prebendary of Christ-church; and afterwards advanced to the bishopric of Waterford and Lismore, in the year 1636, being then doctor in divinity. His episcopal government was a scene of heavy oppression and extortion: instigated by pride, covetousness, and cruelty, he was continually harassing and persecuting both protestants and papists in the ecclesiastical courts, &c. to the ruin of many; stripping whole families of possessions they had been long and quietly settled in, when any colour could be found to make them part of the bishop's revenue; by which means he not only hooked in several considerable estates to his own see [A], but raked up also a plentiful one to himself. Not many years after his advancement to the bishopric, he had a long and dangerous sickness; during which, from a conviction of his total neglect of his pastoral charge, he made a solemn vow to God, that, if he should be restored to health, he would be diligent both in preaching and catechising every Sunday. After his recovery, it happened, that the first time he went to church to preach, the judges of assize were at Waterford; and a thought arising within him, that if he should now enter upon that practice, which he had not used before, it would be imagined he did it for fear of them; he deferred it for that day, and never performed it afterwards. He gave himself up to the most unnatural abominations, making both sexes a prey to his lust. The number of his concubines amounted to no less than sixty-four. To qualify himself for their service, he was often reduced to make use of provocatives. The pious Dr. Bernard informs us, that his reading of naughty books, and viewing of immodest pictures, frequenting of plays, and drunkenness, &c. were the causes and movers to fouler facts. Atherton became at last an advocate for his iniquity, and endeavoured to shew that it was expedient and salutary. It is positively affirmed, that he was admonished to leave his profligate course of life, in a very solemn manner, by his own sister, the wife of one Mr. Leake; whose mother being dead, and having not been ignorant of the bishop's enormous debaucheries, her ghost appeared often to this sister, charging her to go over and warn him, that if he did not forthwith reform his wicked life, it would assuredly be cut off at the gallows. Whether this was only a bare fancy,

[A] In 1637, the earl of Corke was forced to compound, and parted with Ardmore to the see of Waterford: the bishop wanted as much of his estate as was worth in the whole two thousand pounds per annum. Biogr. Brit.

The penitent
Death
of a woeful
Sinner,
p. 27. &c.

the effect of a dream, or a device to give weight to her arguments with her brother, she actually went to Ireland, and declared to him what, she said, had been revealed to her. His answer was, "What must be, shall be; marriage and hanging go by destiny." So he sent her back as a weak woman, and went forward himself, still mending his pace, but altering his path to perdition; for after this he fell into the commission of bestiality. At length, in the midst of his foul career, the man who had been the corrupter of him in his youth, and whom he had not seen in twenty years before, coming casually to Ireland; the sight of him struck him with horror, as if some ghost had appeared to him: Atherton said, his very heart misgave him, and his conscience apprehended him as a presage or forerunner of a speedy vengeance.

Dr. Bernard. In fact, about three weeks after, a bill of complaint was preferred against the bishop in the parliament of Ireland, whereupon he was suddenly seized, and strictly imprisoned. His arraignment lasted long, and ended on the 27th of November, 1640, with sentence of death [B]. After his condemnation, he was returned prisoner again to the Castle of Dublin; and Dr. Bernard the next day repaired to him, probably by direction from archbishop Usher, whose chaplain he was. Atherton was allowed seven days to fit himself for his dissolution. The doctor first advised him to lay aside his rich cloaths, to let the chamber be kept dark, to admit no company but such as might come to give him spiritual counsel, and so to commit himself close prisoner to his thoughts; to eat in solitude, give himself to fasting, even to the afflicting

[B] "We have been informed by a gentleman of repute, who had long been in Waterford, as well as other parts of Ireland, and conversant with many grave and intelligent persons there, that he often heard, there was a favourite but unlucky mare, by which the unwary bishop got his deadly downfall. And how true it is, we know not, but a late editor of Dr. Bernard's book on the bishop has named in the title-page another four-footed favourite, with whom our dainty courtier would in like manner solace; for the title of that edition runs thus, *The Case of John Atherton, Bishop of Waterford, in Ireland, who was convicted of the Sin of Uncleaness with a Cow, and other Creatures, for which he was hanged at Dublin, &c. printed in octavo,*

1710, &c. This title has moved the spleen of a late apologist in this cause, to mislead the world with a new-fangled Case of Bishop Atherton; in which he objects no untruth to that title, but chides the editor for printing that creature in capital letters." *Biographia Brit.*

Dr. Bernard, by archbishop Usher's command, published two discourses; one intitled, "The penitent Death of a woeful sinner; or, the penitent Death of John Atherton, executed at Dublin," &c. The other, "A Caveat to the Ministry and People; or, a Sermon preached at the Funeral of the said Prelate." They contain a very particular account of his behaviour from the time of his receiving sentence till his execution.

of his body which he had so pampered, as a means to effect the sorrow of his soul; and also to get his coffin made, and have it in his chamber. Atherton became exceeding penitent, and with abundance of tears and groans bewailed the sins of his past life; often exclaiming, in imitation of Cardinal Wolsey's memorable speech, that had he been as conversant in the Gospel for the instruction of men, as he had been in the law for the settling of lands, he had not by the law so deservedly lost lands, body, and estate all at once. He was hanged on Gallows-green, at Dublin, on the 5th of December, 1640.

ATKINS (sir ROBERT), lord chief baron of the exchequer, was descended of a very ancient family in Gloucestershire, and son of sir Edward Atkins, one of the barons of the exchequer, by Ursula, daughter of sir Thomas Dacres, of Cheshunt in Hertfordshire. He was born in the year 1621, and, after being instructed in grammar-learning in his father's house, was sent to Baliol college, Oxford. Removing thence to one of the inns of court, he applied himself very closely to the study of the law. In April 1661, at the coronation of king Charles II. he was made a knight of the bath; and in September the same year, created master of arts, in full convocation at Oxford. In 1671, he was appointed a king's serjeant at law; and in 1672, a judge of the court of common pleas. In 1679, from a foresight of very troublesome times, he resigned his office, and retired into the country. In July 1683, when lord Ruffel was first imprisoned, on account of that conspiracy for which he afterwards suffered, sir Robert Atkins, being applied to for his advice, gave it in the following letter, which manifests his courage and integrity, as well as his prudence and learning:

"Sir, I am not without the apprehensions of danger that
 "may arise by advising in, or so much as discoursing of,
 "public affairs; yet no fear of danger shall hinder me from
 "performing the duty we owe one to another, to counsel
 "those that need our advice, how to make their just de-
 "fence when they are called in question for their lives,
 "especially if they are persons that have, by their general
 "carriage and conversation, appeared to be men of worth,
 "and lovers of their king and country, and of the reli-
 "gion established among us. I will follow the method you
 "use, and answer what you ask, in the order I find it in
 "your letters.

"I cannot

“ I cannot see any disadvantage or hazard, by pleading the
 “ general plea of Not Guilty. If it fall out upon the proofs,
 “ that the crime is only misprision of treason, and not the
 “ very crime of treason, the jury must find the prisoner not
 “ guilty of treason; and cannot, upon an indictment of
 “ treason, find the party guilty of misprision, because he was
 “ not indicted for the offence of misprision; and treason,
 “ and misprision of treason, are offences that the law hath
 “ distinguished the one from the other; and therefore, if
 “ the proofs reach no farther than to prove a misprision, and
 “ amount not to treason, the prisoner may urge it for himself,
 “ and say, that the proofs do not reach to the crimes charged
 “ in the indictment; and if the truth be so, the court ought
 “ so to direct the jury not to find it. Now being in com-
 “ pany with others, where those others do consult and con-
 “ spire to do some treasonable act, does not make a man
 “ guilty of treason, unless by some words or actions he signify
 “ his consent to it, and approbation of it; but his being privy
 “ to it, and not discovering of it, makes him guilty of mis-
 “ prision of treason, which consists in the concealing it; but
 “ it makes him not guilty of treason: and if the same per-
 “ son be present a second time, or oftner, this neither does
 “ not make him guilty of treason, only it raises a strong
 “ suspicion that he likes, and consents to it, and approves of
 “ it, or else he would have forborn after being once amongst
 “ them. But the strongest suspicion does not sufficiently
 “ prove a guilt in treason, nor can it go for any evidence,
 “ and that upon two accounts: first, the proofs in case of
 “ treason must be plain, and clear, and positive, and not by
 “ inference or argument, or the strongest suspicion imagin-
 “ able. Thus said sir Edward Coke, in many places in his
 “ Third Institutes in the chapter of high treason. Secondly,
 “ in an indictment of high treason, there must not only be a
 “ general charge of treason, nor is it enough to set forth of
 “ what sort or species the treason is, as killing the king,
 “ or levying war against him, or coining money, or the
 “ like; but there must be also set forth some overt or open
 “ act, as the statute of the 25th of Edward III. calls it, or
 “ some instance given by the party or offender, whereby it
 “ may appear he did consent to it, and consult it, and approve
 “ of it: and if the barely being present should be taken and
 “ construed to be a sufficient overt or open act, or instance,
 “ then there is no difference between treason and misprision
 “ of treason; for the being present without consenting makes
 “ no more than misprision; therefore there must be some-
 “ thing

“ thing more than being barely present, to make a man guilty
 “ of treason, especially since the law requires an overt or open
 “ act to be proved against the prisoner accused. See sir Ed-
 “ ward Coke’s Third Institutes, fol. 12. upon those words of
 “ the statute, *per overt fact*. And that there ought to be direct
 “ and manifest proofs, and not bare suspicions or presump-
 “ tions, be they never so strong and violent, see the same
 “ fol. in the upper part of it, upon the word *proveablement*.
 “ And the statute of the 5th of Edward VI. cap. xi. re-
 “ quires that there should be two witnesses to prove the
 “ crime; so that if there be but one witness, let him be
 “ never so credible a person, and never so positive, yet if
 “ there be no other proof, the party ought to be found
 “ not guilty; and those two witnesses must prove the person
 “ guilty of the same sort or species of treason. As for ex-
 “ ample :

“ If the indictment be of that species of treason, of con-
 “ spiring the king’s death, both witnesses must prove some
 “ fact, or words tending to that very sort of treason; but
 “ if there be two witnesses, and one proves the prisoner
 “ conspired the death of the king, and the other witness
 “ proves the conspiring to do some other sort of treason, this
 “ comes not home to prove the prisoner guilty upon that in-
 “ dictment; for the law will not take away a man’s life in
 “ treason upon the testimony and credit of one witness; it
 “ is so tender of a man’s life, the crime and the forfeitures
 “ are so great and heavy.

“ And as there must be two witnesses, so by the statute
 “ made in the thirteenth year of his now majesty, cap. i.
 “ (intituled, For the Safety of his Majesty’s person) those two
 “ witnesses must not only be lawful, but also credible persons
 “ (see that statute in the fifth paragraph), and the prisoner
 “ must be allowed to object against the credit of all or any
 “ of the witnesses; and if there be but one witness of clear
 “ and good credit, and the rest not credible, then the testi-
 “ mony of those who are not credible must go for nothing,
 “ by the words and meaning of this statute (see the statute).

“ Now were I jurymen, I should think no such witness a
 “ credible witness, as should appear either by his own testi-
 “ mony, or upon proof made by others against him, to
 “ have been *particeps criminis* [A]; for that proves him to
 “ be a bad, and consequently not so credible a man; espe-

[A] The person here hinted at, is the 28th of June, 1683, and charged
 lord Howard, who surrendered himself lord Russell with high treason.

“ cially if it can appear, the witness has trepanned the
 “ prisoner into the committing of the crime ; then the wit-
 “ ness will appear to be guilty of a far higher crime than the
 “ prisoner ; and therefore ought not to be believed as a cre-
 “ dible witness against the prisoner : for he is a credible wit-
 “ ness that has the credit of being a good and honest man,
 “ which a trepanner cannot have : and this trepanning
 “ proves withal that the trepanner did bear a spight and
 “ malice against the person trepanned, and intended to do
 “ him a mischief, and designed to take away his life. Shall
 “ such a one be a credible witness, and believed against him ?
 “ God forbid !

“ Then again, it cannot but be believed, that such persons
 “ as have been guilty of the same crime will out of a natural
 “ self-love be very forward and willing to swear heartily, and
 “ to the purpose, in order to the convicting of others, that
 “ they may, by this service, merit their pardon, and save
 “ their own lives : and for this reason are not so credible
 “ witnesses, such as the statute of 13 Car. II. does require.
 “ Read over the whole chapters of sir Edward Coke, Of high
 “ treason, and Of petty treason ; for in this latter, Of petty
 “ treason, there is much matter that concerns high treason.

“ I wish with all my soul, and I humbly and heartily pray
 “ to Almighty God, that these gentlemen, who have given
 “ so great proof of their love to the true religion, and of the
 “ just rights and liberties of their country, and of their zeal
 “ against Popery, may upon their trial appear innocent. I
 “ am so satisfied of their great worth, that I cannot easily
 “ believe them guilty of so horrid a crime. I pray God
 “ stand by them in the time of their distress. I wish I might
 “ have the liberty fairly to give them what assistance I could
 “ in that wherein I might be any way capable of doing it.
 “ I beseech Almighty God to heal our divisions, and establish
 “ us upon the sure foundation of peace and righteousness. I
 “ thank you for the favour you have done me by imparting
 “ some public affairs, which might perhaps have been un-
 “ known to me, or not known till after a long time, for I
 “ keep no correspondence. When there is any occasion,
 “ pray oblige me by a farther account, especially what con-
 “ cerns these gentlemen ; and though I have written nothing
 “ here but what is innocent and justifiable, yet that I may
 “ be the surer against any disadvantage or misconstruction,
 “ pray take the pains to transcribe what notes you think fit,
 “ out of this large paper, but send me this paper back again,
 “ inclosed in another, by the same hand that brings it.

“ There

“ There is, nor ought to be, no such thing as constructive
 “ treason; this defeats the very scope and design of the statute
 “ of the 25th of Edward III. which is to make a plain de-
 “ claration, what shall be adjudged treason by the ordinary
 “ courts of justice. The conspiring any thing against the
 “ king’s person is most justly taken to be, to conspire against
 “ his life; but conspiring to levy war, or to seize the guards,
 “ is not conspiring against the king’s life; for these are trea-
 “ sons of a different species.”

In 1684, he appears to have given a fresh proof of his deep learning, in the case between the king and sir William Williams. An information was exhibited against William Williams, esq. late speaker of the house of commons, for endeavouring to stir up sedition, and procure ill-will, between the king and his subjects, by appointing a certain seditious and infamous libel, intituled “ The information of Thomas Dan-
 “ gerfield, to be printed and published.” The defendant pleaded to the jurisdiction of the court, setting forth that he was speaker of the house of commons, and that in obedience to their order he had appointed that Narrative to be printed; wherefore he demanded the judgement of the court of king’s bench, whether it ought to take farther cognizance of the matter. Sir Robert Atkins undertakes, in his argument in support of this plea, to prove three propositions: first, that what was done in this case was done in a course of justice, and that in the highest court of the nation, and according to the law and custom of parliament. Secondly, that, however, that which was done in this case was not to be imputed to the defendant, who acted in it but as a servant, or minister, of the parliament, though in a very honourable station. Thirdly, that these, being matters transacted in parliament, and by the parliament, the court of king’s bench ought not to take cognizance of them, nor had any jurisdiction to judge or determine them.

An action was brought in Easter term, in the second year of king James II. against sir Edward Hales, for acting as a colonel of foot without receiving the sacrament, or taking certain oaths appointed by an act of parliament to be taken within a certain time; whereupon being legally indicted in the county of Kent, and convicted, the plaintiff became intitled to the forfeiture of five hundred pounds. To this the defendant pleaded, that the king by his letters patent had dispensed with his taking the sacrament, or the oaths, and therefore demurred generally: the plaintiff joined in demurrer, and judgement was given in the king’s bench for the defendant.

This gave occasion to sir Robert's excellent enquiry into the power of dispensing with penal statutes ; wherein the doctrine of dispensations is largely handled.

At the Revolution, to promote which sir Robert did all that could be expected from him, he was received with great marks of distinction by king William, who, in May 1689, made him lord chief baron of the exchequer. In October following, the marquis of Hallifax, whom the lords had chosen for their speaker, desiring to be excused from discharging that office any longer, the lord chief baron Atkins was immediately elected in his room, and so continued till the great seal was given to sir John Sommers, in the beginning of 1693.

October 30, 1693, when the lord mayor of London elect was sworn in before sir Robert, in the exchequer, he made a famous speech, wherein, after drawing a terrible picture of the designs of Lewis XIV. and of the means employed to accomplish them, he hath the following passage, which will assist our readers in judging of the baron's character: " There is one piece of policy of his, wherein he outdoeth all other princes whatsoever ; and that is, the great thing of maintaining and managing intelligence. He can tell when your merchant-ships set out, and by what time they shall return ; nay, perhaps he does take upon him to know, by the help of some confederacy with him that is prince of the power of the air, that the wind shall not serve in such or such a corner till such a time : he knoweth when our royal navy is to be divided, and when it is united.

" And shall I guess how he comes to have such intelligence ? That were well worth the hearing. I would but guess at it ; and I would in my guesses forbear saying any thing that is dishonourable to any among ourselves. We all know the Scripture tells us, that the good angels are ministers of God for good to the elect : it is the comfort of all good men that they are so. It is said, ' He will give his angels charge over thee, to preserve thee in thy way ; ' and, I hope, we are every one of us in our way. But we have reason to believe that the wicked angels are very instrumental in carrying on such designs as this great man hath undertaken.

" It is a vulgar error that hath obtained among some of us, that these wicked spirits are now confined under chains of darkness in the place of torment. I remember that expression of some of them to our Saviour, ' Art thou come

“to torment us before the time ?” It was not then the time of their being tormented : it is rather to be believed that they are wandering about in the air, and there fleeting to and fro, driving on such wicked purposes as this our enemy is engaged in. We know grave and serious historians give us instances of correspondencies held both by good and bad spirits here ; the wicked by God’s permission, the good by his command and particular good providence. So the death of Julian the apostate heathen emperor, who was killed in his wars in Persia, was known in the very moment of it at the city of Rome, at a great distance from the place of battle, to the no little joy of the Christians. And this, I suppose, was by the ministry of a good angel.

“We have instances of another nature, of what has been done by evil angels. In the instant of our Saviour’s passion, if we may believe credible historians, it was known at a vast distance from Jerusalem, at sea among some who were then on a voyage : they heard a voice in the air, crying out of the death of the great god Pan : after which followed great howlings and screechings. Whence we may suppose by the expression, that this was by some wicked spirits that were then hovering in the air, and did communicate this piece of intelligence.”

In June 1695, being then in his 74th year, he resigned his office [B], and retired to his seat at Saperton-hall in Gloucestershire, where he spent the last fourteen years of his life in ease and quiet. He died in the beginning of the year 1709, aged 88. He was a man of great probity, as well as of great skill in his profession, and a warm friend to the constitution [C]. He was twice married, first to Mary, daughter of

[B] It is said that his resignation was owing to his being disappointed of the place of master of the rolls, in the room of sir John Trevor. Remarks on the State of the Law, p. 5.

[C] His writings are collected into one volume, octavo, under the title of “Parliamentary and political Tracts,” containing,

1. “The Power, Jurisdiction, and Privilege of Parliament, and the Antiquity of the House of Commons asserted : occasioned by an Information in the King’s Bench, by the Attorney-general, against the Speaker of the House of Commons.”

2. “An Argument in the great Case

“concerning the Election of Members to Parliament between Sir Samuel Barnardiston Plaintiff, and Sir William Soame, Sheriff of Suffolk, Defendant, in the Court of King’s Bench, in an action upon the Case, and afterwards by Error sued in the Exchequer Chamber.”

3. “An Enquiry into the Power of dispensing with penal Statutes. Together with some Animadversions upon a Book writ by Sir Edward Herbert, Lord chief Justice of the Court of Common Pleas, intituled, ‘A short Account of the Authorities in Law upon which Judgment was given in Sir Edward Hale’s Case.’”

Chauncy's
Hertfordsh.

Ibid.

of sir George Clerk, of Walford in Northamptonshire, and afterwards to Anne, daughter of sir Thomas Dacres. He left behind him an only son, sir Robert Atkins, author of the "History of Gloucestershire." He was born in 1646, and educated with great care under the eye of his father. He became very early a great lover of the laws and history of his country, and was chosen to represent his county in parliament, as often as he would accept that honour. Dr. Parsons, chancellor of the diocese of Gloucester, had been at great pains to collect materials for the "History of the county of Gloucester;" but his ill state of health preventing the completion of his design, sir Robert Atkins executed Dr. Parsons's plan in return for the great affection shewn by the inhabitants of this county for himself and his family. The following passage in this work, occasioned by his mentioning the siege of Gloucester in 1643, shews that he differed greatly from his father in his political principles: "The unfortunate siege of this city gave a stand to the king's victorious army; which being raised as has been related, it turned the state of the war, and the king could never after obtain success; which confirms that the greatest of kings, and the best of men, are not secured from the violence of the wicked. This royal family will always be honoured in the memory of good men, and must have been so throughout the Christian world, had it been as prosperous as it is deserving. King James I. was the most learned king; king Charles I. was the most religious king; king Charles II.

4. "A Defence concerning the Ecclesiastical Jurisdiction in the Realm of England."

5. "A Defence of the late Lord Ruffel's Innocency, by way of confutation of a libellous Pamphlet, intituled, 'An Antidote against Poison; with two Letters of the Author of this Book, upon the Subject of his Lordship's Trial.'" The first and chief of these letters we have given above.

6. "The Lord Ruffel's Innocency further defended, by way of Reply to an Answer, intituled, 'The Magistracy and Government of England vindicated.'"

7. "The Lord Chief Baron Atkins's Speech to Sir William Ashurst, Lord Mayor elect for the City of London, at the time of his being sworn in their Majesties Court of Exchequer."

Besides these tracts, he is said to have

written a treatise against the exorbitant power of the court of chancery." (See Wood's Fasti Oxon. vol. ii. p. 155.)

The authors of the Biogr. Britan. remark, that whoever inclines to be thoroughly informed of the true constitution of his country, of the grounds and reasons of the Revolution, and of the danger of suffering prerogative to jostle law, cannot read a better or a plainer book than those tracts of sir R. Atkins. His style is strong, but not stiff; there is a mixture of wit, but of such wit as is proper to the subject; it comes in pertinently, and serves to enlighten, not to amuse or to mislead, the reader; whatever he says is supported by authorities, and there is such a visible candour in all his discourses, that if a man does not relish his arguments, he must at least admire the manner in which they are offered.

"was

“ was the best-natured king; and king James II. was the
 “ best friend; which virtue was most eminent in his tender
 “ love to his children, and his steady kindness to his ser-
 “ vants. This succession of kings has been oppressed by
 “ their virtues; for peace, religion, good-nature, and friend-
 “ ship, ruined them. It is remarkable of this royal family,
 “ that the witty king was over-reached by the wit of the
 “ Spanish ambassador: that the religious king was murdered
 “ by rebellious saints: the voluptuary was conspired against
 “ by men of no religion: and the best friend was betrayed
 “ and forsaken by them whom he most entirely loved. It
 “ does not hence follow that this family will always be un-
 “ fortunate.” He died in 1711, aged 64, having survived
 his father somewhat more than a year.

ATTERBURY (Lewis), father of the celebrated Dr.
 Atterbury, bishop of Rochester, was born about the year
 1631. He was the son of Francis Atterbury, rector of Wood’s
 Middleton-Malfer, or Milton, in Northamptonshire, who ^{Athen.}
 among other ministers subscribed the Solemn League and Co-^{Oxon. vol. iii.}
 venant in 1648. Lewis was entered a student of Christ-^{col. 910.}
 church Oxford in 1647, took the degree of bachelor of arts ^{Wood’s}
 February 23, 1649, and was created master of arts by virtue ^{Fasti.}
 of a dispensation from Oliver Cromwell the chancellor, ^{Ibid. col. 98.}
 March 1, 1651. He was one of those, who had submitted
 to the authority of the visitors appointed by the parliament.
 In 1654, he became rector of Great or Broad-Riflington in ^{Yardley’s}
 Gloucestershire; and after the restoration, took a presentation ^{Account of}
 for that benefice under the great seal, and was instituted again ^{Dr. Lewis}
 to confirm his title to it. On the 11th of September, 1657, ^{Atterbury.}
 he was admitted rector of Milton, or Middleton-Keynes, in
 Bucks; and at the return of Charles II. took the same pru-
 dent method to corroborate his title to this living. July 25, ^{Ibid.}
 1660, he was made chaplain extraordinary to Henry duke of
 Gloucester; and on the 1st of December, in the same year,
 was created doctor in divinity. Returning from London, ^{Wood’s}
 whither the law-suits he was frequently involved in had ^{Fasti.}
 brought him, he had the misfortune to be drowned near his ^{Wood’s}
 own house, in the beginning of December, 1693. He pub-^{Athen.}
 lished three occasional sermons, the titles of which may be ^{Oxon.}
 seen in Wood’s Athen. Oxon. vol. ii. col. 911. ^{col. 911.}

ATTERBURY (Lewis), eldest son of the preceding,
 was born at Caldecot, in the parish of Newport-Pagnel, in
 Bucks, on the 2d of May 1656. He was educated at West-Yardley.

minster-school under Dr. Busby, and sent to Christ-church, Oxford, at the age of eighteen. He was ordained deacon in September 1679, being then bachelor of arts; and priest the year following, when also he commenced master of arts. In 1683, he served the office of chaplain to sir William Pritchard lord mayor of London. In February 1684, he was instituted rector of Symel in Northamptonshire, which living he afterwards resigned upon his accepting of other preferments. July 8, 1687, he accumulated the degrees of bachelor and doctor of civil-law. In 1691, we find him lecturer of St. Mary Hill in London. Soon after his marriage [A] he settled at Highgate, where he supplied the pulpit of the reverend Mr. Daniel Lathom, who was very old and infirm, and had lost his sight; and, upon the death of this gentleman was, in June 1695, elected by the trustees of Highgate chapel to be their preacher. He had a little before been appointed one of the six preaching chaplains to the princess Anne of Denmark at Whitehall and St. James's, which place he continued to supply after she came to the crown, and likewise during part of the reign of George I. When he first resided at Highgate, observing what difficulties the poor in the neighbourhood underwent for want of a good physician or apothecary, he set himself to the study of physic; and after acquiring considerable skill, practised it gratis occasionally among his poor neighbours. In 1707, the queen presented him to the rectory of Shepperton in Middlesex; and in March 1719, the bishop of London collated him to the rectory of Hornsey, which was the more agreeable to him, because the chapel of Highgate being situate in that parish, many of his constant hearers became now his parishioners.

In 1720, on a report of the death of Dr. Sprat, archdeacon of Rochester, he applied to his brother, in whose gift this preferment was, to be appointed to succeed him. The bishop giving his brother some reasons why he thought it improper to make him his archdeacon, the doctor replied, "Your lordship very well knows that Lanfranc archbishop of Canterbury had a brother for his archdeacon; and that sir Thomas More's father was a puisne judge when he was lord chancellor. And thus, in the sacred history, did God himself appoint that the safety and advancement of the patriarchs should be procured by their younger brother, and

[A] He married the daughter of Mr. John Bedingfield, brother to sir Robert Bedingfield, knight, lord mayor of London in 1707; by whom he had three sons and a daughter: but none survived him.

" that

“ that they with their father should live under the protection
 “ and government of Joseph.” In answer to this the bishop
 informs his brother, that the archdeacon was not dead, but
 well, and likely to continue so. He died however soon after ;
 and, on the 20th of May, 1720, the bishop collated Dr.
 Brydges, the duke of Chandos’s brother, to the arch-
 deaconry, after writing thus in the morning to the doctor :
 “ I hope you are convinced by what I have said and written,
 “ that nothing could have been more improper than the
 “ placing you in that post immediately under myself. Could
 “ I have been easy under that thought, you may be sure no
 “ man living should have had the preference to you.” To
 this the doctor answered “ There is some shew of
 “ reason, I think, for the non-acceptance, but none for the
 “ not giving it. And since your lordship was pleased to sig-
 “ nify to me that I should over-rule you in this matter, I
 “ confess it was some disappointment to me I hope I
 “ shall be content with that meaner post in which I am ; my
 “ time at longest being but short in this world, and my
 “ health not suffering me to make those necessary applica-
 “ tions others do : nor do I understand the language of the
 “ present times ; for, I find, I begin to grow an old-
 “ fashioned gentleman, and am ignorant of the weight and
 “ value of words, which in our times rise and fall like
 “ stock.”

Dr. Lewis Atterbury died at Bath, whither he went for a
 paralytic disorder, October 20th, 1731 [B]. He published
 in his life-time two volumes of sermons [C], and four occa-
 sional ones, besides some other pieces [D]. In his will he
 gave some few books to the libraries at Bedford and Newport,
 and his whole collection of pamphlets, amounting to upwards
 of two hundred volumes, to the library of Christ-church Ox-

[B] He gave directions in his will
 to be buried at Highgate, and that a
 monument should be erected in the
 chapel, and an inscription in such or
 like words as he should leave behind
 him.

[C] The first volume appeared in
 1699, in octavo. The second was
 published in the same form in 1703.

[D] 1. “ The penitent Lady ; trans-
 “ lated from the French of the famous
 “ madam La Valliere, 1684,” duo-
 decimo.

2. “ Some Letters relating to the
 “ History of the Council of Trent.”

3. “ An Answer to a popish Book,
 “ intitled, ‘ A true and modest Account
 “ of the chief points in Controversy
 “ between the Roman Catholics and
 “ the Protestants.’ By N. Colson.
 “ 1706.”

4. “ The Re-union of Christians.
 “ Translated from the French, 1708.”
 Pursuant to the directions of Dr.
 Atterbury’s will, Mr. Yardley, arch-
 deacon of Cardigan, his executor, pub-
 lished from his manuscripts two volumes
 of sermons on select subjects. To
 which is prefixed a short account of the
 author. London, 1743, octavo.

ford,

ford. He charged his estate for ever with the payment of ten pounds yearly to a school-mistress to instruct girls at Newport-Pagnel, which salary he had himself in his lifetime paid for many years. He remembered some of his friends, and left a respectful legacy of one hundred pounds to his "dear brother, in token of his true esteem and affection," as the words of the will are; and made the bishop's son Osborn (after his grand-daughter, who did not long survive him) heir to all his fortune.

Biog. Brit.
corrected by
Atterbury's
Epistolary
Correspond-
ence,
1783.

ATTERBURY (FRANCIS), bishop of Rochester in the reigns of Queen Anne and King George I. was born March 6, 1662, at Middleton, or Milton Keynes, near Newport-Pagnel, in Buckinghamshire. He had his education in grammar learning at Westminster-school; and thence, in 1680, was elected a student of Christ-Church college, Oxford: where he soon distinguished himself for the politeness of his wit and learning; and gave early proofs of his poetical talents, in a Latin version of Dryden's "Abfolom and Achitophel" [A], an epigram on "a Lady's Fan" [B], and a translation of some "Odes of Horace" [C]. In 1687 he made his first essay in controversial writing, and shewed himself as an able and strenuous advocate for the Protestant religion, in "An Answer to some Considerations on the Spirit of Martin Luther, and the Original of the Reformation [D]." The time of his entering into holy orders is not

[A] It was published in 1682, in quarto, under the title of "Abfolon et Achitophel, Poëma; Carmine Latino donatum." Anthony Wood tells us, Mr. Atterbury was assisted in this translation by Mr. Francis Hickman, student of Christ-Church. Another Latin version of the same poem was published the same year at Oxford by Mr. William Coward of Merton College, afterwards an eminent physician. It is remarkable that Coward's translation having been mistaken for Atterbury's by Stackhouse, the bishop has been defrauded of the honour due to his ingenious performance, in every publication where it has been mentioned, for the last sixty years. It is restored to him in Nichols's publication of the bishop's miscellanies, in 1783.

[B] Miss Osborn, the lady to whom Mr. Atterbury addressed these verses, soon after became his wife.

[C] These are all published with his "Epistolary Correspondence."

[D] The "Considerations on the Spirit of Martin Luther" were published under the name of Mr. Abraham Woodhead, an eminent Roman Catholic of those times, who wrote several tracts in defence of the Church of Rome: but the true author was Mr. Obadiah Walker, master of University College. The title was, "Two Discourses; the first, concerning the Spirit of Martin Luther, and the Original of the Reformation. The second, concerning the Celibacy of the Clergy." The latter tract was censured in "An Answer to a Discourse concerning the celibacy of the Clergy," printed at Oxford, 1688." Mr. Atterbury's Answer was published the 10th of August, 1687, and presently after animadverted upon by Mr. Thomas Deane, fellow of University College, at the end of "The Religion

not exactly known; but may be very nearly, ascertained by his "Epistolary Correspondence;" where a letter to his father in 1690 is highly expressive of a superior genius, impatient of the shackles of an humble college life; whilst the father's answer displays the anxiety, together with a mixture of the severity, of the paternal character, offended by the querulousness of the son, and his dissatisfaction. He had taken the degree of B. A. June 13, 1684 (when he was little more than 22 years old); and that of M. A. April 20, 1687; and it has been ingeniously conjectured, that he had applied to the college for permission to take pupils whilst he was B. A. only (which is unusual), and that he was refused. After passing ^{Epistolary} two or three years more in the college, he then seems to ^{Correspondence, vol. i.} have thought too highly of himself (when now become M. A.) to take any at all, and to be "pinned down, as," he says, ^{P. 377.} "it is his hard luck to be, to this scene." This restlessness appears to have broken out in October 1690, when he was Moderator of the college, and had had Mr. Boyle four months under his tuition, who "took up half his time," and whom he never had a thought of parting with till he should leave Oxford; but wished he "could part with him to-morrow on that score." The father tells him, in November, "You used to say, when you had your degrees, you should be able to swim without bladders. You used to rejoice at your being moderator, and of your *quantum* and sub-lecturer; but neither of these pleased you; nor was you willing to take those pupils the house afforded you when master; nor doth your lecture please, or noble-men satisfy you." In the same letter the father advises his marrying into some family of interest, either bishop or arch-bishop's, or some courtier, which may be done, with accomplishments, and a portion too." And to part of this counsel young Atterbury attended; for he soon after

"of Martin Luther, whether Catholic or Protestant, proved from his own Works." Another edition of the "Answer" was published at London, in 1723, in 8vo. It is a very learned performance, and written with uncommon spirit and vivacity. The Preface to it is inserted among his "Miscellanies." This vindication of that great reformer induced bishop Burnet to rank the author among those eminent divines, who had distinguished themselves by their admirable defences of the Protestant Religion. Our Prelate himself, in that part of his speech, at his

trial, in which he vindicates himself from the suspicion of a secret inclination to Popery, appeals to this book, as well as the whole tenor of his preaching and writings ever since: and Mr. Wynne, his counsel, observes, in his defence of the bishop, how grievous it was for one of his Lordship's character and function, to be charged with designs in favour of Popery, who was the only clergyman in England, that ever thought it worth his while to draw his pen in defence of Martin Luther, the great instrument of our reformation from Popery.

married

married Miss Osborn, a distant relation of the duke of Leeds, a great beauty, but of little or no fortune, who lived at or in the neighbourhood of Oxford. In February 1690-1, we find him resolved "to bestir himself in his office in the "house;" that of censor probably, an officer (peculiar to Christ Church) who presides over the classical exercises; he then also held the catechetical lecture founded by Dr. Busby.

At this period precisely it must have been that he took orders, and entered into "another scene, and another sort of conversation;" for in 1691 he was elected lecturer of St. Bride's church in London, and preacher at Bridewell chapel. An academic life, indeed, must have been irksome and insipid to a person of his active and aspiring temper. It was hardly possible that a clergyman of his fine genius, improved by study, with a spirit to exert his talents, should remain long unnoticed; and we find that he was soon appointed chaplain to king William and queen Mary. The earliest of his sermons in print was preached before the queen at Whitehall, May 29, 1692. In August 1694 he preached his celebrated sermon before the governors of Bridewell and Bedlam, "on the Power of Charity to cover Sins;" to which Mr. Hoadly (afterwards bishop) published some "Expositions;" and in October that year he preached before the Queen "The Sinner incapable of True Wisdom;" which was also warmly attacked.

Epistolary
Correspondence, vol. ii.
p. 21.

The share he took in the controversy against Bentley is now very clearly ascertained. In one of the letters to his noble pupil, dated "Chelsea, 1698," he says, "the matter had cost him some time and trouble. In laying the design of the book, in writing above half of it, in reviewing a good part of the text, in transcribing the whole, and attending the press," he adds, "half a year of my life went away."

In 1700, a still larger field of activity opened, in which Atterbury was engaged four years with Dr. Wake (afterwards Archbishop of Canterbury) and others, concerning "the Rights, Powers, and Privileges of Convocations [x]:" in which, however the truth of the question may be supposed to lie, he displayed so much learning and ingenuity, as well as zeal for the interests of his order, that the Lower

[x] The curious reader who may wish to see a history of this remarkable controversy, with some account of the many books and pamphlets it occasioned,

will be gratified by referring to the Biographia Britannica, vol. i. pp. 335, 345.

House of Convocation returned him their thanks [F], and the university of Oxford complimented him with the degree of D. D. [G]. January 29, 1700, he was installed archdeacon of Totness, being promoted to that dignity by Sir Jonathan Trelawny, then bishop of Exeter. The same year he was engaged, with some other learned Divines, in revising an intended edition of the "Greek Testament," with Greek "Scholia," collected chiefly from the fathers, by Mr. Archdeacon Gregory. At this period he was popular as Preacher at the Rolls Chapel, an office which had been conferred on him by Sir John Trevor, a great discerner of abilities, in 1698, when he resigned Bridewell, which he had obtained in 1693. Upon the accession of Queen Anne, in 1702, Dr. Atterbury was appointed one of her majesty's chaplains in ordinary; and, in October 1704, was advanced to the deanery of Carlisle [H]. About two years after this, he was engaged in a dispute with Mr. Hoadly, concerning the advantages of virtue with regard to the present life [I], occasioned by his sermon,

Epistolary
Correspondence,
vol. iii.
p. 19.

[F] April 8, 1701, Dr. Finch, having been sent with a message from the lower to the upper house of convocation, returned with an account, that no message would be received from them, for want of the Prolocutor's presence. Hereupon the Dean of Gloucester took occasion to observe, that, since the upper house refused this correspondence with them, it was now time for that house to return their thanks to Mr. Atterbury, for his learned pains in asserting and vindicating the rights of convocation. Upon which a debate ensued, and it was proposed to change the form of thanks from "learned pains in asserting and vindicating," to "his endeavours to assert and vindicate;" but, upon a division, it was carried for the first motion, and the thanks of the House returned accordingly.

[G] In consequence of the vote of the lower house of convocation mentioned in the last remark, a letter was sent to the university of Oxford, expressing, that, "whereas Mr. Francis Atterbury, late of Christ Church, had so happily asserted the rights and privileges of archdeaconry, as to merit the lower house upon hope no less notice

"to the Church: And that the most proper and seasonable mark of respect to him, would be to confer on him the degree of doctor in divinity by diploma, without doing exercise, or paying fees." The university approved the contents of this letter, and accordingly created Mr. Atterbury D. D.

[H] In a small tract, intitled, "A Letter from the South, by way of Answer to a Letter from a Northern Divine; giving an Account of a strange Attempt made by Dr. A., &c." an improbable story is related of Atterbury's over-eagerness to get possession of this deanery. The whole matter is cleared up in "The Form of Retraction required from Dr. Atterbury, previous to his institution at Carlisle; with a narrative of what passed on that occasion between the dean and bishop Nicholson," preserved in Bp. Atterbury's "Epistolary Correspondence," vol. ii. p. 197. And see vol. iii. p. 247.

[I] The doctrine of this sermon Mr. Hoadly examined, in "A Letter to Dr. Francis Atterbury, concerning Virtue and Vice," published in 1706; in which he undertakes to shew, that Dr. Atterbury has extremely mistaken the sense of his text. Dr. Atterbury, in a volume of "Sermons" published by himself, prefixed a long "Preface" to the Sermon at Mr. Bennet's funeral;

sermon, preached August 30, 1706, at the funeral of Mr. Thomas Bennet, a bookseller. In 1707, Sir Jonathan Trelawny, then bishop of Exeter, appointed him one of the canons residentiaries of that church. In 1709, he was engaged in a fresh dispute with Mr. Hoadly, concerning "Passive Obedience [K]," occasioned by his Latin Sermon, intituled, "Concio ad Clerum Londinensem, habita in Ecclesia S. Euphegi." In 1710, came on the famous trial of Dr. Sacheverell, whose remarkable speech on that occasion was generally supposed to have been drawn up by our author [L], in conjunction with Dr. Smalridge and Dr. Freind. The same year Dr. Atterbury was unanimously chosen prolocutor of the lower house of convocation, and had the chief management of affairs in that house [M]. May 11, 1711, he was appointed, by the

See it in
Epistolary
Correspondence,
vol. iii.
p. 456.

funeral; in which he replies to Mr. Hoadly's arguments, and produces the concurrent testimonies of expositors, and the authorities of the best writers, especially our English Divines, in confirmation of the doctrine he had advanced. In answer to this "Preface," Mr. Hoadly published, in 1708, "A Second Letter," &c. and in the Preface to his "Tracts," tells us, these two letters against Dr. Atterbury were designed to vindicate and establish the tendency of virtue and morality to the present happiness of such a creature as man is; which he esteems a point of the utmost importance to the Gospel itself.

[K] Atterbury, in his pamphlet, intituled, "Some Proceedings in Convocation, A. D. 1705, faithfully represented," had charged Mr. Hoadly (whom he sneeringly calls "the modest and moderate Mr. Hoadly") with "treating the body of the established Clergy, with language more disdainful and reviling, than it would have become him to have used towards his Presbyterian antagonist, upon any provocation, charging them with rebellion in the church, whilst he himself was preaching it up in the State." This induced Mr. Hoadly to set about a particular examination of Dr. Atterbury's Latin sermon; which he did in a piece, intituled, "A Large Answer to Dr. Atterbury's Charge of Rebellion, &c. London, 1710," wherein he endeavours to lay open the doctor's artful management of the controversy, and to let the reader into his true meaning and design; which, in an "Appendix" to the "Answer," he

represents to be "The carrying on two different causes, upon two sets of contradictory principles;" in order to "gain himself applause amongst the same persons at the same time, by standing up for and against liberty; by depressing the prerogative, and exalting it; by lessening the executive power, and magnifying it; by loading some with all infamy, for pleading for submission to it in one particular which he supposeth an incroachment, and by loading others with the same infamy for pleading against submission to it, in cases that touch the happiness of the whole community." "This," he tells us, is a method of controversy so peculiar to one person (Dr. Atterbury) as that he knows not that it hath ever been practised, or attempted by any other writer." Mr. Hoadly has likewise transcribed, in this "Appendix," some remarkable passages out of our author's "Rights, Power, and Privileges, &c." which he confronts with others, from his Latin Sermon.

[L] To whom Sacheverell, in his last will, bequeathed good.

[M] Bishop Burnet, in his account of this convocation, having observed, that the Queen, in appointing a committee of bishops to be present, and consenting to their resolutions, not only passed over all the bishops made in king William's reign, but a great many of those named by herself, and set the bishops of Bristol and St. David's, then newly consecrated, in a distinction above all their brethren, by adding them to the committee, upon the indisposition of the archbishop and others, adds: "All this

the convocation, one of the committee, for composing Mr. Whiston's doctrines with those of the church of England; and, in June following, he had the chief hand in drawing up "A Representation of the present State of Religion [N]." In 1712, Dr. Atterbury was made dean of Christ-Church [O], notwithstanding the strong interest and warm applications of several great men in behalf of his competitor Dr. Smalridge. The next year saw him at the top of his preferment, as well as of his reputation: for, in the beginning of June 1713, the queen, at the recommendation of lord chancellor Harcourt, advanced him to the bishopric of Rochester, with the deanery of Westminster in commendam; he was confirmed July 4, and consecrated at Lambeth next day.

At the beginning of the succeeding reign, his tide of prosperity began to turn; and he received a sensible mortification presently after the coronation of king George I. when, upon his offering to present his majesty (with a view, no doubt, of standing better in his favour) with the chair of state and royal canopy, his own perquisites as dean of Westminster, the offer was rejected, not without some evident marks of dislike to his person. During the rebellion in Scotland, which broke out in the first year of this reign, Atterbury gave an instance of his growing disaffection to the established government, in refusing to sign the "Declaration" of the bishops [P], besides which,

"this was directed by Dr. Atterbury, who had the confidence of the chief minister; and because the other Bishops had maintained a good correspondence with the former ministry, it was thought fit to put the marks of the Queen's distrust upon them, that it might appear with whom her royal favour and trust was lodged."

[N] Reprinted with his "Epistolary Correspondence," vol. ii. p. 315.

[O] "No sooner was he settled there," says Stackhouse, "till all ran into disorder and confusion. The canons had been long accustomed to the mild and gentle government of a dean, who had every thing in him that was endearing to mankind, and could not therefore brook the wide difference that they perceived in Dr. Atterbury. That imperious and despotic manner, in which he seemed resolved to carry every thing, made them more tenacious of their rights, and inclinable to make fewer concessions, the more he endeavoured to grasp at power, and tyrannize.

"This opposition raised the ferment, and, in a short time, there ensued such strife and contention, such bitter words and scandalous quarrels among them, that 'twas thought advisable to remove him, on purpose to restore peace and tranquillity to that learned body, and that other colleges might not take the infection. A new method of obtaining preferment, by indulging such a temper, and pursuing such practices, as least of all deserve it! In a word, adds this writer, wherever he came, under one pretence or other, but chiefly under the notion of asserting his rights and privileges, he had a rare talent of fomenting discord, and blowing the coals of contention; which made a learned successor, in Dr. Smalridge, two of his preferments, complain of his hard fate, in being forced to carry water after him, to extinguish the flames, which his litigiousness had every where occasioned."

[P] In that juncture of affairs, when the Pretender's declaration was posted up in most market towns, and,

which, he constantly opposed the measures of the court in the house of lords, and drew up some of the most violent protests with his own hand. In 1716, we find him advising dear Swift in the management of a refractory chapter.

Epistolary
Correspondence, vol. i.
p. 30. vol. ii.
p. 45.
vol. iii.
p. 19.

April 26, 1722, he sustained a severe trial in the loss of his lady; by whom he had four children; Francis, who died an infant; Osborn, [Q] student of Christ-Church; Elizabeth, who died Sept. 29, 1716, aged 17; and Mary, who had been then seven years married to Mr. Morice.

In this memorable year, the government, on a suspicion of his being concerned in a plot in favour of the Pretender,

in some places, his title presumed, it was thought proper, by most bodies of men, to give the government all possible assurance of their fidelity and allegiance; and accordingly there was published "A Declaration of the Archbishop of Canterbury, and the Bishops in and near London, testifying their abhorrence of the present Rebellion; and an exhortation to the Clergy, and people under their care, to be zealous in the discharge of their duties to his Majesty King George." This paper both Atterbury and Smalridge refused to sign, on pretence of a just offence taken at some unbecoming reflections cast on a party, not inferior to any, they said, in point of loyalty. But Atterbury's refusal of signing the declaration of his episcopal brethren, during the rebellion in Scotland, was not the only testimony he at that time afforded of his disaffection to government. Another remarkable proof of it was his conduct to an ingenious and learned clergyman, Mr. Gibbin, curate of Gravesend. When the Dutch troops, which came over to assist in subduing the rebellion, were quartered at that place, the officers requested of Mr. Gibbin the use of his church one Sunday morning for their chaplain to preach to their soldiers, alleging that the like favour had been granted them in other parishes, and promising that the service should begin at six in the morning, that it might not interfere with that of the town. The request was granted, the chaplain preached, and his congregation was dismissed by nine o'clock. But Dr. Atterbury was so incensed at this transaction, that he suspended Mr. Gibbin for three years. The suspension, however, was deemed so injurious by

the inhabitants of Gravesend, that they subscribed a sum to Mr. Gibbin more than double the income of his church; and the affair being represented to the king, his majesty gave him the rectory of North Fleet in Kent, which living he afterwards exchanged for Birch near Colchester in Essex, where he died July 29, 1752. He was a very ingenious, learned, and worthy clergyman, who had greatly improved and enlarged his mind, by his travels into France, Italy, and other countries, with Mr. Addison. — A farther striking instance (if true) of bishop Atterbury's attachment to the Pretender, is related, by the author of the "Memoirs of Lord Chesterfield," from Dr. Birch's manuscript papers (and was often mentioned by the late bishop Pearce, who appears to have been always severe on the memory of Atterbury). "Lord Harcourt leaving the old ministry, provoked Atterbury's abusive tongue. He, in return, declared, that, on the Queen's death, the bishop came to him and to Lord Boringbroke, and said, nothing remained but immediately to proclaim K. J. He further offered, if they would give him a guard, to put on his lawn sleeves, and head the procession."

[Q] Bishop Atterbury's son was elected from Westminster to Christ Church in 1722, and continued a student of that college till 1725; when he went to the East-Indies; and continued there till the death of his uncle (who left him the reversion of his fortune), and of his father, who took no notice of him in his will, which bears date Dec. 31, 1725. Returning to England in 1732, he was ordained by his father's great rival bishop Hoadly; and in June 1746, obtained the rectory of Osbill,

der [R], he was apprehended August 24, and committed prisoner to the Tower [s]. This commitment of a Bishop upon a suspicion of high treason, as it was a thing rarely practised since the Reformation, so it occasioned various speculations

Oxhill, Warwickshire. He left a widow and five children behind him, two sons and three daughters: Francis the eldest son (now D. D.) was educated on the foundation of Westminster, elected student of Christ Church, Oxford, in 1755; in 1768 was appointed by the present archbishop of Cashel (then bishop of Cloyne) his domestic chaplain; in 1770 was collated by him to the dignity of præcentor in the cathedral of Cloyne; and in 1776 was presented to the valuable living of Clonmel, or the Great Islands, in the same diocese.

[a] Various methods were attempted, as we learn from the "Report of the Secret Committee of the House of Commons," and various times fixed, for putting this design in execution. The first intention was to have procured a regular body of foreign forces to invade these kingdoms, at the time of the elections for members of Parliament. But the conspirators, being disappointed in this expectation, resolved, next, to make an attempt at the time it was generally believed, his Majesty intended to go to Hanover, by the help of such officers and soldiers, as could pass into England, unobserved, from abroad, under the command of the late duke of Ormond; who was to have landed in the river, with a great quantity of arms, provided in Spain for that purpose. The Tower, at the same time, was to have been seized, and the city of London made a place of arms. But this design also being disappointed by many concurring events, the conspirators found themselves under a necessity of deferring their enterprize, till the breaking up of the camp: during which interval, they laboured, by their agents and emissaries, to corrupt and seduce the officers and soldiers of the army; and depended so much on their defection, as to entertain hopes of placing the Pretender on the throne, though they should have no assistance from abroad. What share our prelate was suspected to have had in this conspiracy, appears from the same "Re-

port," which charges him with carrying on a traitorous correspondence in order to raise an insurrection in the kingdom, and to produce foreign forces to invade it. In support of which accusation, three letters were produced, supposed to be written by the Bishop, to General Dillon, the late Lord Mar, and the Pretender himself, under the feigned names of Chivers, Mulgrave, and Jackson. This occasioned a resolution of the house of commons, March the 11th, 1723, "That Francis, Lord Bishop of Rochester, was principally concerned in forming, directing, and carrying on a wicked and detestable conspiracy, for invading these kingdoms with a foreign force, and for raising insurrections, and a rebellion at home, in order to subvert our present happy Establishment in Church and State, by placing a Popish Pretender on the Throne."

[s] Two officers, the under-secretary, and a messenger, went about two o'clock in the afternoon to the bishop's house at Westminster, where he then was, with orders to bring him and his papers, before the council. He happened to be in his night-gown, when they came in; and being made acquainted with their business, he desired time to dress himself. In the mean time his secretary came in; and the officers went to search for his papers; in the sealing of which the messenger brought a paper, which he pretended to have found in his close stool, and desired it might be sealed up with the rest. His lordship observing it, and believing it to be a forged one of his own, desired the officers not to do it, and to bear witness that the paper was not found with him. Nevertheless, they did it; and, though they behaved themselves with some respect to him, they suffered the messengers to treat him in a very rough manner, threatening him, if he did not make haste to dress himself, they would carry him away undressed as he was. Upon which, he ordered

culations among the people [T]. March 23, 1722-3, a bill was brought into the house of commons, for "inflicting certain pains and penalties on Francis Lord Bishop of Rochester;" a copy of which was sent to him, with notice that he had liberty of counsel and solicitors for making his defence. Under these circumstances, the Bishop applied, by petition, to the house of lords, for their direction and advice, as to his conduct in this conjuncture [U]; and April 4, he

ordered his secretary to see his papers all sealed up, and went himself directly to the Cockpit, where the council waited for him. The behaviour of the messengers, upon this occasion, seems to have been very unwarrantable, if what the author of "A Letter to the Clergy of the Church of England," &c. tells us, be true, that the persons, directed by order of the king and council, to seize his lordship and his papers, received a strict command to treat him with great respect and reverence. However this was, when he came before the council, he behaved with a great deal of calmness, and they with much civility towards him. He had liberty to speak for himself as much as he pleased, and they listened to his defence with a great deal of attention; and, what is more unusual, after he was withdrawn, he had twice liberty to re-enter the council-chamber, to make for himself such representations and requests as he thought proper. It is said, that, while he was under examination, he made use of our Saviour's answer to the Jewish council, while he stood before them; "If I tell you, ye will not believe me; and if I also ask you, ye will not answer me, nor let me go." After three quarters of an hour's stay at the Cock-pit, he was sent to the Tower, privately, in his own coach, without any manner of noise or observation.

[T] Those, who were the bishop's friends, and pretended to the greatest intimacy with him, laid the whole odium of the matter upon the ministry. They knew the bishop so well, they said, his love to our constitution, and attachment to the protestant succession, his professed abhorrence of popery, and settled contempt of the Pretender, and his caution, prudence, and circumspection, to be such, as would never allow him to engage in an attempt of subvert-

ing the government, so hazardous in itself, and so repugnant to his principles; and therefore, they imputed all to the malice and management of a great minister of state or two, who were resolved to remove him, on account of some personal prejudices, as well as the constant molestation he gave them in parliament, and the particular influence and activity he had shewn in the late election. The friends to the ministry, on the other hand, were strongly of opinion, that the bishop was secretly a favourer of the Pretender's cause, and had formerly been tampering with things of that nature, even in the Queen's time, and while his party was excluded from power; but upon their re-admission, had relinquished that pursuit, and his confederates therein, and became a good subject again. They urged, that the influence which the late duke of Ormond had over him, assisted by his own private ambition and revenge, might prompt him to many things, contrary to his declared sentiments, and inconsistent with that cunning and caution, which, in other cases, he was master of. And to obviate the difficulty, arising from the bishop's aversion to popery, and the Pretender's bigotry to that religion, they talked of a new-invented scheme of his, not to receive the Pretender, whose principles were not to be changed, but his son only, who was to be educated a Protestant in the Church of England, and the bishop to be his guardian, and lord-protector of the kingdom, during his minority. These, and many more speculations, amused the nation at that time, and men, as usual, judged of things by the measure of their own affections and prejudices.

[U] He particularly desired their opinion in relation to a standing order of that house, prohibiting, under a penalty, any lord to appear, either in person

he acquainted the speaker of the house of commons, by a letter, that he was determined to give that house no trouble, in relation to the bill depending therein; but should be ready to make his defence against it, when it should be argued in another House, of which he had the honour to be a member. On the 9th, the bill passed the house of commons [w], and was the same day sent up to the house of lords for their concurrence. May 6, being the day appointed by the Lords for the first reading of the bill, bishop Atterbury was brought to Westminster [x], to make his defence. The counsel for the bishop were, sir Constantine Phipps, and William Wynne, Esq. For the king, Mr. Reeve, and Mr. Wearg.

son, or by his counsel before the house of commons, to answer any accusation there. The debates among the lords, upon this occasion, were many; the privileges peculiar to their house were largely insisted on, and the late encroachments, made upon them by the commons, loudly complained of; but at last it was carried, by a majority of seventy-eight to thirty-two, that the bishop being only a lord in parliament, and no peer, might, without any diminution to the honour of that house, appear, if he thought fit, in the house of commons, and in what manner he thought fit, make his defence and vindication there. The bishop, however, was not pleased with this concession, nor willing to trust his cause, where he thought himself injured, and even prejudged.

[w] The tenor of it was this: "That after the first of June, 1723, he shall be deprived of all his offices, dignities, promotions, and benefices, ecclesiastical whatsoever, and that, from thenceforth, the same shall be actually void, as if he were naturally dead; that he shall for ever be disabled, and rendered incapable, from holding or enjoying any office, dignity, or emolument, within this realm, or any other his majesty's dominions; as also from exercising any office, ecclesiastical or spiritual, whatever; that he shall suffer perpetual exile, and be for ever banished this realm, and all other his Majesty's dominions; that he shall depart out of the same by the 25th of June next; and if he return into, or be found within this realm, or any other his Majesty's do-

minions, after the said 25th of June, he, being thereof lawfully convicted, shall suffer as a felon, without benefit of clergy, and shall be utterly incapable of any pardon from his Majesty, his heirs or successors: That all persons, who shall be aiding and assisting to his return into this realm, or any other his Majesty's dominions, or shall conceal him within the same, being lawfully convicted thereof, shall be adjudged guilty of felony, without benefit of clergy; that if any of his majesty's subjects (except such persons as shall be licensed for that purpose under the sign manual) shall, after the 25th of June, hold any correspondence in person with him, within this realm, or without, or by letters, messages, or otherwise, or with any person employed by him, knowing such person to be so employed, they shall, on conviction, be adjudged felons, without benefit of Clergy: And lastly, that offences against this act, committed out of this realm, may be tried in any county within Great-Britain.

[x] The first day, he was disturbed in his passage thither, by the clamours and insults of the mob; but, upon his application to the house of lords for safety and protection, strict orders were given to seize and secure all who should be guilty of such inhumanity, and a guard appointed to defend his person; so that, all the week after, he passed along the streets very quietly, without molestation, being pined, rather than reviled.

The proceedings continued above a week; and on Saturday May 11, the Bishop was permitted to plead for himself; which he did in a very eloquent speech [y]. On Monday the 13th, he was carried for the last time, from the Tower, to hear the reply of the king's counsel to his defence [z]. On the 15th, the bill was read the third time; and, after a long and warm debate, passed on the 16th, by a majority of eighty-three to forty-three. On the 27th the King came to the house, and confirmed it by his royal assent. June 18, 1723, this eminent Prelate, having the day before taken leave of his friends, who, from the time of passing the bill against him, to the day of his departure, had free access to him in the Tower [A], embarked on board the Aldborough

man

Epistolary [y] This memorable speech was for the first time faithfully given to the public, in 1783, as the slightest comparison with that erroneously printed in the "State Trials" will evidently show. This speech the bishop feelingly opens, by complaining of the uncommon severity he had experienced in the Tower; which was carried to so great a length, that not even his son-in-law, Mr. Morrice, was permitted to speak to him in any nearer mode than standing in an open area, whilst the bishop looked out of a two pair of stairs window.—After a solemn protestation of his innocence, and an appeal to the Searcher of Hearts, for the truth of what he had said, he concludes thus: "If, on any account, there shall still be thought by your

lordships, to be any seeming strength in these proofs against me; if, by your lordships judgements, springing from unknown motives, I shall be thought to be guilty; if for any reasons, or necessity of state, of the wisdom and justice of which I am no competent judge, your lordships shall proceed to pass this bill against me; I shall dispose myself quietly and tacitly to submit to what you do; God's will be done: Naked came I out of my mother's womb, and naked shall I return; and, whether he gives or takes away, blessed be the name of the Lord!"

[z] Mr. Reeve and Mr. Wearg were both men of great knowledge and sagacity in law, but of different talents in point of eloquence. Their speeches on this occasion were made public; and

they seem to have formed their "Replies," designedly, in a different way. The former sticks close to the matter in evidence, and enforces the charge against the bishop with great strength and perspicuity: The latter answers all his objections, and refutes the arguments brought in his defence, in an easy, soft, manner, and with great simplicity of reasoning. Mr. Reeve is wholly employed in facts, in comparing and uniting together circumstances, in order to corroborate the proofs of the bishop's guilt: Mr. Wearg is chiefly taken up in silencing the complaints of the bishop and his counsel, and replying to every thing they advance, in order to invalidate the allegations of his innocence. The one, in short, possesses the minds of the lords with strong convictions against the bishop: The other dispossesses them of any favourable impression, that might possibly be made upon them by the artifice of his defence. And accordingly Mr. Reeve is strong, nervous, and enforcing; but Mr. Wearg, smooth, easy, and insinuating, both in the manner of his expression, and the turn of his periods. Mr. Wearg pays the highest compliments to the bishop's eloquence: but, at the same time, represents it as employed to impose upon the reason, and misguide the judgement of his hearers, in proportion as it affected their passions; and he endeavours to strip the bishop's defence of all its ornaments and colours of rhetoric.

[A] The following anecdote was first communicated to the public by the late

man of war, and landed the Friday following at Calais. When he went on shore, having been informed that Lord Bolingbroke, who had after the rising of the parliament received

Dr. Maty, on the credit of lord Chesterfield: "I went," said lord Chesterfield, "to Mr. Pope, one morning, at Twickenham, and found a large folio Bible, with gilt clasps, lying before him upon his table; and, as I knew his way of thinking upon that book, I asked him, jocosely, if he was going to write an answer to it? It is a present, said he, or rather a legacy, from my old friend the bishop of Rochester. I went to take my leave of him yesterday in the Tower, where I saw this Bible upon his table. After the first compliments, the bishop said to me, 'My friend Pope, considering your infirmities, and my age and exile, it is not likely that we should ever meet again; and therefore I give you this legacy to remember me by it. Take it home with you; and let me advise you to abide by it.' — 'Does your lordship abide by it yourself?' — 'I do.' — 'If you do, my lord, it is but lately. May I beg to know what new light or arguments have prevailed with you now, to entertain an opinion so contrary to that which you entertained of that book all the former part of your life?' — The bishop replied, 'We have not time to talk of these things; but take home the book; I will abide by it, and I recommend you to do so too, and so God bless you.'

These anecdotes Mr. Nichols has inserted in the "Epistolary Correspondence," vol. II. p. 79. with the professed view of vindicating Atterbury, in the following words of an ingenious correspondent:

"Dr. Warton hath revived this story, which he justly calls an 'uncommon' one, in his last 'Essay on the Genius and Writings of Pope.' It was indeed very uncommon; and I have my reasons for thinking it equally groundless and invidious. Dr. Warton, though he retails the story from 'Maty's Memoirs,' yet candidly acknowledges, that it ought not to be implicitly relied on. That this caution was not unnecessary, will, I apprehend, be sufficiently obvious,

"from the following comparison between the date of the story itself and Mr. Pope's letters to the bishop.

"According to Lord Chesterfield's account, this remarkable piece of conversation took place but a few days before the bishop went into exile: and it is insinuated that Mr. Pope, till that period, had not even entertained the slightest suspicion of his friend's reverence for the Bible: Nay, it is asserted, that the very commendation of it from a quarter so unexpected, staggered Mr. Pope to such a degree, that in a mingled vein of raillery and seriousness, he was very eager to know the grounds and reasons of the bishop's change of sentiment.

"Unfortunately for the credit of Lord Chesterfield and his story, there is a letter on record, that was written nine months before this pretended dialogue took place, in which Mr. Pope seriously acknowledged the bishop's piety and generosity, in interesting himself so zealously and affectionately in matters which immediately related to his improvement in the knowledge of the Holy Scriptures. The passage I refer to is a very remarkable one; and you will find it in a letter, dated July 27, 1722. It appears undeniably from this letter, that the bishop had earnestly recommended to Mr. Pope the study of the Bible; and had softened his zeal with an unusual urbanity and courtesy, in order to avoid the imputation of ill-breeding, and remove all occasion of disgust from a mind so 'tremblingly alive' as Mr. Pope's. I will transcribe the passage at large. I ought first to prepare my mind for a better knowledge even of good profane writers, especially the moralists, &c. before I can be worthy of tasting that Supreme of books, and Sublime of all writings, in which, as in all the intermediate ones, you may (if your friendship and charity towards me continue so far) be the best guide to, Yours, A. POPE."

"The last letter of Mr. Pope to the bishop, previous to his going into exile,

ceived the King's pardon, was arrived at the same place on his return to England, he said, with an air of pleasantry, "Then I am exchanged!" and it was, in the opinion of Mr. Pope on the same occasion, "a sign of the nation's being cursedly afraid of being over-run with too much politeness, when it could not regain one great man, but at the expence of another." But the severity of his treatment did not cease even with his banishment. The same vindictive spirit pursued him in foreign climes. No British subject was even permitted to visit him without the king's sign manual, which Mr. Morice was always obliged to solicit, not only for himself, but for every one of his family whom he carried abroad with him, for which the fees of office were very high.

When Bishop Atterbury first entered upon his banishment, Brussels was the place destined for his residence; but, by the arts and instigations of the British ministers, he was compelled to leave that place, and retire to Paris. There being solicited by the friends of the Pretender to enter into their negotiations, which he carefully avoided [B]; that he might be the more out of their reach, he changed his abode for Montpellier in 1728; and, after residing there about two years, returned to Paris, where he died Feb. 15, 1731-2. The affliction which he sustained by the death of his daughter [C], in 1729, was thought to have hastened his own dissolution.

"exile, was written very early in June, 1723. It must have been about this time that Pope paid his farewell visit to the bishop in the Tower. But whether such a conversation as that which hath been pretended actually took place, may be left to the determination of every man of common sense, after comparing lord Chesterfield's anecdote with Mr. Pope's letter. "There must have been a mistake, or a wilful misrepresentation, somewhere. To determine its origin, or to mark minutely the various degrees of its progress, till it issued forth into calumny and falsehood, is impossible. I have simply stated matters of fact as they are recorded; and leave it to your readers to settle other points, not quite so obvious and indisputable, as they may think fit. My motives in this very plain relation arose from an honest wish to

"remove unmerited obloquy from the dead. I should sincerely rejoice if the cloud which in other respects still shades the character of this ingenious prelate could be removed with equal facility and success. I am, dear Sir, your faithful humble servant.

"SAMUEL BADCOCK."

[B] In 1768, a small quarto pamphlet was published at Edinburgh, intitled, "The private correspondence of Dr. Francis Atterbury, bishop of Rochester, and his friends, in 1725;" which proves at least that he had entered into some negotiations. The authenticity of the letter is undeniable; and is confirmed by two fac-simile engravings, one in the quarto pamphlet, and another in the "Epistolary Correspondence."

[C] See an affecting account of this melancholy event in the first volume of his "Epistolary Correspondence."

How far the Bishop might have been attached in his inclinations to the Stuart family, to which he might be led by early prejudices of education, and the divided opinions of the times, is not necessary here to inquire. But that he should have been weak enough to engage in a plot so inconsistent with his station, and so clumsily devised (to say the least of it, and without entering into his solemn asseverations of innocence) is utterly inconsistent with that cunning which his enemies allowed him. The duke of Wharton, it is well known, was violent against him, till convinced by his unanswerable reasoning.

It has been said that Atterbury's wishes reached to the bishopric of London, or even to York or Canterbury. But those who were better acquainted with his views knew that Winchester would have been much more desirable to him than either of the others. And there are those now living, who have been told from respectable authority, that that bishoprick was offered to him whenever it should become vacant (and till that event should happen a pension of 5000l. a year, besides an ample provision for Mr. Morice) if he would cease to give the opposition he did to sir Robert Walpole's administration, by his speeches and protests in the house of Lords. When that offer was rejected by the Bishop, then the contrivance for his ruin was determined on.

In his speech in the house of lords, the Bishop mentions his being "engaged in a correspondence with two learned men [Bishop Potter and Dr. Wall] on settling the times of writing the Four Gospels." Part of this correspondence is still in being; and will soon be published. The same subject the Bishop pursued during his exile, having consulted the learned of all nations, and had nearly brought the whole to a conclusion when he died. These laudable labours are an ample confutation of Bishop Newton's assertion, that Atterbury "wrote little, whilst in exile, but a few criticisms on French authors."

His body was brought over [D] to England, and interred the 12th of May following, in Westminster Abbey [E], in a vault

[D] When his body was brought over to be buried, it was accompanied by his manuscripts, which underwent a strict examination. By a memorandum printed in his "Miscellanies," vol. I. p. xi. it appears that the Bishop's papers were actually seized; but as no literary work of his is now to be found in the

state-paper office, this valuable treasure (it is feared) is irrecoverably lost.

[E] The funeral was performed in a very private manner, attended only by his son-in-law Mr. Morice, and his two chaplains, Dr. Savage and Mr. Moore. Upon the urn which contained his bowels was inscribed,

vault which in the year 1722, had been prepared by his directions [F]. There is no memorial over his grave: nor could there well be any, unless his friends would have consented (which it is most probable they refused to do) that the words implying him to have died bishop of Rochester should have been omitted on his tomb.

Some time before his death, he published a Vindication of himself, Bishop Smalridge, and Dr. Aldrich, from a charge brought against them by Mr. Oldmixon, of having altered and interpolated the copy of Lord Clarendon's "History of the Rebellion [G]." Bishop Atterbury's "Sermons" are extant in four volumes in octavo: those contained in the two first were published by himself, and dedicated to his great patron sir Jonathan Trelawny,

"In hac urnâ depositi sunt cineres
FRANCISCI ATTERBURY Episcopi Roffensis."

The following lines were intended as a continuation of this epitaph; why they were not used, it is unnecessary to mention:

"Natus Martii VI, MDCLXII.
In carcerem conjectus Aug. XXIV, MDCCXXI.
Nono post mense in Judicium adductus,
Novoque Criminum et Testium genere impetitus,
Adâ dein per Septiduum Causâ,
Et everfis,
Tum viventium, tum mortuorum Testimoniis;
Ne decisset Lex, quâ plecti posset,
Lata est tandem Maii XXVII, MDCCXXIII,
Cavete Posterit!
Hoc Facinoris
Consevit, aggressus est, perpetravit,
(Episcoporum præcipuè s. fragilis adjutus,) *Robertus iste Walpole*
Quem nulla nesciet Posteritas!"

[F] In a letter to Mr. Pope, dated April 6, 1722, he writes as follows:
"I am this moment building a vault in
"the Abbey for me and mine, I am
"to be in the Abbey, because of my
"relation to the place; but it is at the
"West end of it, as far from Kings
"and Cæsars as the place will admit of."

[G] Mr. Oldmixon, in the preface to his "History of the Stuarts," suggests, that "The History of the Rebellion, as it was published at Oxford, was not entirely the work of the Lord Clarendon;" that, in the original manuscript, "the character of the king, whose reigns are written, were different from what they appear in the Oxford History;" and that the copy had been "altered and interpolated, while it was at the press." The Bishop, in justification

of himself, declares, that he never saw Lord Clarendon's history in manuscript, either before or since the publication of it, nor ever read a line of it but in print; and that, with regard to Mr. Smith, he never (as far as he could recollect) exchanged a word with him in all his life, nor so much as knew him by sight, till after the edition of that history. As for Bishop Smalridge, he was not any way concerned in preparing it for the press; the revival of the manuscript being solely intrusted to the care of Bishop Sprat and Dean Aldrich, by the Earl of Rochester, who himself assisted in that work; and all three were persons of known probity and truth, and incapable of conspiring in a design to impose on the public. For more minute particulars, we refer to his "Epistolary Correspondence," where the "Vindication" is inserted at large.

bishop

bishop of Winchester; those in the two last were published after his death, by Dr. Thomas Moore, his lordship's chaplain [H]. Four admirable "Visitation Charges" accompany his "Epistolary Correspondence."

As to Bishop Atterbury's character, however the moral and political part of it may have been differently represented by the opposite parties, it is universally agreed, that he was a man of great learning and uncommon abilities, a fine writer, and a most excellent preacher [I].

[H] The editor, in excuse of himself, for not publishing a greater number of the Bishop's posthumous Sermons, since every one will naturally conclude that he left a great many more behind him, having been a constant preacher about twenty years, and an occasional one a great deal longer; tells us, in his preface, that the true reason of his not doing it was this: "He (the Bishop) burnt a good many of them himself at Paris, and, by a writing found among what were left, signified, that these were the only ones fit to be printed; so that, without acting contrary to the Bishop's opinion of his own performances, of which he was certainly the best judge, no more could, and therefore no more ought to be published: and it being from thence resolved, that no more should, the only effectual way (adds the editor) was, to commit the rest to the flames: which was accordingly done, in my presence, by William Morice, Esq; his dutiful and worthy son-in-law and executor."

[I] His learned friend Smalridge, in the speech he made, when he presented him to the Upper House of Convocation, as Prolocutor, styles him "Vir in nullo literarum genere hospes, in plerisque Artibus et Studiis diu et feliciter exercitatus, in maxime perfectis literarum disciplinis perfectissimus." In his controversial writings, he was sometimes too severe upon his adversary, and dealt rather too much in satire and invective: but this his panegyrist imputes more to the natural fervor of his wit, than to any bitterness of temper, or premeditated malice. In his Sermons, however, he is not only every way unexceptionable, but highly to be commended. The truth is, his talent as a preacher was so excellent and remarkable, that it may not improperly be said, that he owed his preferment to the pulpit, nor any hard matter to trace him, through

his writings, to his several promotions in the Church. We shall conclude Bishop Atterbury's character, as a preacher, with the encomium bestowed on him by the author of "The Tatler;" who, having observed that the English clergy too much neglect the art of speaking, makes a particular exception with regard to our prelate; who, says he, "has so particular a regard to his congregation, that he commits to his memory what he has to say to them; and has so soft and graceful a behaviour, that it must attract your attention. His person," continues this author, "it is to be confessed, is no small recommendation; but he is to be highly commended for not losing that advantage, and adding to propriety of speech (which might pass the criticism of Longinus), an action which would have been approved by Demosthenes. He has a peculiar force in his way, and has many of his audience, who could not be intelligent hearers of his discourse, were there no explanation as well as grace in his action. This art of his is used with the most exact and honest skill. He never attempts your passions, till he has convinced your reason. All the objections which you can form, are laid open and dispersed, before he uses the least vehemence in his Sermon; but when he thinks he has your head, he very soon wins your heart, and never pretends to shew the beauty of holiness, till he has convinced you of the truth of it."—In his letters to Pope, &c. Bishop Atterbury appears in a pleasing light, both as a writer and as a man. In ease and elegance they are superior to those of Pope, which are more studied. There are in them several beautiful references to the classics. The Bishop excelled in his allusions to sacred as well as profane authors.

Boyle's Dict.
in voce.

ATTICUS, one the most singular personages in ancient Rome. He understood the art of conducting himself so well, that, without departing from his neutrality, he preserved the esteem and affection of all parties. He sent money to the younger Marius, who had been declared an enemy to the Commonwealth; yet was so much in favour with Sylla, that this Roman general would always have had him with him. He kept himself quiet at Rome during the war between Cæsar and Pompey; which did not offend Pompey, and prodigiously pleased Cæsar. He sent money to Brutus, while he was doing kind offices to Antony. Afterwards, in the cruel divisions which arose between Antony and Augustus, he preserved the friendship of them both. Surely it must have been a most difficult task to preserve at the same time the friendship of two such antagonists. The strict friendship he had with Cicero, did not hinder him from being intimate with Hortensius; and he was the cause (as Nepos, his biographer, tells us) that these two rivals not only did not reproach each other, but even lived together upon very good terms. The contests between the parties of Cinna and Marius induced him to go to Athens young, where he continued a long time; and gained the affections of the Athenians in such a manner, that the day he left them was a day of mourning. He never attempted to raise himself above the rank of life in which he was born, which was that of knight, although he might have obtained the highest posts in the Republic; but he chose to renounce all pretensions to them, because, in the then prevailing corruption, he could neither gain nor discharge them according to the laws, and as a man of integrity would have wished to do. And this, undoubtedly, must always be considered as a proof of his great virtue, notwithstanding he has been charged with avarice and trimming. He was not married before he was fifty-three: he had only a daughter, who was married to Agrippa; from which marriage came a daughter, whom Augustus betrothed to Tiberius almost as soon as she was born. He reached the age of seventy-seven years, almost without knowing what sickness was; but at last fell sick. His sickness, which was slight for three months, at length becoming painful, he sent for Agrippa, his son-in-law, and two other persons, and declared to them a resolution to put an end to his life, by abstinence from food. Agrippa remonstrated with tears, but all in vain. After two days abstinence, the fever left him, and the disease abated; but Atticus persisted, and died three days after. This happened in the year of Rome 721.

Atticus

Atticus was extremely fond of polite literature; he ought to be ranked among the good authors, for he wrote Annals, which Cicero declares to have been of prime use to him. He ^{In Bruto,} was of the sect of Epicurus; and, though many have thought that it is impossible for a denier of a Providence to equal in morality an acknowledger of the Gods, yet Bayle defies any one to shew a person of greater integrity than Atticus among the most bigoted of the Pagans.

AUBIGNE (THEODORE AGRIPPA D'), a very illustrious Frenchman, and grandfather of the no less illustrious madame de Maintenon, was born about the year 1550. His parts were so uncommon, and his progress in letters so very rapid, that he is said to have translated the "Crito" of Plato from the Greek into French, when no more than eight years old. His father dying when he was thirteen, and leaving him nothing but his name and his debts, he attached himself to the person and cause of Henry IV. imagining that his sword would provide for him better than his pen. Henry made him gentleman of his bedchamber, and raised him successively to several high offices and commands; and Aubigné was absolutely a favourite with him: but he lost at length his favour, partly by refusing to comply with the passions of his master, but chiefly by a certain hardness and inflexibility of temper, which is not agreeable to any body, but is particularly disgusting to kings, and all who think that some homage is due to superiority of station. He quitted therefore the court of Henry, and afterwards the kingdom, and took refuge at Geneva, where he met with the most welcome reception, and was distinguished with the highest honours. Here he spent a good portion of his time in writing, and is the author of several productions. His principal work is "Histoire Universelle, from 1550 to 1601, with a short Account of the Death of Henry IV." in three volumes, folio, printed 1616, 1618, 1620, and 1626. The first volume was scarcely published, when the parliament of Paris caused it to be burnt, as a production wherein kings are not only treated with little respect, but sometimes outraged; as Henry III. whose reign, as represented by Aubigné, inspires a reader with contempt and horror.

Aubigné died at Geneva in 1630, aged eighty. A life of him, written by himself, was printed in 1729.

AUBREY (JOHN), an eminent English antiquary, descended from an ancient family in Wiltshire, was born at Easton-Piers in that county, November 3, 1625 or 1626.

He received the first rudiments of his education in the grammar-school at Malmesbury, under Mr. Robert Latimer; who had also been preceptor to the famous Thomas Hobbes, with whom Mr. Aubrey commenced an early friendship, which lasted as long as Mr. Hobbes lived. In 1642, Mr. Aubrey was entered a gentleman-commoner of Trinity college at Oxford, where he pursued his studies with great diligence, making the history and antiquities of England his peculiar object. About this time the famous "*Monasticon Anglicanum*" was talked of in the university, to which Mr. Aubrey contributed considerable assistance, and procured, at his own expence, a curious draught of the remains of Osney abbey near Oxford, which were entirely destroyed in the civil war.

Mon. Angl. Wars [A]. In 1646, he was admitted of the Middle Temple, vol. i. p. 55. but the death of his father hindered him from pursuing the law. He succeeded to several estates in the counties of Wilts, Surry, Hereford, Brecknock, and Monmouth, but they were involved in many law-suits. These suits, together with other misfortunes, by degrees consumed all his estates, and forced him to lead a more active life than he was otherwise inclined to. He did not, however, break off his acquaintance with the learned at Oxford or at London: he kept up a close correspondence with the lovers of antiquity and natural philosophy in the university, and furnished Anthony Wood with a considerable part of the materials for his two large works. He likewise preserved an intimacy with those great persons, who then met privately, and were afterwards formed into the Royal Society. Soon after the Restoration Mr. Aubrey went into Ireland, and returning from thence, in the autumn of 1660, narrowly escaped shipwreck near Holyhead. On the 1st of November, 1661, he suffered another shipwreck. In 1662, he was admitted a fellow of the Royal Society. In June 1664, he travelled through France into Orleans, and returned in the month of October. In 1666, he sold his estate in Wiltshire; and was at length obliged to dispose of all he had left, so that, in the space of four years, he was reduced even to want; yet his spirit remained unbroken. His chief benefactress was the lady Long of Draycot in Wilts, who gave him an apart-

[A] This curious draught was finely etched by Wenceslaus Hollar, and inserted in the *Monasticon*, with a Latin inscription to the following purpose: "The noble ruins of this fabrick, drawn from a love to antiquity, while yet a youth at Oxford, and

" (which was not a little lucky) but a short time before they were destroyed in the civil war, secured now, and as it were revived, are dedicated to posterity by John Aubrey, of Easton Piers, in the county of Wilt, esq." Vol. ii. p. 136.

ment in her house, and supported him as long as he lived. When his death happened is uncertain: we are only told in general that he died suddenly on a journey to Oxford in his way to Draycot; that he was there buried, as near as can be conjectured, in 1700. He was a man of an excellent capacity, and indefatigable application; a diligent searcher into antiquities, a good Latin poet, an excellent naturalist, but somewhat credulous and tinged with superstition. He left many works behind him [8].

*Memoirs of
Aubrey,
p. 12.*

[8] They are as follow:

1. "The Life of Thomas Hobbes of Malmesbury," a manuscript written in English, but never published; the principal matter contained therein, has been made use of by Dr. Blackbourne, in his "Vitæ Hobbianæ auctarium," published in 1681.

2. "Miscellanies on the following subjects: 1. Day-fatality. 2. Local fatality. 3. Omenata. 4. Omens. 5. Dreams. 6. Apparitions. 7. Voices. 8. Impulses. 9. Knockings. 10. Blows invisible. 11. Prophecies. 12. Marvels. 13. Magic. 14. Transportation in the air. 15. Visions in a beril or speculum. 16. Converse with angels and spirits. 17. Corpse candles in Wales. 18. Oracles. 19. Extasies. 20. Glances of love and envy. 21. Second-sighted persons. 22. The discovery of two murders by apparitions."

3. "A Perambulation of the County of Surry, begun 1673, ended 1692." This work the author left behind him in manuscript; it was published, 1719, in five volumes octavo; and is now scarce.

4. "The natural History of the north Division of Wiltshire;" an

unfinished manuscript remaining in the museum of Oxford.

5. "Monumenta Britannica, or a Discourse concerning Stone-henge and Rollrich-stones in Oxfordshire;" a manuscript. This is said to have been written at the command of king Charles II. who meeting Mr. Aubrey at Stone-henge, as his majesty was returning from Bath, conversed with him in relation to that celebrated monument of antiquity; and also approved of his notion concerning it, which was this, that both it and the stones in Oxfordshire were the remains of places dedicated to sacred uses by the Druids, long before the time of the Roman invasion. See a letter from Mr. Paschal to Mr. Aubrey, prefixed to his Memoirs.

6. "Architectonica sacra; a Dissertation concerning the manner of our Church-building in England," A manuscript in the Museum at Oxford.

7. "The Idea of universal Education."

There are besides many letters of our author relating to natural philosophy, and other curious subjects, published in several collections.

AVENTIN (JOHN), author of the "Annals of Bavaria," was born of mean parentage, 1466, at Abensperg in the country just named. He studied first at Ingolstadt, and afterwards in the university of Paris. In 1503, he privately taught eloquence and poetry at Vienna; and, in 1507, publicly taught Greek at Cracow in Poland. In 1509, he read lectures on some of Cicero's pieces at Ingolstadt; and, in 1512, was appointed to be preceptor to prince Lewis and prince Ernest, sons of Albert the Wise, duke of Bavaria: he travelled with the latter of those two princes. After this he undertook to write the "Annals of Bavaria," being encouraged by

by the dukes of that name, who settled a pension upon him, and gave him hopes that they would defray the charges of the book. This work, which gained its author great reputation, was first published in 1554, by Jerome Zieglerus, professor of poetry in the university of Ingolstadt; but, as he acknowledges in the preface, he retrenched the invectives against the clergy, and several stories which had no relation to the history of Bavaria. The Protestants, however, after long search, found an uncastrated manuscript of Aventin's *Annals*, which was published at Basil in 1580, by Nicholas Cifner.

Bayle.

An affront which Aventin received in 1529, stuck by him all the rest of his life: he was forcibly taken out of his sister's house at Abensperg, and hurried to a gaol; the true cause of which violence was never known [A]: but it would probably have been carried to a much greater length, had not the duke of Bavaria interposed, and taken this learned man into his protection. Mr. Bayle remarks, that the incurable melancholy which from this time possessed Aventin, was so far from determining him to lead a life of celibacy, as he had done till he was sixty-four, that it induced him perhaps to think of marrying. The violence of his new passion was not however so great, but that it suffered him to advise with two of his friends, and consult certain passages of the Bible relative to marriage. The result was, that it was best for him to marry; and, having already lost too much time, considering his age, he took the first woman he met with, who happened to be his own maid, ill-tempered, ugly, and extremely poor.

Ibid.

He died in 1534, aged sixty-eight, leaving one daughter, who was then but two months old: he had a son who died before. It was supposed, from the inquiries made by the Jesuits, that he was a Lutheran in disguise; and the adherents to the church of Rome make use of this argument to weaken the force of his testimony against the conduct of the popes, and the vicious lives of the priests; for the "*Annals of Aventin*" have been often quoted by Protestants to prove the disorders of the Romish church.

[A] Mr. Keyser says, that Aventin of legal proof of the charge he was thrown into prison in 1529, on a leased. *Travels*, vol. iv. p. 213, 214. suspicion of heresy; but that for want

AVERRROES [A], one of the most subtle Arabian philosophers, was a native of Corduba, and flourished in the twelfth century. He was instructed in the laws and the religion of the country by his father, who was high priest and chief judge (under the emperor of Morocco) of the kingdom of Corduba, his authority extending over all Andalusia and Valencia. Averroes was professor in the university of Morocco, and after the death of his father succeeded to his places; the duties whereof he discharged with great approbation, being eminently skilled in law and divinity. He had also studied natural philosophy, medicine, astrology, and mathematics: but understood the theory of medicine much better than the practice. The king of Morocco making him an offer of the place of judge of Morocco and Mauritania, with leave to keep those he held at Corduba, he accepted it; went over to Morocco; and having settled judges as his subdelegates, returned to Corduba.

Bartholocci
Bibl. Rabb.
tom. i.
p. 13.

Reinesii
Ep. xv. ad
Hofmann.
p. 3a.

Journ. des
Savans, Ju-
ly, 1697.
Petiti Med.
Obs. Miscel.
p. 100.

Hotting.
Bibl. Theol.
p. 282.

He referred all criminal causes to his deputy, never giving his own opinion. One Abraham Ibnu Sahal, a philosopher, physician, and astrologer at Corduba, in an unlucky hour fell in love, and began to write verses, without any regard to his character as a doctor. The Jews, his brethren in religion, advising him not to publish them, he returned them a profane answer in verse. This obliged them to apply to the civil magistrate. They represented to Averroes, that Sahal had debauched the whole city, and especially the youth of both sexes, by his poems, and that nothing else was sung at the marriage feasts. Averroes forbade him to write any more under a penalty; but being afterwards informed that his prohibition could not stop the poetical humour of the Jew, he resolved to be assured of the truth of it; and sent to him a trusty person, who reported, at his return, that he found nobody at his house but Averroes' eldest son, writing verses; and that there was neither man, woman, nor child at Corduba, who had not got by heart Abraham Ibnu Sahal's verses. Upon this Averroes dropped the prosecution, saying, "Can one single hand stop a thousand mouths?"

Observing one day at a bookseller's shop, that the Koran was sold for a ducat, while ten pistoles were readily given for the poems of this Jew Averroes; cried out, "This city will be soon destroyed; for the people neglect all religion, and set a value upon what is unlawful and criminal."

[A] His real name at length was med, ebn Mohammed, ebn Reshd. Abual Walid Mohammed, ebn Ach- Reinesii Ep. xv. ad Hofmannu.

Hotting.
Bibl. Theol.
p. 222.

And as he foretold (says Leo Africanus) it happened, for, within fifty years after, the Christians besieged this and several other cities.

Surprising things are related of his patience, liberality, and meekness. Once, when he was reading a lecture in the civil law, the servant of one of his enemies came and whispered something in his ear: Averroes changed countenance, and answered only, "Yes, yes." The next day the same servant returned, and publicly asked pardon, confessing that he had said a very rude thing to Averroes the day before, when he whispered him in the ear. "God bless you," replied Averroes, "for declaring that I am endued with patience." He gave him afterwards a sum of money, and bid him "not do to others as he had done to him." Though Averroes was rich both by marriage and his posts, he was always in debt, because he was very liberal to men of letters in necessity, whether they were his friends or enemies. The former blaming him one day for his liberality to the latter; "How unhappy are you," said he, "not to know that to serve one's relations and friends is not an act of liberality; we are led to that by natural affection. To be liberal is to communicate one's estate to one's enemies; and since my riches did not arise from myself, or from my ancestors having followed trade, or any art, or a military life, but only the profession of virtue, is it not fit that I should dispose of them in acts of virtue? I find that I have not misplaced them; they have served to make those my friends who were my enemies." He would not consent to his youngest son's accepting of the honours offered him at the court of Morocco; and was so far from shewing any peculiar satisfaction at the deference paid to this young man, which was intended to do a pleasure to his father, that he was absolutely uneasy at it. "What a pity it was," says Mr. Bayle, "that so many virtues and excellent qualities should not have been attended with orthodoxy, but, on the contrary, be joined to the most enormous errors!" He explained Aristotle's doctrine of the unity of the intellect in such a manner, as to overturn the immortality of the soul, and consequently future rewards and punishments. Observing the people to eat the sacrament they had just worshiped, "Let my soul," said he, "be with those of the philosophers, since the Christians worship what they eat [B]." His good qualities

Ibid.
p. 273, 274.

Ibid.
p. 274, 275.

[B] Bayle mentions several authors who represent Averroes as a man of great impiety, on account of his maintaining the mortality of the soul. But Dr.

ties did not hinder him from having a great many enemies among the nobility and doctors of Corduba, who representing to Manfor, king of Morocco, that the philosophical tenets he had maintained in a lecture to his pupils were gross heresy, that prince fell into a passion, ordered his estate to be confiscated, and confined him to the Jews quarter. After this, Averroes, being pelted with stones by the children as he went to mosque to perform his devotions, removed from Corduba to Fez, and lay concealed there for some days; but, being discovered, was sent to gaol. Manfor assembled a great many doctors in divinity and law, to consider what punishment he deserved. The greater part of them replied, that, as an heretic, he merited capital punishment; but others were of opinion, that a man of his eminence in law and divinity ought not to be put to death, "for that the general report would be, that not an heretic, but a lawyer and a divine, had suffered. The consequences of this will be (added they) first, that no more infidels will embrace our faith, and so our religion will be discouraged: secondly, it will be said, that our African doctors seek pretences to take away one another's lives. The best expedient will be to oblige him to retract; and we are of opinion that your majesty should pardon him in case he repent; for there is no man upon the earth exempt from every crime." Manfor approving of this advice, our philosopher was conducted, one Friday, at the hour of prayer, to the gate of the mosque, and placed bare-headed upon the highest step, and all who entered into the mosque spit in his face. Prayers being ended, the doctors with notaries, and the judge with his assessors, came thither, and asked this unhappy man, whether he repented of his heresy? He answered, "Yes:" upon which he was discharged. He staid at Fez, and read lectures in law. Some time after, Manfor gave him leave to return to Corduba, where he lived very unhappily, being deprived of his estate and books. In the mean time the judge who had succeeded him behaved in such a manner, and justice was so badly administered, that the people groaned under heavy oppression: wherefore Manfor assembled his council, and proposed the restoring of Aver-

Dr. Freind (*Hist. of Physic*, p. 218, &c.) tells us, that if Bayle would have consulted the author himself, instead of the collectors he quotes, he would have found a very different account of Averroes' notions; for, in one dissertation (*Phys. Disp. 3.*) he asserts the soul is not material; and in another (*Physic. Disp. 4.*) that it is immortal.

Hotting. **Bibl. Theol.** p. 276, & seq. **roes.** This motion being approved of by the majority, Averroes was brought back to Morocco, and invested with his former office. Being asked in what situation his mind was whilst under persecution, "I was pleased, said he, and "displeased. I was glad to be discharged from the trouble- "some office of a judge; but I was uneasy to be oppressed "by false witnesses. I did not wish to be restored to my "post as a magistrate, and have not accepted it again till my "innocence has been made to appear."

Journ. des Savans, Ju-ly, 1697. He died at Morocco in 1206. He was excessive fat, though he eat but once a day. He spent all his nights in the study of philosophy; and when he was fatigued, amused himself with reading poetry or history. He was never seen to play at any game, or to partake in any diversion. He was extremely fond of Aristotle's works, and wrote commen- taries on them, whence he was styled the Commentator [c],

De Philos. **Sect. p. 90.** **In Præcog.** **Logic.** **p. 103.** by way of eminence. According to Vossius and Kecker- man, though Averroes did not understand Greek, none of Aristotle's commentators have come so near his sense. The last mentioned writer prays that God would raise up a trans- lator to rescue the works of Averroes from the gross igno- rance and barbarity of the preceding undertakers; for then we should be sensible of the great services which that Ara- bian did to philosophy. I question (says Bayle) whether there be many at this day who would put up such wishes.

De Causis corrupt. ar- tium, lib. v. p. 167. Ludovicus Vives tells us, that Averroes grossly misunderstood Aristotle for want both of genius and learning, being igno- rant of the ancient doctrines of philosophy, and the different sects so frequently mentioned by him; and being unac- quainted with the Greek and Latin tongues, he could only read a wretched translation of his writings from the Latin

Antiq. Lect. **lib. iii.** **cap. 2. p.** **210.** into Arabic. Celsus Rhodiginus and father Rapin pass the same censure on his Commentary. Of Averroes' medi- cinal works himself gives the following account in the pre- face to them: "At the desire of the noble lord Audelach "Sempse, who, by the advice of his philosophers, Avofait "and Avenchalit, enjoined me to write a book in Arabic, "which should contain the whole art of physic, in order to "assist them in forming a judgement of the opinions of the "ancients, I compiled this work Colliget, that is, Univer- "sal; so entitled on account of the order to be observed in "this science, which descends from universals to particulars:

[c] Several rabbins translated Aver- roes' Commentary into Hebrew. (See p. 13.) A Latin translation of it was printed at Venice by the Juntas, in Bartolucci Bibl. Rabbinnica, tom. i. 1559.

" for

“ for in this book I have begun with general rules, and
 “ hereafter, with God’s assistance, shall undertake another
 “ treatise upon particulars,” &c. He wrote a great many
 amorous verses, but when he grew old he cast them into the
 fire [D]. “ Man, says he, will be judged by his words ;
 “ and if I have spoken ill, I will not let my folly be known,
 “ If my verses should please any person, he would take me
 “ for a wise man, and I do not find that I am so.” His
 other poems are all lost, except a small piece, in which he
 declares that when he was young he acted against his rea-
 son ; but that when he was in years he followed the dictates
 of it ; upon which he utters this wish, “ Would to God I
 “ had been born old, and that in my youth I had been in a
 “ state of perfection.” What wish could be formed more Bayle
 worthy a philosopher ?

[D] “ We may gather from this,”
 says Bayle, “ that some vices are com-
 mon to all countries, religions, and
 “ ages. We find Mahometans doing
 “ that in Spain in the twelfth century,
 “ which a great many Christians at
 “ Paris have done in the seventeenth.
 “ We may observe likewise that there
 “ are some good actions, of which we
 “ find instances in every country, age,
 “ and religion. If Christians in the
 “ latter times have thrown their pro-
 “ fane, amorous, or lascivious verses
 “ into the fire, Averroes did the same

“ under the profession of Mahometism.
 “ I say under the profession ; for it is
 “ doubted whether in his heart he be-
 “ lieved any thing of religion. His
 “ prediction with regard to the misfor-
 “ tunes of Corduba is no proof of the
 “ contrary ; for it is very natural to
 “ think, that a dreadful corruption of
 “ manners, and such a degeneracy of
 “ mind, as leads men to contemn what
 “ is held sacred, and to love what is
 “ thought vicious, will occasion great
 “ disorders in a city.”

AUGUSTIN, or AUSTIN, (ST.) the first archbishop of
 Canterbury, was originally a monk in the convent of St An-
 drew at Rome, and educated under St. Gregory, afterwards Bede, Hist.
 pope Gregory I. by whom he was dispatched into Britain, Eccl. Gent.
 with forty other monks of the same order, about the year Angl. lib. i.
 596, to convert the English Saxons to Christianity. cap. 33.
 They landed in the Isle of Thanet ; and having sent some French H. Hunting.
 interpreters to king Ethelbert, with an account of their er- Hist. lib. iiii.
 rand, the king gave them leave to convert as many of their ipit. apud.
 subjects as they could, and assigned their place of residence at S.ript. post
 Dorovernum, since called Canterbury. Bedam,
 To this spot they were confined till the king himself was converted, whose ex- Francof.
 ample had a powerful influence in promoting the conversion 1601.
 of his subjects ; but though he was extremely pleased at their Biogr. Brit.
 becoming Christians, he never attempted to compel them.
 He had learned (says venerable Bede) from his instructors in
 the way of salvation, that force and dragooning was not the

Bede, lib. i. method of the Gospel; that the religion of Jesus Christ was to make its way by argument and persuasion, and to be matter of choice, not of compulsion. Augustin, by direction of the pope, went afterwards to Arles in France, where he was consecrated archbishop and metropolitan of the English nation by the archbishop of that place. On his return to Britain, he dispatched a priest and a monk to Rome, to acquaint the pope with the success of his mission, and to desire his re-

Bede, lib. i. solution of certain questions. These men brought back with them a pall, and several books, vestments, utensils, and ornaments for the churches. His holiness, by the same messengers, gave Augustin directions concerning the settling of episcopal sees in Britain, and ordered him not to pull down the idol-temples, but convert them into Christian churches; only destroying the idols, and sprinkling the place with holy water, that the natives, by frequenting the temples they had been always accustomed to, might be the less shocked at their entrance into Christianity. And whereas it had been their custom to sacrifice oxen to their false gods, he advised that, upon the anniversary of each church's consecration, the people should erect booths round about it, and feast therein; not sacrificing their oxen to devils, but killing them for their own refreshment, and praising God for the blessing.

Ib. cap. 31. He further cautioned him not to be puffed up with the miracles, he was enabled to work in confirmation of his ministry; but to consider how much the English were the favourites of heaven, since God enabled him to alter the course of nature to promote their conversion.

Augustin fixed his see at Canterbury; and, being supported by Ethelbert, made an attempt to settle a correspondence with the British bishops, and to bring them to a conformity with the Romish church. To this purpose a conference was held at a place in Worcestershire, since called Augustin's Oak, but without success. A second conference was proposed, at which the appearance was more numerous than at the former; seven British bishops attending at it, with a great many learned monks from the monastery of Bancornaburg, or Bangor, who were under the direction of their abbot Dinoth. These Britons, before they began their journey, applied to a certain hermit of eminent virtue and good sense, to know whether or not they should give up the usages and traditions of their church, and acknowledge the pretensions of Augustin. He told them, that if Augustin should prove to be a man of God, they ought to be governed by him. They asked him how they should know this. The hermit replied,

replied, "Our Saviour says, 'Take my yoke upon you, for I am meek and lowly in heart.' If Augustin be affable and humble, he has probably taken Christ's yoke upon him, and offers you the same privilege: but if he be haughty and insolent, it is plain he is not commissioned from heaven, nor are his words to be regarded." They farther asked by what marks they were to discover his temper. The hermit desired them to manage it so, that Augustin and his company should be first at the place, and if he rose to salute them at their coming in, they might conclude he was sent from God; but if he neglected this civility, they might return his contempt, and have nothing to do with him. When the Britons came into the synod, Augustin received them sitting; in resentment of which affront, they warmly opposed every thing he offered. The articles insisted on by Augustin were, that they should celebrate Easter, and administer baptism, according to the practice of the Roman church; and that they should acknowledge the pope's authority: if they would comply in these respects, and assist in the conversion of the Saxons, he would bear with the disagreement of their customs in other cases. But the Britons replied, they could yield none of the points contested [A].

Bede, lib. ii.
cap. 2.

Bede, ubi
supra.

This apostle of the English died at Canterbury in the year 604. The popish writers ascribe several miracles to him. The observation of the festival of St. Augustin was first enjoined in a synod held under Cuthbert archbishop of Canterbury, and afterwards by the pope's bull in the reign of king Edward III.

Gervaf. Aet.
Pont. Cant.
apud Twyfl.
den,
col. 1641.
Biogr. Brit.

[A] If it be asked why the British clergy were so tenacious of their old customs, as to break with Augustin rather than alter their way of keeping Easter, and administering baptism; it may be replied, that these terms were not required of them as conditions of brotherly communion, but as marks of submission and inferiority. Biogr. Brit.

AUGUSTINE (St.), an illustrious father of the church, was born at Tagaste in Africa, the 13th of November, 354. He was the son of Patricius a mean citizen of Tagaste, and Monica a woman of exemplary virtue. His father intended that he should raise himself by his learning, and therefore sent him to Madaura to be instructed in the classics; but he discovered a great dislike to study, loving nothing but gaming and public shews, and invented a thousand lies to escape the rod, with which he was however often severely chastised. He was taken from Madaura in order to be sent to Carthage

Confess. to study rhetoric; but whilst his father was raising money
lib. ii. cap. 2. for this purpose, he spent a whole year at Tagaste without employment, and in this interval, though he was then but sixteen, gave a loose rein to his lascivious appetite, disregarding the affectionate admonitions of his pious mother.

Bayle. He went to Carthage about the end of 371. Before he was twenty, he read by himself, and understood perfectly, Aristotle's Predicaments, and made a considerable progress in all the liberal sciences. He was desirous of reading the holy Scriptures, but the simplicity of their style soon disgusted him: he was too great an admirer of the pagan eloquence to have any relish for the Bible. He had in general a strong desire to know the truth; and imagining that he discovered it in the sect of the Manicheans, he entered himself among them, and warmly maintained the greatest part of their opinions. After continuing at Carthage for some time, he returned to Tagaste, where he gained so much reputation by teaching rhetoric, that his mother was congratulated upon her son's uncommon merit. The satisfaction which this would otherwise have given her, was greatly diminished by the thoughts of his heresy and debaucheries. He went back to Carthage in 380, and taught rhetoric in that city with extraordinary applause. It was here he took a woman into keeping, to whom he was very constant: he had a son by her, whom he named Adeodatus, God's Gift.

Ibid.

Ibid.

De duabus Anim.

Upon finding no body who could fully answer his difficulties, he began to waver in his Manichean notions. He had a penetrating genius, was a rhetorician by profession, and understood logic. It is easy for a subtle and eloquent disputant to start doubts, and find replies; so that it is no wonder he perplexed the Manichean doctors. Nor indeed is it at all strange that he should embarrass a great many of the catholics, and that their weak answers to his objections should confirm him in his heresies. He acknowledges, that to his own loss he had gained a thousand advantages over them; so true it is (according to Bayle) that every orthodox person ought not to engage in disputation; and that unless he has an heretic of his own strength to contend with, he can do nothing, naturally speaking, but harden his antagonist. Augustine adhered to his own notions, waiting for better solutions of his doubts. His good mother Monica made a journey to Carthage, to prevail with him to renounce his heresy and vicious course of life: her remonstrances were ineffectual: however, she did not despair of succeeding in the end.

Being

Being desirous of a new theatre to display his genius on, Augustine resolved to go to Rome; and, that he might not be diverted from this design, embarked without acquainting his mother, or his relation Romanian, who had maintained him at school, his father dying about 372. He taught rhetoric in that place with the same success as he had done at Carthage; and Symmachus, prefect of the city, appointed him, in 383, to be public professor of rhetoric at Milan, in which office he acquired great reputation. He made a visit to St. Ambrose, by whom he was very kindly received. He also went to hear that prelate preach, not so much out of devotion, as from a critical curiosity to know whether his eloquence deserved the character it had gained. Ambrose's sermons made such an impression on him, that he became a catholic in 384. His mother, who was come to see him at Milan, advised him to marry, that he might abandon his lewd practices; and having agreed to this proposal, he, with the utmost reluctance, sent back his mistress to Africa: but as the young lady intended for his wife would not be fit for marriage till two years after, his constitution was such that he was forced to take in the mean while another woman. At last, the reading of "St. Paul's Epistles," the solicitations and tears of his mother, and the conversation of some of his friends, completed in him the work of grace; and he became a sincere believer, ready to abandon every thing for Bayle. the sake of Christ. He resigned his place of professor of rhetoric, and was baptized by St. Ambrose on Easter-eve in 387. The year following he returned to Africa; was ordained priest in 391, by Valerius bishop of Hippo; and four years after made coadjutor to that prelate. His death happened on the 28th of August, 430.

The approbation given by councils and popes to Augustine's opinion relating to the doctrine of grace, has been a great advantage to his reputation [A]. When he became an orthodox bishop, he propagated and defended the doctrine of predestinarian fatality, and the doctrine of persecution; for which posterity is little obliged to him. As to the affair of persecution, he seems to have been severe by religion, and gentle by temper; which shews how important and necessary

[A] Petavius informs us, that not only all the fathers and doctors who came after St. Augustine, but even the popes themselves, and the councils of other bishops, have maintained his doctrine concerning grace as certain and

catholic, and have ALL OF THEM BEEN OF OPINION that it was a sufficient proof of the truth of any opinion, that this saint had taught it. Dogmat. Theolog. tom. I. lib. ix. cap. 6. Bayle.

Six Dissert.
upon different
subjects,
by Dr. Jor-
dan.

it is to have reasonable principles, without which the best-natured man is capable of doing the worst-natured actions. Upon many occasions he interceded for the mitigation of the penalties against pagans, heretics, and schismatics, even when they deserved punishment for their seditions, riots, depredations, and murders. In this respect he was mild even to an excess; for as men should not be persecuted and oppressed for speculative opinions, so they who under the mask of religion, or through mere wickedness, rob, plunder, maim, wound, and assassinate, should never go unpunished, and should be made examples for the security of the government, and the good of civil society. “He fell into his predestinarian notions,” as Le Clerc observes, “first by retaining some of his Manichæism; secondly, by meditating upon the Epistles of St. Paul, which he understood not, having only a slender knowledge of the Greek tongue and of the ancient fathers; and thirdly, by a special grace and illumination, which he fancied to have been conferred upon himself. This doctor of grace had another notion, which is productive of many bad consequences, namely, that heretics have no right to their own goods and chattels. See Barbeyrac, *Mor. des Pères*, 297. According to Du Pin, he had a fine genius, and much vivacity and penetration, and was a skilful disputant. From general principles he drew a vast variety of consequences, and formed a system which is tolerably well connected in all its parts. He often quitted the sentiments of those who had been before him, and struck out new methods and interpretations. He was, as Cicero said of himself, *magnus opinator*, a great advancer of sentiments which were only conjectures and probabilities. He had less learning than genius, was not skilled in the languages, and had read little of the ancients. His style was fluent, but not polite and elegant, nor free from barbarisms. He was full of repetitions, and eternally dwelling upon the same subjects. He hath discussed all sorts of points and questions; and from his writings was formed that body of theology, which was adopted by the Latin fathers who rose after him, and in a great measure by the scholastic divines.” The best edition of his works is that published at Paris by the Benedictines of St. Maur: it is divided into ten volumes folio, and was printed between the years 1679 and 1690.

Ibid.

AUGUSTUS CÆSAR. See OCTAVIUS.

AVICENNA,

AVICENNA, a celebrated philosopher and physician ^{General} among the Mohammedans, was born in the year 980. By ^{Diā.} the time he was ten years old, he had learned the Koran, and made a great progress in classical literature. He was next sent to a man who dealt in herbs, and was skilled in the Indian method of accounts, to learn arithmetic. After this, the rudiments of logic and the first five or six propositions of Euclid were explained to him by a private tutor. He went through the rest of Euclid by himself, consulting the commentaries: when he entered on the *Almagest*, his tutor left him. He next applied himself to the study of physic, and to gain experience visited patients, being then about sixteen. The following year and a half he employed with incredible application in reading; and when any difficulty occurred, he had recourse to heaven [A]. Having attained to a perfect knowledge of logic, natural philosophy, and mathematics, he proceeded to divinity, and as a proper preparation for this study, he was desirous to make himself master of Aristotle's *Metaphysics*; but having read the book over forty times, and even got it by heart, without being able to comprehend the author's meaning, he laid it by as unintelligible. One day whilst he was in a bookseller's shop, a broker offered him a book of metaphysics to sell, which he rejected with scorn, saying it was an useless science: the broker however telling him he might have it cheap, the owner being under a necessity of selling it, he purchased it. The book proved to be a treatise of Al Farabius, "concerning the objects of "metaphysics;" which Avicenna had no sooner run over, than he plainly perceived the sense of Aristotle, whose words he retained in his memory, and out of joy gave a considerable sum to the poor. Having recovered the king of Khorasan, ^{Apud Abul-} who during a fit of illness had sent for Avicenna, though a ^{farag. Hist.} very young man, that prince kept him near his person, and ^{Dyn. p. 230.} allowed him free access to his large and valuable library; which happening to be burnt soon after, Avicenna's enemies accused him of having set it on fire, that nobody else might

^{Ebn Khale-}
^{cun in Vita}
^{Ebn Sina.}

[A] Whenever I was puzzled, says he, about any question, or could not find the middle term in a syllogism, I went to the mosque, and humbly poured out my prayers to the Creator of all things, that he would be pleased to make plain to me what appeared absurd and difficult; and returning home at night, I set a lamp before me, and applied myself to reading and writing: and so often as I was overcome by sleep, or found myself faint, I drank a glass of wine to recover strength, and then returned to reading again. If I slept ever so little, I dreamed of those very questions, so that the reasons of many of them were made known to me in my sleep. ^{Apud Abulfarag. Hist.} Dynast. p. 233. ^{General Diā.}

enjoy

enjoy the same advantage, and that what he had learned there might be taken for his own.

A very remarkable story is told of Avicen's sagacity, When he was at Jorgân Kabûs, the sovereign of the country sent for him to visit his nephew, who was confined to his bed by a disorder, which baffled all the physicians of that country. Avicen, having felt the young man's pulse, and seen his urine, judged his illness to proceed from concealed love. He sent for the chief eunuch of the palace, and whilst he kept his finger on the patient's pulse, desired him to call over the names of the several apartments: observing great emotions in the sick man at the naming of one particular apartment, he made the eunuch name all the women in that apartment; and finding his patient's pulse to beat extremely high at the mention of one person, he no longer doubted but that she was the object of his passion, and declared that his cure was only to be expected from the enjoyment of that lady [B]. Avicenna died in the year 1036. He had a good constitution, which he greatly impaired by a too free use of women and wine. The number of his books, including his smaller tracts, is computed at near an hundred, the greatest part of which is either lost, or not known in Europe. Some charge him with having stolen what he published from a celebrated physician who had been his master. This man had acquired so much honour and wealth, that he was solicited by many to take their sons to be his scholars, or even his servants; but, being resolved not to discover the secrets of his art, he would receive none of them. Avicen's mother formed the following stratagem: she offered him her son as a servant, pretending he was naturally deaf and dumb; the youth, by his mother's instructions, counterfeited these defects so well, that the physician, after making several trials to discover the reality of them, took the boy into his service, and by degrees trusted him so far as to leave his writings open in his room when he went abroad. Avicen took that opportunity to transcribe them, and carried the copies to his mother; and after the death of his master published them under his own name. "One would naturally expect," says Dr. Freind, "to find something in this author answerable to the great character he has had in the world; but though I have very often looked unto his writings upon several occasions (for you will not suppose, I believe, that I have

Gab. Sionit.
et J. Hefron
de nonnullis
Orient. Urb.
annexed to
the Geogr.
Nubient.
cap. 3.
Hist. of Phys.
sic.

[B] Dr. Freind observes the case to be so parallel, that one would be apt to think this account was stolen from what

is related of Erasistratus, in a like illness of Antiochus the son of Seleucus. Hist. of Physic, part ii. cap. 70.

" gone

“ gone through him in any regular course of reading), I
 “ could meet with little or nothing there, but what is taken
 “ originally from Galen, or what at least occurs with a very
 “ small variation in Rhazes or Haly Abbas. He in general
 “ seems to be fond of multiplying the signs of the distempers
 “ without any reason; a fault too much imitated by our
 “ modern writers of systems. He often, indeed, sets down
 “ some for essential symptoms, which arise merely by acci-
 “ dent, and have no immediate connection with the primary
 “ disease itself. And to confess the truth, if one would
 “ chuse an Arabic system of physic, that of Haly seems to
 “ be less confused and more intelligible, as well as more con-
 “ sistent, than that of Avicenna.”

AURELIANUS. See COELIUS.

AUSONIUS (DECIMUS MAGNUS), one of the best poets Auson. in
 of the fourth century, was the son of an eminent physician, Prof. ad
 and born at Bourdeaux. Great care was taken of his educa- Synagrium.
 tion, the whole family interesting themselves in it, either See his
 because his genius was very promising, or that the scheme of Parentalia.
 his nativity, which had been cast by his grandfather on the
 mother's side, led them to imagine that he would rise to great
 honour. He made an uncommon progress in classical learn- Auson. in
 ing, and at the age of thirty was chosen to teach grammar at Prof. ad Sy-
 Bourdeaux. He was promoted some time after to be pro- nagrium.
 fessor of rhetoric, in which office he acquired so great a repu- Ibid. num.
 tation, that he was sent for to court to be preceptor to Gra- 24. p. 187.
 tian the emperor Valentinian's son. The rewards and ho-
 nours conferred on him for the faithful discharge of his office
 prove the truth of Juvenal's maxim, that when fortune pleases
 she can raise a man from a rhetorician to a consul. He was Sat. vi. 197.
 actually appointed consul by the emperor Gratian, in the
 year 379, after having filled other considerable posts; for,
 besides the dignity of questor, to which he had been nomi-
 nated by Valentinian, he was made prefect of the Prætorium
 in Italy and Gaul after that prince's death. His speech re-
 turning thanks to Gratian on his promotion to the consul-
 ship is highly commended. The time of his death is uncer-
 tain; he was living in 392, and lived to a great age. He had
 several children by his lady, who died young. The emperor
 Theodosius had a great esteem for Ausonius, and pressed him
 to publish his poems. There is a great inequality in his pro- Bayle.
 ductions; and in his style there is a harshness, which was per-
 haps rather the defect of the times he lived in, than of his
 genius.

Bayle. genius. Had he lived in Augustus's reign, his verses, according to good judges, would have equalled the most finished of that age. He is generally supposed to have been a Christian : some ingenious authors indeed have thought otherwise, but, according to Mr. Bayle, without just reason. The best edition of his poems is that of Amsterdam in 1671.

Strype's
Life of Bp.
Aylmer,
p. 2, 3.
edit. Lond.
8vo, 1701.

AYLMER (JOHN), was born of a good family at Aylmerhall in Norfolk, about the year 1521. Grey marquis of Dorset, and afterwards duke of Suffolk, taking a liking to him when he was very young, entertained him as his scholar, and gave him an exhibition at the university of Cambridge, where, Mr. Wood supposes, he took his degrees in arts; after which the marquis made him tutor to his children, among whom was the lady Jane Grey, afterwards queen. He early adopted the opinions of the Reformers; and under the patronage of the duke of Suffolk and the earl of Huntingdon, in the reign of Edward VI. was for some time the only preacher in Leicestershire, and was highly instrumental in bringing over the people of that county to the Protestant religion. In 1553, he was made archdeacon of Stow in the diocese of Lincoln. In the convocation which sat in the first year of queen Mary, he distinguished himself by his warmth against Popery. The violent measures of that queen's ministry rendered his stay in England unsafe; he retired beyond sea, and resided first at Straßburg, and afterwards at Zurich in Switzerland, where he undertook the instruction of several young gentlemen in classical learning and religion. During his exile he also visited the universities of Italy and Germany.

Idem, p. 8, 9. At that of Jena in Saxony he was offered the Hebrew professorship; but, having a near prospect of returning home, he declined it. After the accession of queen Elizabeth, he came back to England; and in the beginning of that princess's reign, was one of the eight divines appointed to dispute at Westminster, before many persons of distinction, against an equal number of popish bishops. In 1562, by the interest of secretary Cecil, he was made archdeacon of Lincoln; and assisted at the synod held this year, wherein the doctrine and discipline of the church, and the reformation from Popery were established. He continued long without any other considerable preferment, though often nominated by the archbishop of Canterbury to some vacant bishopric. According to Strype, one reason of his being neglected was his

his declaiming, in his answer to Knox [A], against the splendor and wealth of the church, in these words: "Come off, ye bishops, away with your superfluities, yield up your thousands, be content with hundreds; as they be in other reformed churches, where be as great learned men as you are: let your portion be priest-like, not prince-like: let the queen have the rest of your temporalities and other lands, to maintain these wars, which you procured, and your mistress left her embroiled in; and with the rest to build and found schools throughout the realm: that every parish-church may have its preacher, every city its superintendant, to live honestly and not pompously; which will never be, unless your lands be dispersed, and bestowed upon many, which now feed and fat but one [B]." However, he was appointed one of the queen's justices of the peace for the county, and one of her ecclesiastical commissioners. In 1573, he accumulated the degree of bachelor and doctor in divinity in the university of Oxford.

In 1576, on the translation of his friend and fellow exile Dr. Edwin Sandys to the archbishopric of York, he was made bishop of London; and though Sandys had been very instrumental in his promotion, recommending him to the queen as a proper person for his successor, he sued him for dilapidations, and after some years prosecution recovered 900 or 1000l. Wood's Fasti, vol. 1. p. 109.

He preached frequently in his cathedral, and had an admirable talent at captivating the attention of his hearers. At one time perceiving his audience to be very inattentive, he took a Hebrew Bible out of his pocket, and began to read it: this immediately awakened his hearers, who looked up at him, amazed that he should entertain them so unprofit-

[A] In 1556, John Knox printed at Geneva a treatise under this title, "The first blast against the monstrous regimen and empire of women." His design was to shew, that by the laws of God women could not exercise sovereign authority. The reason of his writing of it, was his spight against two queens, Mary of Lorraine then queen of Scotland, and Mary queen of England. This piece prejudiced the Protestant religion exceedingly in the minds of princes and those in authority under them; which Mr. Aylmer perceiving, wrote an answer to it, under the title of 'An harborowe for faithfull and true subjects against the late

"blowne blaste, concerning the government of women: wherein be consulted all such reasons as a stranger of late made in that behalfe: with a brieve exhortation to obedience. Strasburgh, 1559." Strype.

[B] Aylmer, when this passage was afterwards objected to him, answered, "When I was a child, I spoke like a child, and thought like a child," &c. Strype, &c. p. 269. The reflection this piece drew upon Aylmer, probably deterred him from meddling with the press again; to which he retained an irreconcilable aversion, except in cases of necessity, to the very end of his life.

ably;

ably; when, finding they were thoroughly awake and very attentive, he proceeded in his sermon, after admonishing them how much it reflected on their good sense, that in matters of mere novelty, and when they understood not a word, they should listen so heedfully, and yet be very negligent and regardless of points of the utmost importance. He took much pains in examining such as came to him for ordination, and kept a strict eye over all dissenters, as well Papists as Puritans, so far as his episcopal authority would permit; and where he found that not sufficient, he wrote his thoughts very freely to the treasurer Burleigh. When the plague raged in London in 1578, his principal attention was directed to preserve the lives of his clergy; and yet to make provision that the infected might be visited, and have proper assistance with respect to religion. He summoned the London clergy before him, in order to elect and appoint out of their body visitors of the sick, purposing to spare the rest by reason of the danger of the infection. Strype tells us, that the forwardness of many ministers to undertake this office was remarkable; some from covetousness, others from vain-glory, and others to supply their wants. The bishop likewise ordered books, containing directions for preventing the rage of the pestilence, to be printed and dispersed.

In 1581, came out Campian's book, containing his reasons for deserting the reformed and returning to the popish communion. It was written in very elegant Latin, and dedicated to the scholars of both universities, among whom it was secretly dispersed. One of the principal points insisted on therein was, the strange and contradictory doctrines taught by some of the first Reformers. The lord treasurer Burleigh desired the bishop of London to answer it; but his lordship excused himself, on account of his bad state of health, and the trouble which his ecclesiastical commission gave him [c]. However, he procured a proper answer to be written. He was no less industrious in checking the Puritans: indeed his proceedings against them were not only rigorous, but what in these times of toleranee and moderation would be called even tyrannical [d]. Accordingly they suggested that

Pierce's
Vindication
of the Dis-
senters.

[c] He suggested moreover to the treasurer, that though he had been well acquainted with many of the first Reformers, and had a profound veneration for their virtues; yet that he well knew even these great men were not free from blame, or their writings

from faults; wherefore he was for supporting the Reformation rather than the Reformers. Strype, p. 48. 52.

[d] He committed to Newgate one Woodcock, a bookseller, for selling a treatise entitled "An Admonition to Parliament," which tended to sub-

vert,

that he was a violent man, who sought to vest too great power in churchmen; and treated him as a persecutor and an enemy to true religion: in consequence of which, messages were sometimes sent to him by the council, to soften the harshness of his proceedings; however, he still continued to be the main pillar of the high-commission, lord Burleigh standing his friend at court. One of the greatest troubles he ever met with, was an information exhibited against him to the council for cutting down his woods to the amount of a thousand pounds, and thereby prejudicing his successors in the fee. The bishop gave in an answer; and after the matter had depended long before the council, the queen gave orders *Strype;* that he should cut down no more of his woods. *P. 73.*

In 1581, he proposed that a number of learned and sound divines should be appointed to preach at set times before great assemblies, particularly at St. Paul's Cross, for confirming the people's judgements in the doctrine and discipline of the established church, which was then struck at and undermined by many; and that, for the support of it; contributions should be made and settled on the preachers by the city. But sir John Branch lord mayor, and the aldermen, did not much like this motion, on account of the standing charge to which it must put the city; so the design was dropped. After the defeat of the Armada, in 1589, he expressed in strong terms his dislike of certain libels against the king of Spain; "on so glorious a victory," he said, "it was better to "thank God, than insult men, especially princes."

Beginning now to be uneasy in his diocese of London, he used all his endeavour to obtain a removal to the see of Ely, or that of Winchester, but without success. When he came to be broken with age, he was desirous to resign his bishopric

vert the church as it was then established. *Strype, &c. p. 56.* He likewise procured one Mr. Welder, a person of a good estate and interest in Berkshire, who had spoken disrespectfully of him, and refused to answer, to be committed by the ecclesiastical court. *Ibid. p. 59.* The chancellor of the university of Cambridge having consulted him about the suppression of Puritanism, which prevailed greatly in that university, he advised that all licences granted by the university should be called in, and granted anew by the heads to such as would subscribe the articles synodical, as was done in all dioceses; and that

bonds should be taken of the parties that they should preach no innovation, as he himself used to do in granting his licences. Aylmer also imprisoned or suspended several ministers who were accused of non-conformity. Hence Mr. Pierce, in his "Vindication of the "Dissenters," p. 97. speaks thus: "Dr. John Aylmer, bishop of London, "was a man of a most intemperate "heat, who persecuted the Puritans "with the utmost rage, and treated "ministers with such virulent and "abusive language, as a man of sense "and indifferent temper would scorn to "use towards porters and coblers."

to

Styrr,
p. 174.

Life of Ayl-
mer.

to Dr. Bancroft, but the latter refused it [A]. He died at Fulham, the 3d of June, 1594, aged seventy-three. He married Judith Bures, or Buers, of a good family in Suffolk, by whom he had seven sons and two or three daughters. He was an excellent logician and historian, and well skilled in the Hebrew tongue: he understood the civil law, divinity, and the ancient writers; and was a rhetorical, bold, and pathetic preacher: he was very exact in the discharge of his episcopal function, and inflexible to any solicitations or bribes: he was regular in his devotions, and punctual in his triennial visitations of his clergy. In his private life he was a man of economy, but at the same time a lover of magnificence, as appears by his household, which consisted of fourscore persons, to whom he was a good master, that is, both a father and a friend. As he came to his bishopric in good circumstances, so he died very rich, having laid out, a little before, sixteen thousand pounds in one purchase. His natural temper was very quick and warm; he was a man of a bold spirit, fearing no body, and very free and blunt in his speech.

[A] However Bancroft did succeed him, but not immediately; and dealt as sharply with our bishop's children, as he had done with his predecessor Sandys's, and on the same head, that of dilapidations. Mr. Aylmer, the bishop's eldest son, alleged that his father's personal estate only was liable on this account; and as a great part of that was expended on his funeral, he thought

himself safe. But bishop Bancroft alleging that lands being purchased with the money which should have repaired the houses belonging to the bishopric, those lands ought in reason to be liable; he prevailed, and so at last a part of the estate was sold in order to make him satisfaction. Life of Aylmer, p. 169. 191.

Anecdotes
of Bowyer,
by Nichols,
p. 456.

AYLOFFE (sir JOSEPH), bart. V. P. A. S. and F. R. S. of Framfield in Sussex, was descended from a Saxon family, anciently seated at Bocton Alos near Wye, in the county of Kent, in the reign of Henry III. who removed to Hornchurch, in the county of Essex, in that of Henry IV. and to Sudbury in that of Edward IV. Sir William Ayloff [A] of Great Braxtead, in the county of Essex, was knighted by James I. May 1, 1603; and created a baronet Nov. 25, 1612; and from his eldest son by his third wife, the late baronet was the fourth in descent and fifth in title. His father [B] and grandfather were both of Gray's Inn. He was born about the year 1708; received the early part of his edu-

[A] Of whom, and of his family and estate, see more particulars in Morant's Essex, vol. ii. p. 139.

[B] Joseph, a barrister of Gray's Inn.

He married a daughter of Bryan Ayloff, an eminent merchant of London, (Morant I. 69.); and died in 1727.

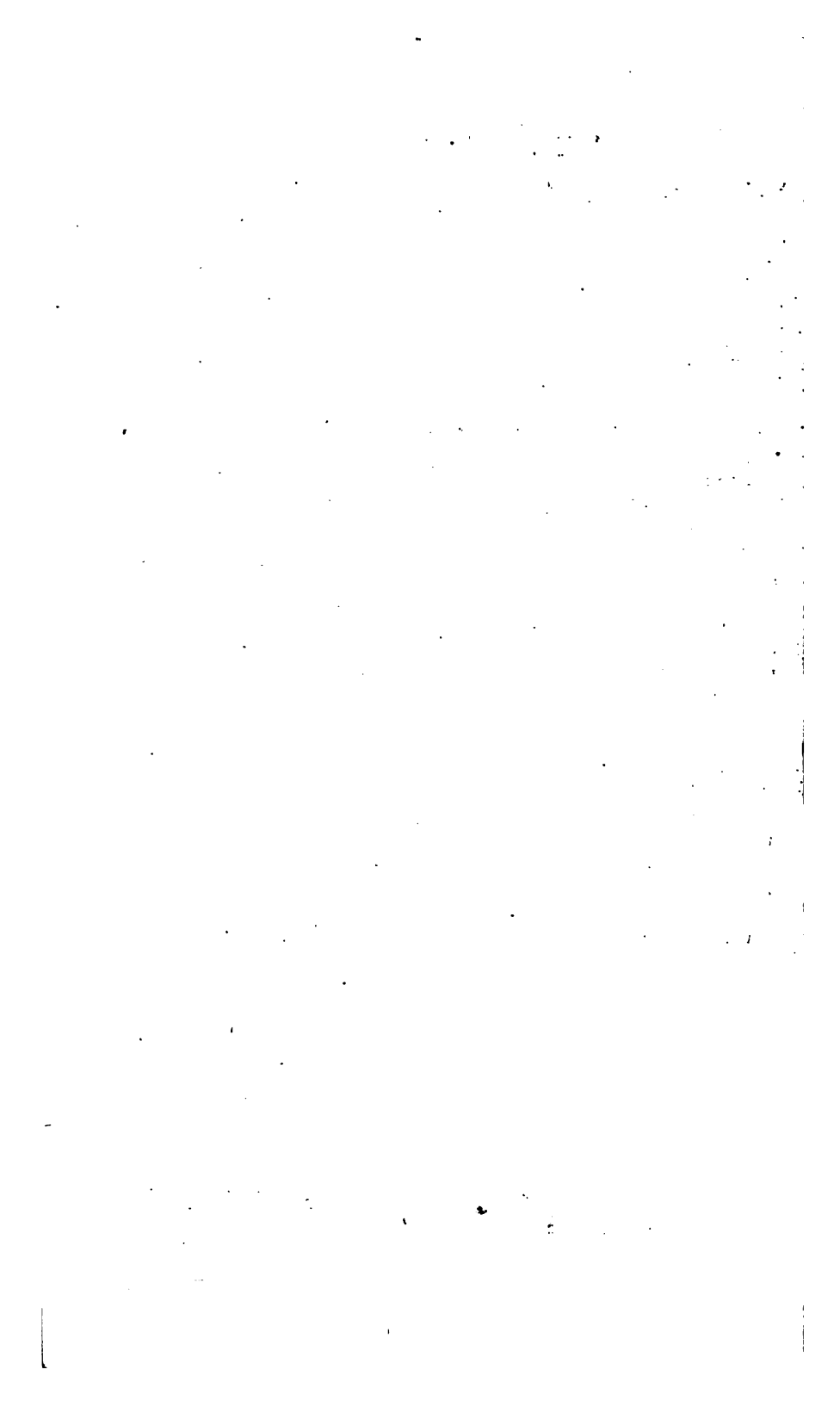
tation at Westminster-school; admitted of Lincoln's Inn
 1724; and in the same year was entered a gentleman-com-
 moner at St. John's College, Oxford, which college he quit-
 ted about 1728; elected F. A. S. February 10, 1731, one of
 the first council under their charter 1751, vice president
 17..; and F. R. S. June 3, 1731. He prevailed on Mr.
 Kirby, painter in Ipswich, to make drawings of a great num-
 ber of monuments and buildings in Suffolk, of which twelve
 were engraved, with a description, 1748; and others remain
 unpublished. He had at that time an intention to write a
 history of the county; and had drawn up proposals for that
 purpose; but, being disappointed of the materials which he
 had reason to expect for so laborious a work, they were never
 published. On the building of Westminster-Bridge, he was
 appointed secretary to the commissioners 1736-7; and on
 the establishment of the Paper-office on the respectable foot-
 ing it at present is, by the removal of the state-papers from
 the old gate at Whitehall to new apartments at the Trea-
 sury, he was nominated the first in the commission for the
 care and preservation of them. In 1757, he circulated
 "Proposals for printing by subscription, *Encyclopædia*; or,
 "a rational Dictionary of Arts, Sciences, and Trade. By
 "several eminent hands. Methodized, digested, and now
 "publishing at Paris, by M. Diderot, fellow of the Royal
 "Academy of Sciences and Belles Lettres in Russia; and, as
 "to the mathematical part, by M. D'Alembert, member of
 "the Royal Academy of Sciences at Paris and Berlin, and
 "fellow of the Royal Society: Translated from the French,
 "with additions and improvements." In which was to be
 included a great variety of new articles, tending to explain
 and illustrate the antiquities, history ecclesiastical, civil, and
 military; laws, customs, manufactures, commerce, curiosi-
 ties, &c. of Great Britain and Ireland: by Sir Joseph Ayloffe,
 bart. fellow of the Royal Society, and of the Society of Anti-
 quaries of London, and author of "The Universal Librarian."
 Of this work a Prospectus was published in one large sheet,
 dated December 14, 1751; and the first number of the work
 itself June 11, 1752. This number being badly received by
 the public, the further prosecution of the business seemed to
 have been dropped. See some account of it in the Gentleman's
 Magazine, 1752, p. 46. It was proposed to have been
 finished by Christmas 1756, in ten quarto volumes, price
 nine guineas; the last two to contain upwards of 600 plates.
 In 1772 he published, in 4to, "Calendars of the Ancient
 Charters, &c. and of the Welch and Scottish Rolls
 Vol. I. E. "now

"now remaining in the Tower of London, &c." (which had begun to be printed by the late reverend Mr. Morant), and in the introduction gives a most judicious and exact account of our Public Records. He drew up the account of the chapel of London-Bridge, of which an engraving was published by Vertue 1748, and again by the Society of Antiquaries 1777. His historical description of the interview between Henry VIII. and Francis I. on the Champ de Drap d'Or, from an original painting at Windsor, and his account of the paintings of the same age at Cowdray, were inserted in the third volume of the *Archæologia*, and printed separately, to accompany engravings of two of these pictures by the Society of Antiquaries, 1775. His account of the body of Edward I. as it appeared on opening his tomb, 1774, was printed in the same volume, p. 376. Having been educated, as has been observed, at Westminster, he acquired an early affection for that venerable cathedral; and his intimate acquaintance with every part of it displayed itself in his accurate description of five monuments in the choir, engraved in 1779 by the same Society, who must reckon, among the many obligations which they owe to his zeal and attention to their interests, the last exertions of his life to put their affairs on the most respectable and advantageous footing, on their removal to their new apartments in Somerset Place. He superintended the new edition of "Leland's Collectanea," in nine volumes 8vo. 1770, and also of the "Liber Niger Scaccarii," in two volumes 8vo. 1771; to each of which he added a valuable appendix; to the latter the charters of Kingston on Thames, of which his father was recorder. He also revised through the press a new edition of Hearne's "Curious Discourses, 1771," two volumes 8vo; and likewise the "Registrum Rossense," published by Mr. Thorpe in 1769, folio. At the beginning of the seventh volume of "Somers's Tracts" is advertised, "A Collection of Debates in Parliament before the Restoration, from MSS. by Sir Joseph Ayloffe, bart." which is supposed never to have appeared. In January 1734, he married Mrs. Margaret Railton (daughter and heiress of Thomas Railton, esq; of Carlisle, in the county of Cumberland, and relict of Thomas Railton, esq; who died in the commission of the peace for the city of Westminster, September 4, 1732); and by this lady he had one son of his own name, who died of the small-pox, at Trinity Hall, Cambridge, at the age of twenty-one, December 19, 1756. Sir Joseph died at his

his house at Kenington Lane, Lambeth, April 19, 1781, aged seventy-two; and was buried in a vault in Hendon Church with his father and his only son. His extensive knowledge of our national antiquities and municipal rights, and the agreeable manner in which he communicated it to his friends and the public, must make him sincerely regretted by all who had the pleasure of his acquaintance. Such of his MSS. as had not been claimed by his friends, were sold by auction by Leigh, February 27, 1782.

AYSCOUGH (GEORGE EDWARD) [A], Esq; a lieutenant in the first regiment of foot-guards, only son of the Rev. Dr. Francis Ayscough (who was tutor to Lord Lyttelton at Oxford, and at length Dean of Bristol) by Anne, fifth sister to his Lordship, who addressed a poem to the doctor from Paris, in 1728, printed in Doddsley's second volume. And there are some verses to Captain Ayscough in this young nobleman's Poems, 1780. He figures in "The Diaboliad," as does his noble kinsman, Part I. Captain Ayscough was also author of "Semiramis, a Tragedy," 1777. In September 1777, he went to the continent for the recovery of his health. While on his travels, he wrote an account of his journey, which, on his return, he published under the title of "Letters from an Officer in the Guards to his Friend in England; containing some accounts of France and Italy," 1778, 8vo. He received however but a temporary relief from the air of the continent. After lingering for a short time, he died October 14, 1779; a few weeks only before his cousin the second Lord Lyttelton. *Par nobile consobrino- rum!*

[A] His present Majesty and the late Duke of York were his godfathers.



I N D E X

T O T H E

F I R S T V O L U M E,

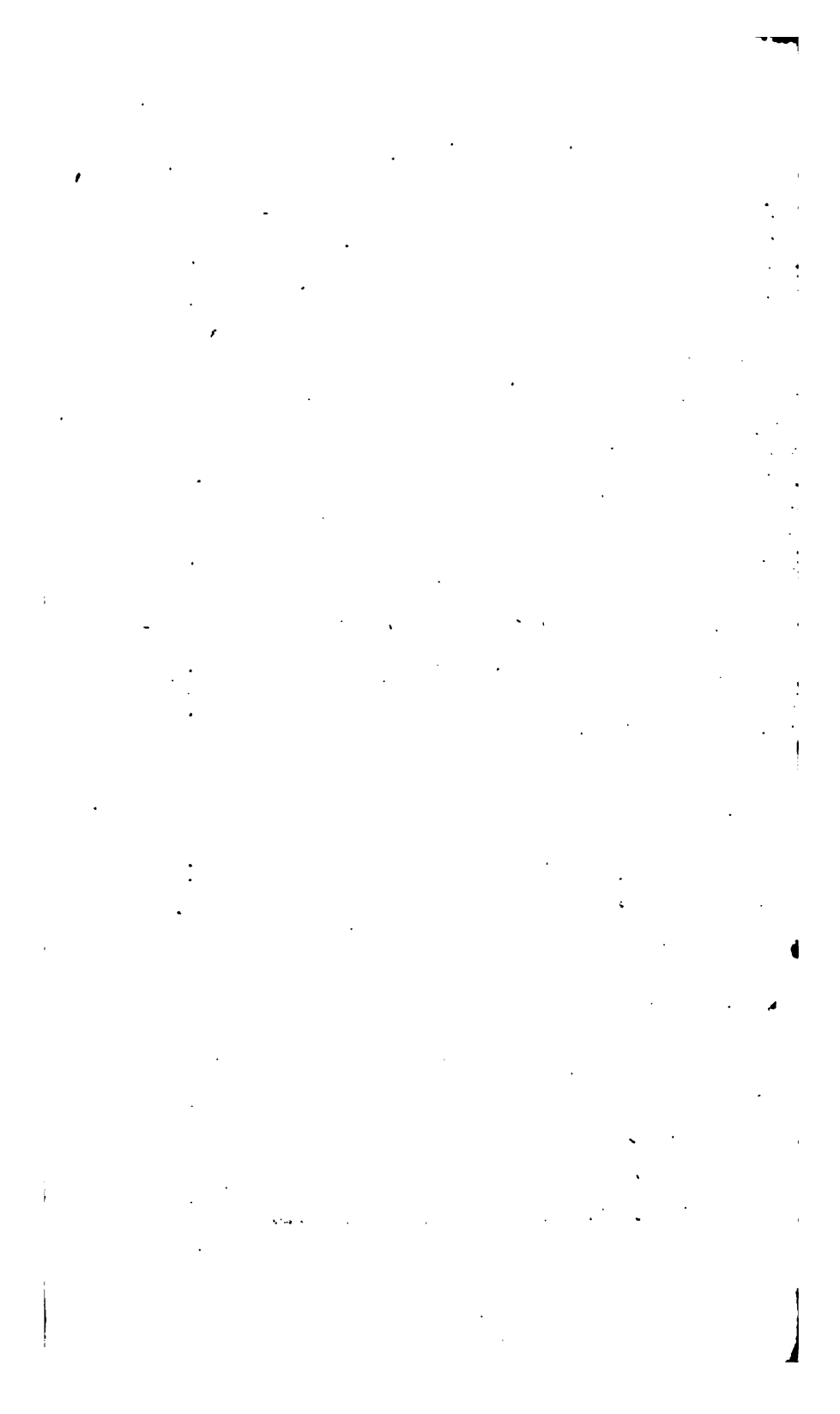
	Page		Page
A ARSENS, Francis	1	Adrian de Castello	64
—— Peter	3	Adriani, Joanni Battista	66
Aartgen	ib.	Adrichomius, Christian	67
Abbadie, James,	4	Ægineta, Paulus	ib.
Abbot, George	5	Alberoni, Julius	68
—— Maurice	15	Ælfred the Great	70
—— Robert	ib.	Ælian, Claudius	83
Abelard, Peter	17	Æmilius, Paulus	84
Abell, John	24	Æneas, Gazeus,	87
Abernethy, John	ib.	—— Sylvius	ib.
Abblancourt. See Perrot		Æschines the philosopher	94
Able, Thomas	26	—— the orator	95
Abrabanel, Isaac	27	Æschylus	96
Abstemius, Laurentius	30	Æsop	99
Abul Faragius, Gregory	31	—— the historian	101
Acciaïoli, Donatus	32	—— Clodius	102
Accius, Lucius	33	Action	103
Accords, Stephen Tab.	35	Ætius	104
Acontius, James	36	Afer, Domitius	ib.
Acosta, Uriel	37	Agard, Arthur,	106
Acropolita, George	41	Agathias	107
Adam, Melchior	42	Agrippa, Henry Cornelius	108
Adamson, Patrick	43	Ainsworth, Henry	114
Addison, Lancelot	45	—— Robert	116
—— Joseph	47	Akenfide, Mark	118
Adrian, Publius Ælius	56	Alain, Chartier	119
—— IV. Pope	60	Alamanni, Lewis	ib.
		Almos,	

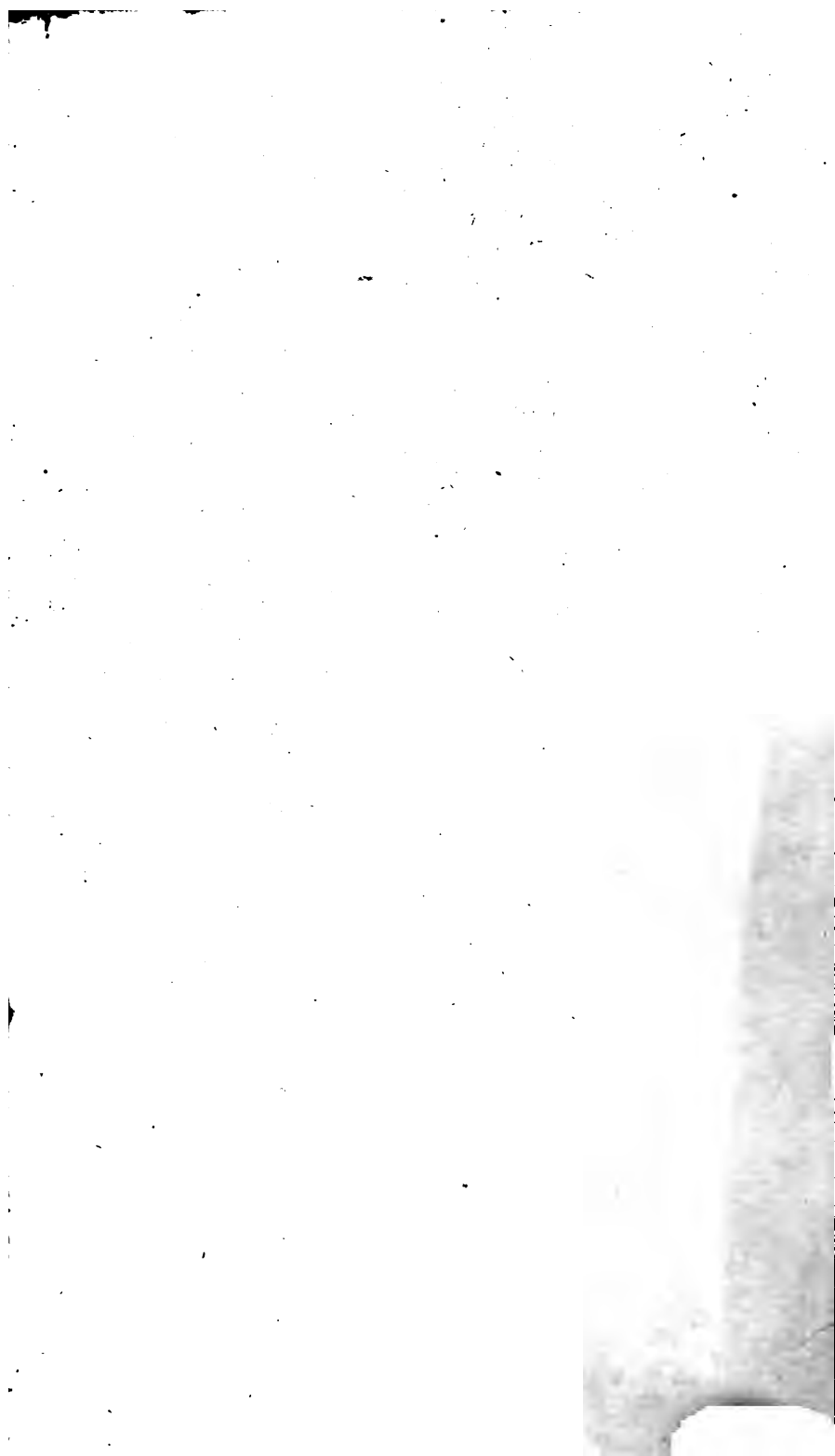
I N D E X.

	Page		Page
Alamos, Balthasar	122	Amelius. See Plotinus	
Alan, William	123	Amelot de la Houssai, Ni-	
Alaric	126	cholas	196
Alban	129	Amelot, Denis	197
Albani, Francis	130	Ames, William	199
Albertus, Magnus	133	—— Joseph	ib.
Alcæus,	134	Amhurst, Nicholas	200
Alciat, Andrew	135	Ammirato, Scipio	203
Alcman,	137	Ammonius, Andrew	205
Alcock, John	138	Amontons, William	207
Alcuinus, Flaccus	ib.	Amory, Thomas	209
Alcyonius, Peter	139	Amyot, James	213
Aldhelm, St.	141	Amyraut, Moses,	215
Aldrich, Henry	143	Anacharis	218
Aldrovandus, Ulysses	144	Anacreon	220
Alexander, Jerome, archb.	145	Ancillon, David	222
—— Jerome	147	Ancourt, Florent-Cartou d'	223
Alegambe, Philip	148	Anderson, sir Edmund	224
Alenio, Julius	149	—— Adam	227
Ales, Alexander	ib.	Andrada, Diego de Payva d'	ib.
Alexander the Great	150	Andreas, James	228
—— Neckam	157	—— John	230
—— ab Alexandro	158	—— John, of Valen-	
—— Noel	ib.	cia	232
—— William	161	Andreini, Isabella	233
Alexis	164	Andrelinus, Publius Fauf-	
Aleyn, Charles	ib.	tus	234
Alfred. See Ælfred		Andrews, Lancelot	235
Algaroti, Count	165	Anello, Thomas	238
Allatius, Leo	166	Angelis, Dominico de	243
Allen, Thomas	167	Angelus, Christopher	244
Allestry, Richard	169	Anglus, Thomas	245
—— Jacob	171	Annat, Francis	246
Alleyn, Edward	172	Annesley, Arthur	248
Allix, Peter	176	Anselm, archbishop	251
Almeloveen	177	Anson, lord	257
Alphonfus. See Castile		Antoniano, Silvio	259
Alpini, Prospero	ib.	Antonides Vander Goes,	
Alfredus	179	John	260
Alsop, Anthony	180	Antoninus Philosophus,	
Alstedius, John Henry	182	Marcus Aurelius	262
Altilius, Gabriel	183	Antonio, Nicholas	266
Alting, James	184	Antonius, Marcus, the ora-	
Alvares de Luna	187	tor	267
Alvares, Francis	189	—— the Tri-	
Amama, Sixtinus	190	umvir	269
Amand, M. A. Gerard	191	Apelles	273
Ambrose, St.	192	Apicius	275
		Apion	

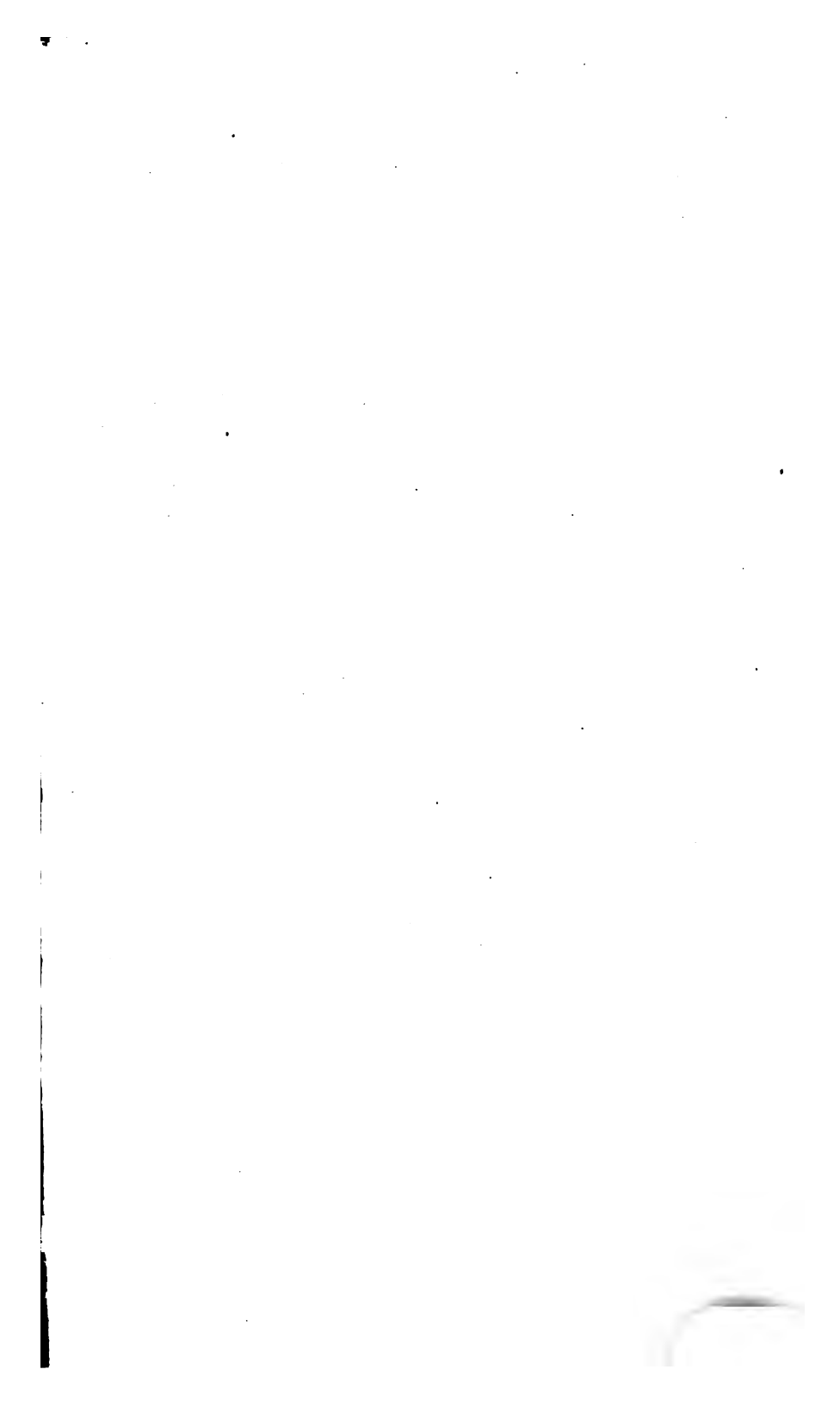
I N D E X.

	Page		Page
A pion	276	Arndt, John	332
A pollinaris, C. Sulpitius	277	Arne, Dr. Thomas Au-	
— Sidonius. See		gustine	333
Sidonius		Arnifæus, Henningus	ib.
A pollodorus the Athenian	277	Arnobius	334
— the architect	278	Arnold	ib.
A pollonius	279	Arnulph	336
— of Perga	280	Arpinas, Joseph Cæsar	337
— the Pythagorean	ib.	Arrian	ib.
A pono, Peter d'	281	Artalis, Joseph	339
A ppian	282	Artemidorus	340
A profio, Angelico	283	Ascham, Roger	341
A puleius, Lucius	285	Asconius, Pedianus	346
A quinas, St. Thomas	287	Asgill, John	ib.
A ratus	289	Ashmole, Elias	350
A rbutnot, Dr. John	290	Affer, Afferius Menevenfis	356
A rc, Joan of. See Joan		Ashton, Dr. William	ib.
A rchilochus	293	Astell, Mary	358
A rchimedes	295	Astruc, John	360
A retæus	298	Athanasius, St.	ib.
A retin, Guy	ib.	Athenagoras	363
— Leonard	299	Athenæus	ib.
— Francis	300	Atherton, John	364
— Peter	301	Atkins, Sir Robert	367
A rgens, Jean Baptiste de		Atterbury, Lewis	375
Boyer	303	— Dr. Lewis	ib.
A rgyropylus, Joannes	304	— Francis	378
A rians. See Arius		Atticus,	394
A riotto, Lodovico	ib.	Aubigné, Theodore Agrip-	
A ristarchus the philosopher	308	pa d'	395
— the grammarian	ib.	Aubrey, John	ib.
A ristænetus	309	Aventin, John	397
A ristides, Ælius	ib.	Averroes	399
A ristophanes	310	Augustin, St.	403
A ristotle	313	Augustine, St.	405
A rius	318	Augustus Cæsar. See Oc-	
A rminius, James	319	tavius	
A rmstrong, Dr. John	323	Avicenna	409
A rnald, Richard	325	Aurelianus. See Cælius	
A rnaud de Meyrveilh	326	Aufonius, Decimus Magnus	411
— de Villa Nova	ib.	Aylmer, John	412
— Anthony	327	Ayloffe, fir Joseph	416
— d'Andilli, Robert	328	Ayscough, George Edward	419
— Anthony	ib.		

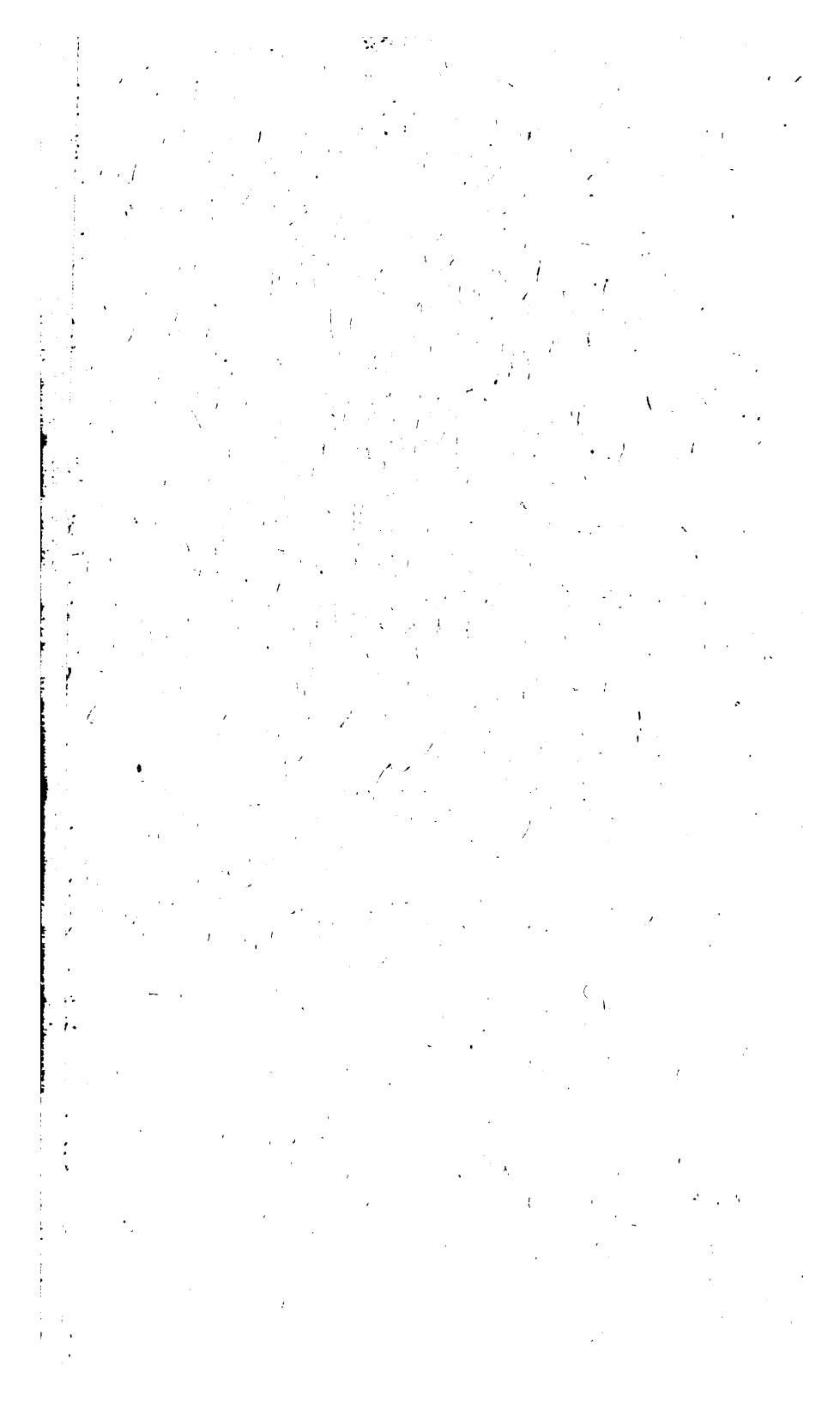




72
72







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